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THE BIBLE BANNER

Lift Up A Standard For The People.

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THE BIBLE BANNER,

EDITED BY

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

THE COMING CONQUEROR.

BY BISHOP HEBER.

And who is he, the vast, the awful form,
Girt with the whirlwind, sandalled with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice, amidst the thunder's roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Lo! cherub hands the golden courts prepare,
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the sound of praise.
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave!

Prophetical.

THE GREAT PROPHETIC IMAGE.

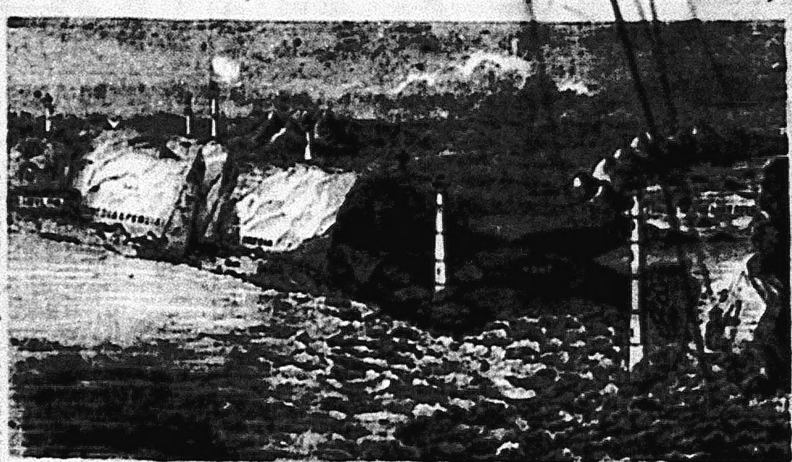
BY JOHN COUCH.

The accompanying diagram is full of significance, as it presents an outline history of the world from a point located about 600 years before Christ to the close of this dispensation. The symbolism is the Lord's own choosing, and hence not to be despised. Let the candid reader study this wonderful image of prophecy, and learn something of his own position in the moving drama of this eventful world. The diagram presents the image in a reclining posture, with various beacons to mark epochs of special interest along the coast of time. The waters through which the ship of destiny plows her way are sometimes placid, and sometimes dangerously rough and rocky. How many of the light-houses have we passed, and where are we coasting to-day?

Nebuchadnezzar, the king of Babylon, was standing upon a dizzy height of fame. But he well knew that amid the changing vicissitudes of earth, he was liable to be hurled from glory to infamy, and see his magnificent fortunes swept by the hands of his bitter enemies. Under this pressure of anxiety he had a most remarkable dream, which he desired to have interpreted. In vain did he appeal to the magicians, astrologers, and boasted Chaldeans. At length, after these hypocritical pretenders had been doomed to a merited death, Daniel—a Hebrew captive—pledged himself to meet the monarch's utmost demand, by making known not only the interpretation, but also the *dream itself*. Trusting alone in God for power to redeem his pledge, he reproduced the wonderful dream in these words:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. The image's head was of gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (DAN. 2: 31-35.)

The propriety of the symbolism employed will be better understood if we consider the fact, as stated by Bishop Newton, that in ancient times it was common to represent cities and nations by figures of men and women. There was no difficulty, therefore, in understanding the application of the prophet's burning words to the then existing and succeeding governments of the world



THE METALLIC IMAGE OF DANIEL'S GREAT PROPHECY.

The interpretation showed Nebuchadnezzar to be the "head of gold," or the representative head of the first of four great, governing kingdoms that should precede the inauguration of God's everlasting kingdom. The prophecy does not require that there should never be more than four distinct governments, but that there should be just four governments occupying so conspicuous a position as to constitute them the dictators of inferior powers and the arbiters of the political world.

Will the history of the world since the days of king Nebuchadnezzar justify us in saying that this symbolic prophecy and its interpretation were inspired by the God of heaven, who sees all future and secret things, and who can control the world so as to accomplish all his foretold and predetermined will? Most emphatically, *yes*. All history proves that Babylon did exist; and also that it was a universal kingdom in the sense that its kings were the dictators of all rulers and governments in the world. Babylon's superiority over the three succeeding kingdoms of the prophetic picture, was represented by the gold, which is superior to the other metals of the image. The distinguishing features of this kingdom, according to the interpretation, were: First, the arbitrating power of its kings; Second, the unity and loyalty of its subjects; Third, its power, glory and wealth. In these respects Babylon occupied an unprecedented position in the world's history, and the dreaming Monarch held the reins of power when the kingdom was in the zenith of its glory. He held in subjection Egypt, Syria, Phoenicia and Arabia, and, according to Newton, "led his victorious armies as far as Spain, Thrace, and Pontus." Great Babylon was the capital of the kingdom and the fort of the world. Its massive wall, towering nearly to the clouds, was 350 feet high, and sixty miles in length, or fifteen miles on each side. This magnificent wall had 100 double-infolding gates of solid brass, thus bidding defiance to all human power to enter the imperial city. Around this wall was a vast ditch filled with water, while upon the wall were towers surmounted with engines of war, with which missiles of death could be scattered upon an invading army like hail stones from the clouds of thunder!

Time passed on. Belshazzar succeeded to the throne of empire. Proud of his eminence and defiant of every threatening danger, he was sitting at the head of a festive board, while a thousand of his lords with hands uplifted to Baal were drinking wine from the golden bowls once held by holy hands before the brazen altar in Jerusalem's sacred house. In the pride of his heart, amid the glory of his empire and the sounding fame of his own greatness, he had forgotten both the dream of his grandfather and the God of the Hebrew interpreter. All on a sudden the scenes of festivity were staid by the strange tracing of a man's hand upon the walls of the royal hall. What means the mysterious message? Daniel must again act the part of interpreter. With unflinching courage he read out the dire destiny of the infatuated king and the sudden overthrow of the far-famed kingdom.

The die was cast. Cyrus, the triumphant leader of the Medes and Persians, had entered the magnificent city through a miraculous opening, and on the very night of frantic festivity the mighty king was laid a bleeding corpse upon his palace floor. The golden head was gone, and an inferior kingdom, represented by silver, succeeded. Cyrus, who was son of the king of Persia, and son-in-law of the king of Media, united these two nations by royal heirship; and they, in turn, claimed the new kingdom which he had gained by conquest. Thus a great empire was formed under the reign of Darius who became the arbiter and dictator of the political world. The newly organized Medo-Persian dynasty now entered upon its eventful career, and the second part of Daniel's interpretation was signally ratified by the only true God. When the time came for the silver nation to lose its dominion, God, to strengthen the faith of his people in the immutability of his counsel, so prospered the Persians that Xerxes, their ruling king, marched into the field an army of two million, nine hundred and forty-one thousand, six hundred and ten fighting men, besides officers' families and attendants, which swelled the number to *five millions*. This was the largest military host ever commanded by one man in the tented field of blood. They bore down all before them, and no earthly power was thought sufficient to arrest their all-conquering sway. But the Ruler of Heaven had fixed their bounds, and the terrible crash came at the appointed time. God had nerved the arm of a beardless boy to do the predicted work.

Far off in the West was Philip's inferior kingdom. His son Alexander, fired with youthful ambition, mounted the wild horse at the age of twenty, and commenced the subjugation of the political world. In one of his first battles Alexander, with thirty thousand men, laid in a dreamless sleep ninety thousand men of the Persian army. Thus the third or brass kingdom rose to a position of power, and in about twelve years became the dictator of the world. Again the word of God was verified.

But the dream presented one more Gentile government upon the stage. The third kingdom must bear rule over all the earth as a unit power; then it must be broken into four segments, two of which would become antagonistic to each other; and then the fourth or iron kingdom must arise. Without stopping to give the details, history abundantly confirms the fulfillment of prophecy. The Roman government arose to the summit of power and bore undisputed sway over the kingdoms of the earth. The prophecy demands that the iron kingdom should be strong and destructive; first united and then divided. In some form, and heading up at some point, Rome has had the leadership of the world for nineteen hundred years. It has filled the prophetic mould perfectly up to the present period of its history. When Rome ceases to present among its governments a central power which can dictate and control kings, it ceases to be the fourth kingdom of prophecy.

Rome lost its unity A. D. 416. It was soon after divided into ten kingdoms, among which appeared an eleventh, distinguished by a mouth and eyes in the horn representing it, which are subsequently explained to mean ecclesiastical power. That politico-ecclesiastical power is presented as the central headship of the fourth kingdom for 1260 years. The central head of the Roman power, since the division of the empire, has changed from one tribe and nation to another a number of times, thus agreeing with the various prophetic delineations given of it.

Where has the Roman power been located for the last fifty years? What king or emperor of Rome has exercised any such power over kings as Nebuchadnezzar did in the glory of his kingdom? If that power does not exist, then the fourth kingdom is ended, and the prophecy fails. But we contend that it *does* exist as positively as it did in the reign of Augustus Cesar. The supervising, arbitrating, political power of the world has existed for the last fifty-five years in the Holy Alliance of Europe. The Congress of nations representing the Alliance re-organized the territory of Europe in 1815, and has since dictated to kings and prescribed the terms of settlement between the contending nations of the European continent. In short, it has been the arbiter of all the kings upon the Roman territory for the last half century. But as the Alliance depends largely upon the natural adhesion of the obligated nations, and as that adhesion seems to be growing continually weaker, the arbitrating power may well be regarded as of short continuance, liable to utterly fail for all practical purposes. Indeed were the Congress of nations called upon to settle the present perturbed state of Europe, no one could positively tell whether that Congress could be convened. Surely we have reached the closing period of the fourth kingdom, wherein the iron and the clay have lost their cohesive power.

How sublime and godlike is this great prophecy, mapping out the dominant kingdoms of earth, from the king of Babylon to the time when a more glorious King shall shatter the corrupt governments of men and set up his own everlasting kingdom in a world of fadeless bloom! By the beacon lights of this prophetic picture the political mariner upon the coast of time may understand his danger and destination. Here, too, the waiting and watching pilgrim may learn something about the time when his sorrows shall end, and his eternal triumphs begin.

Earth's doom is at hand. "In the days of these kings shall the God of heaven set up a kingdom." The allied powers of Rome must go down in swift and awful destruction. Jehovah has mingled a cup full of war, pestilence, and famine, which must be pressed to the lips of those wicked, scoffing nations, until their pent-up wrath shall loosen the strong hold of the four restraining angels, and the winds of the Armageddon storm with deafening roar shall echo among the mountains and sweep along the valleys of this revolted world! But the tragical scene will have an end. Thank God, the dark night of sorrow will soon be over. The glorious morning is about to dawn, when the clouds of sin and of death shall vanish, and the heavenly effulgence of infinite glory shall wrap its bright mantle around the "new earth wherein dwelleth righteousness."

LONGING FOR THE BRIDEGROOM.

BY A. A. PHELPS.

The second coming of Jesus Christ is made so prominent, both in the promises and prophecies of Scripture, that the most pious of all ages have had a firm belief and an absorbing interest in the glorious event. The waiting church has been crying out for the return of her Master. That cry would be more earnest and general to-day, were it not for the prevalence of a spiritualizing philosophy that seeks to interpret the economy of grace without the necessity of Christ's personal advent. But we prefer the old paths, and rejoice to believe that the prophecies relating to the re-appearing of the Son of God will be literally fulfilled. Item after item of prophecy is passing into history, and soon the grandest prediction of all will be swallowed up in a blissful realization. To the sweet assurance of Jesus—"Surely I come quickly"—can we not send back the glad response—"Even so, come, Lord Jesus?" Instead of relapsing into the indifference of the day, we feel rather like adopting the inspiring sentiments of the pious Rutherford: "I dare not challenge himself, but his absence is a mountain of iron upon my heart. O when shall we meet? How long is it to the dawning of the marriage day? O, sweet Jesus, take wide steps! O, my Lord, come over mountains at one stride! O, my beloved, flee like a roe or a young hart on the mountains of separation! O that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! Since He looked upon me, my heart is not my own. He hath run away to heaven with it. O that He who feedeth among the lilies would cry to his heavenly trumpeters—'Make ready, let us go down and fold together the four corners of the world, and marry the bride!'"—Our heart responds a cordial *amen*. We long to gaze upon the enrapturing features of the Son of God! The bright vision will swallow up our sorrows and kindle our everlasting joy.

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Religious Summary.

Rev. O. B. Frothingham is credited with this utterance at the recent session of the National Unitarian Convention in New York:

A refined age rejects the coarseness of the Bible. A knowing age rejects the ignorance of it. A moral age discards its immoralities. A spiritual age turns its raw statements into allegory, or turns away from them altogether.

Mr. Frothingham is a bold and polished representative of the "Free Religionists." He has given expression to the infidelity that lurks in many a heart, and is becoming quite fashionable on the popular platform of the day. We have lived to see the sad spectacle of an assembly, called together in a city noted for its learning and religion, giving the most enthusiastic cheers to sentiments of scepticism altogether similar to the above. But we must insist that the facts are against them. The Bible makes men better where its principles are adopted.

DISCIPLINE AND REFORM.---Among the 2,000,000 of people who live in and immediately around New York, there are swarms of wicked, degraded children, either born in sin and shapen in iniquity through parental influence, or corrupted by vile surroundings. But while the destroying forces, the angels of moral death are powerful and fearfully effective, Christian philanthropy is also active in the work of rescue. The number of children gathered into and cared for by the various reformatory institutions, such as Howard Mission, Home of the Friendless, Randall's Island, Ward's Island, Juvenile Asylum, &c., during the last year, reaches the large number of 19,500. This is a formidable army, and it is certainly a very pleasant feature of metropolitan life, that Christians face the terrific evils which roll in upon them like a flood, by such earnest, costly and persistent efforts to save the children. Thousands of those gathered into these institutions are sent into the country, and find good homes among the farmers, and grow up to be respectable men and women.

Archbishop Spaulding states that at the Pope's Council in Rome there were bishops speaking seventy different languages, but as all understood the *Latin*, that language was the one in public use. He said: "I had the pleasure, if it may be called a pleasure, in such hot weather as we had in Rome, of hearing four hundred speeches in Latin, delivered in one day; some long, most of them eloquent." It must have been not only a hot day, but a very *long* one, during which four hundred speeches, "some of them long," were heard. If they averaged five minutes, it would have required thirty-three successive hours to hear them! But it may be that the heat of the climate expands the days in Italy, and makes them longer than any we have here!

Rev. Dr. Foster, at a recent Methodist Preachers' Meeting, gave the following summary of the results of Mr. Spurgeon's work in London:

Coming to that city at the age of 22 years, he hired a hall in a deserted part, and began to preach to the poor people. He has gathered in a church of 1,300 members, built a tabernacle capable of accommodating 6,000 people, and erected and maintained a college where 60 students are always receiving instruction for the ministry. He has built 37 chapels, and from his college sent 37 pastors to them, besides having sent out 160 preachers to other fields. He has maintained 600 Bible-readers, and built and maintained an orphanage of 100 children---and all this has been accomplished by a man previously unknown, and a people too poor to pay the rent of a hall to worship in. Now the great men of the land are among his hearers.

I believe that the great realm of life goes on without the body very much as it does with the body. And, there as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from the impending danger. ---*Henry Ward Beecher.*

The above sentiment drops from popular lips, and will be received with special favor by the masses; for it is commonly believed that the real man is immortal, and hence eludes the touch of death. Our deceased friends are thus believed to be "ministering spirits," instead of "the angels of God." Thus *Spiritualism* wins its widening way.

THE POPES OF ROME.---There have been 297 Popes, of whom 44 were anti-popes and one female pope. Nineteen popes quitted Rome and 35 reigned abroad. Eight Papal reigns did not exceed each a month's duration; 40 extended over one year; 22 over two years; 54 over five years; 51 over fifteen years; 18 over twenty years; and only 9 exceeded that duration. Of the 297 popes, 31 were declared usurpers and heretics, and of the remaining 266 legitimate occupants of the Holy See, 64 met with violent deaths, 18 having been poisoned and 4 strangled. Independently of the Avignon popes, 26 were deposed, expelled from Rome, and banished; 28 others were only maintained in power by foreign aid. Out of the whole number, 153, or more than half, showed themselves unfit for their office; 6, in spite of their vows, had children. Leo IV., it is said, was a woman, and died in child-birth. Urban V. confessed his fallibility, and submitted to the censures of a council; two other popes, Victor III. and Adrian VI., confessed in public that they had sinned. Some of the popes held sentiments for which they were anathematized by others. Were they all infallible?

Rev. T. DeWitt Talmage, during a recent visit to London, makes the following allusion to Dr. Cumming:

His audience is chiefly made up of people with sandy hair and high cheek-bones. They are glorious Scotchmen, who walk into church with the firmness of an old time Covenanter---perseverance of the saints and the eternal decrees written on all the wrinkles from forehead to chin. The opening prayer was marked, not directed to a Being afar off, but to One who stood in the pulpit beside him, and who had come to help him preach. The sermon was Cumningsonian, massive, learned, touching, tremendous. But he looks weary. He has had enough trouble to kill him.

The Doctor said to us, after service, while referring to Napoleon's recent disasters, "Don't you see how the Beast spoken of in the prophecy is getting his horns knocked off? There goes one of them now! I could afford to be caricatured by the London *Punch* year after year, now that the truth of what I said is being acknowledged."

The [Roman] *Catholic World* has a paper on the literature of its Church, which states that they have few papers and magazines that are self-supporting. Dr. Brownson's scholarly *Review* died for want of subscribers. The *Catholic World* itself has nothing like the number of patrons that has been secured by many secular periodicals. The Roman Catholic laity do not read, and but few of the most highly educated of them buy Catholic books. We do not doubt the truth of it; and will any good Romanist tell us why Protestants are more enlightened as a people than Romanists, in this country where all have equal advantages? We pause for a reply.—*N. Y. Observer.*

A celebrated minister make this significant comment on the Sabbath and Sabbath-schools of London:

We had no need to look at the almanac to learn that it was the Lord's day. The air felt and looked like Sunday. The day did not come out of the East, but an angel of light brought it straight down from the throne of God.

But what are called Sabbath-schools are generally only a milder form of inquisition. The school of Doctor Cumming's church was without picture or pleasant sight, and had *thirty-seven scholars.* Spurgeon's school-room is a sepulchre. The seats are narrow and without backs, and remind one of the Irishman's remark on a fine cemetery, that he thought it "a very healthy place to be buried in." The people in England do not much like to have an American come into their Sabbath-schools. They always apologize, and say, "You are ahead of us in these things."

THE RIGHT SPIRIT.---A "mother" recently addressed the following note to the Fulton street prayer meeting:

I have rejoiced to hear the requests for prayer for the outpouring of the Holy Spirit. Most truly did one brother say, Nothing else will save us. Iniquity comes in, like a flood, as never before. It must overwhelm us, if the Spirit of God does not lift up a standard against it. Man cannot help us now. The saloon and the gambling house defy the laws of God and man. No Sabbath passes now without its fearful record of murders in these dens of iniquity. Our young men are enticed into them by every art and device of Satan. Oh! dear brethren, you do not know how widowed mothers here are crying in their agony --How long! O Lord, how long! Oh! let one united imploring cry go up to Him who is able to save. He will not refuse the Holy Spirit. Look at his promise.

The Bible Class.

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How to Read the Bible.

1. Read it every day.

2. Read it with earnest prayer.

3. Sometimes read only one verse or paragraph at a time.

4. At other times read a whole chapter or a whole book.

5. Sometimes read by subjects; e. g., the parables, by themselves; the miracles, one after another, etc.

6. Take one "character" and trace it through the Old and New Testaments.

7. Trace up a doctrine through both Testaments. For example, God's sovereignty—Christ's divinity—man's mortality—the resurrection, etc.

8. Find out the contrasts between the Old and New Testaments; between one saint and another; between some zealous Christian and some zealot persecutor; between Jew and Samaritan.

9. Compare Scripture with Scripture. Take the words in their most natural, literal sense, always allowing plain passages to settle the meaning of those that are obscure.

10. Above all, read with an honest desire to know *the truth*, rather than to establish a pet theory! Read to become "wise unto salvation."

Man's Identity.

I object to the doctrine of man's unconsciousness in death, because, in that case, there would be nothing to preserve his identity.

ALONZO.

Does not death kill the body totally? Yes. And suppose a personal soul to survive the death of the body, can it raise the body? No. Can it help raise the body? No; if ever raised at all, God must raise it independent of the soul.

Now if the whole man dies, can not God raise him without help, just as easily as to raise the body without help? But I am told that "the identity is lost in death." Very well; how about the body? Has *it* no identity? Certainly. Who takes care of it in death? Is the soul so much wiser than God that it can watch over the identity of the body during death, better than God could do it, and thus have the body re-appear all right at the resurrection? If God can do it, why insist there is no connecting link between death and the resurrection except in a living, personal soul?

If God can take care of the identity of the dead body, why not of a dead man, if man really dies? Shall we impugn the wisdom or limit the power of Deity? No man's identity can be lost in the mind of God, and he needs no help to preserve it; and his resurrection power will re-animate all men without the interference of numerous identity-keepers.

W. S.

Who is Antichrist?

As the papal power is brought to view under the figure of a *woman*, in the book of Revelation, with what propriety can the same power be called "the *man* of sin," as referred to by the apostle Paul?

ARTHUR.

The question is an interesting one; but the difficulty is easily solved. A general principle running all through the creation is, that the *imparting* power is distinguished as *masculine*, and the *receiving* power as *feminine*. On this principle the true church—as the recipient of all the grace she possesses—is very appropriately represented as the "bride"—"the Lamb's wife;" while Christ is the glorious Bridegroom, Husband, or "Head of the church." But there is a *false* church as well as a true one, brought to light in prophetic Scripture. She, too, is represented by the symbol of a woman, "arrayed in purple and scarlet"—"drunken with the blood of the saints"—"the mother of harlots." But as "the head of the woman is the man," so the head of this symbolic woman is the "man of sin," who "opposeth and exalteth himself above all that is called God. As a man and his wife are considered "one flesh," Scripture sometimes refers to the true church as including both Christ and his followers; and in a similar way to the false church as embracing in one joint agency of wickedness both parties of this unholy marriage. But the time hastens when this daring usurper of God's authority shall be "destroyed by the brightness" of our glorious Bridegroom's "coming."

A. A. F.

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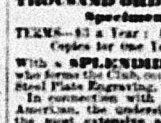

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Supplement to the
ADVENT CHRISTIAN TIMES.

"Many shall run to and fro, and knowledge shall be increased."

VOL. VIII.---NO. 22. BUCHANAN, DECEMBER 27, 1870. WHOLE NO. 351

Advent Christian Times.

BUCHANAN, - - - - MICHIGAN.

TUESDAY AFTERNOON, DECEMBER 27, 1870.

We send out our supplement, this week, with two specimen pages of *The Bible Banner*, an eight-page monthly, which will prove a welcome visitor to all our readers. Who subscribe for it. We make the following liberal clubbing offer:

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Any subscriber to the ADVENT CHRISTIAN TIMES who has not paid for the year 1871, by remitting $2.75 to THE TIMES' office, will receive both papers during the year. Any person who has not been a subscriber to THE TIMES, by remitting $2.50 to THE TIMES' office, shall receive both papers for the year 1871.

A REQUEST.

Brother Himes:—Allow me to say to your readers, that while we desire all the friends of truth to become subscribers and earnest workers for *The Bible Banner*, we do *not* desire any to discontinue THE TIMES for the sake of taking *The Banner*. We sincerely regard your paper as a noble sheet, every way worthy of a liberal patronage. Instead of diminishing, we are anxious to *increase* its circulation. We therefore earnestly request that none of your readers will subscribe for our paper at the expense of your own. In saying this we are giving expression to the honest feeling of our heart.

H. A. KING.

OTHER ARTICLES.

The reader will, perhaps, be glad to know something about the other half of the BANNER. We answer, in brief, that the first number contains able articles on "The New Earth," by A. A. Phelps; "Saints with the Lord," by William Sheldon; "The Doctrine of Atonement," by I. C. Wellcome; "Christian Attitude to Gospel Promises," by J. B. Cook; "The Nature of Man," by Miles Grant; besides a MISCELLANY of interesting matter, Poems, etc.

Doctrinal.

"Search the Scriptures."

THE FUTURE JUDGMENT.

BY WILLIAM SHELDON.

The admission is freely made by a large class of theologians that the judgment day is still in the future, without considering what is involved in the admission; while others set up the claim that the judgment is already in session, it being one long day reaching back into the past, and into the future, running parallel with the history of man on earth. Let us notice the result of the former position, and the fallacy of the latter.

1. The subversion of the popular theory of rewards at death is involved in the admission that the day of judgment is yet future, for judgment involves as its last ingredients, the judgment *decision*, and the judgment *execution*—either for or against man—both of which must precede reward; and no man can be saved in the heavenly kingdom previous to the decision of the Divine Judge executed in his favor; and no man can be damned previous to the decision of the Great Judge and its execution against him; for no man has either the disposition or the power to inflict the wrath of God on himself. As truly as the judgment day is yet future, all this preaching about going to a celestial kingdom at death, or entering a hell of punishment at death, is untrue; for men can neither be saved or damned in an unjudged state, and therefore cannot be saved or damned before the judgment; hence, if the judgment is yet future, none have yet been assigned to the promised kingdom, nor consigned to the hell of damnation; so the doctrine of a future judgment is utterly subversive of the theory of rewards and punishments at death.

2. The assumption that the judgment is already in session, is strongly antagonistic to Revelation, which locates the judgment "in the last day," (John 12: 48,) at Christ's "appearing," (2 Tim. 4: 1,) or at the sounding of the seventh trumpet, at which time it is said: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints;" (Rev. 11: 18;) from which we learn that the dead remain both unjudged and unrewarded till the resurrection. This agrees with the following testimony: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books." (Rev. 20: 11, 12.) Here we are taught that the dead remain unjudged till the appearing of the "great white throne," and its Divine occupant; for not till then will the books be opened, and not till the books are opened shall we be judged, for we are to be "judged out of those things that are written in the books;" therefore the judgment is yet future, and, consequently, rewards and punishments are also future events.

IMMORTALITY OF THE SOUL.

BY WM. L. HIMES.

"The immortality of the human soul is declared as a simple fact; all the infinite applications and questions which spring from it—these things the Bible does not touch."

The above statement, that "the immortality of the human soul is declared as a *"simple fact,"* in the scriptures of truth, was made not long since, by a popular preacher, and is firmly believed by a large class of professing Christians. Yet the statement is *false*. The simple statement that man, or any part of man, is immortal, cannot be found in the word of God. True there are certain passages of scripture, which, if taken out of the Bible, and looked at by themselves, would *justify* us in drawing the *inference* that the soul, or life of man, was immortal. But there is a wide difference between an *inference*, and the statement of a "simple *fact*."

Man is mortal. Job 4: 17. 1 Cor. 15: 22, 53.

Man may attain immortality. John 6: 51.

Immortality is obtained only through Christ. 1 Cor. 15: 14, 17. Acts 2: 12. 2 Tim. 1: 10.

It is obtained at Christ's coming and at the resurrection, and only then. 1 Cor. 15: 51—57.

We say then that the *mortality* of man is declared in the Bible as a simple fact. His present immortality can be only an *inference*, and as facts take the precedence of inferences, the Bible must be harmonized on the ground that man is a mortal being, and only those who "*seek* for glory, honor and immortality" will obtain eternal life.

"I remember," says the celebrated Wesley, "hearing my father say to my mother, 'How could you have the patience to tell that blockhead the same thing twenty times over?'

'Why,' says she, 'if I had told him but nineteen times, I should have lost all my labor.'"

Experimental.

CONVERSION.

BY A. A. PHELPS.

Various epithets are employed to designate the change that occurs in passing from the condition of a sinner to that of a Christian. The terms most commonly used are "pardon," "acceptance," "adoption," "conversion," "regeneration," "new birth," and "change of heart." The *name* of this glorious transition is far less important than its *nature*. It is possible to lose sight of the living reality, in our zeal to defend a correct nomenclature. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." His desires, affections, motives, principles, aims, and actions are changed. He possesses a new heart, leads a new life, serves a new master, treads a new pathway, and lives for a new and glorious world.

Scriptural conversion involves more than a change of *purpose*. Man may change his own purpose, but it takes the power of God to change a sinful heart. It is more than a change of *sentiment*. A man may correct his erroneous opinions, and plant his feet on the platform of Bible doctrine, and yet be utterly destitute of saving grace. "Devils believe and tremble"—but are devils still! We must not only be turned from "darkness to light," but from "the power of Satan unto God." It is something more than improvement in *morals*. Thousands of people have improved their habits without a renovation of nature. Cleverness and common morality do not constitute a Christian character. A truly converted man has been "transformed by the renewing of his mind." It is more than a religious *profession*. Long prayers and loud professions are too often used to conceal a wicked heart. The veriest hypocrite may put on pious airs, and utter pretty words in sanctimonious tones, while he is saturated with "the gall of bitterness" and enslaved with "the bond of iniquity." It is more than the observance of outward *ordinances*. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." Many are scrupulously exact about the externals of Christianity, who have never caught its living spirit. They are willing to "pay tithe of mint, anise, and cummin," but forget "the weightier matters of the law—judgment, mercy, and faith." They hide behind church walls and fancy themselves eternally secure. They depend too much upon ceremonies and too little upon Christ. Now we do not object to church order, provided it is really *gospel* order. But the church is designed for saints and not for sinners. It is very proper to be "buried with Christ in baptism," if we are not buried *alive!* The Lord's supper, too, is a beautiful and significant institution, provided we look beyond the emblems to the real Jesus, whose blood is our healing and whose death is our life.

Conversion is preceded by repentance and faith, and followed by obedience and love. The happy transition implies a renunciation of the world, and a consecration to God. It is a translation from moral darkness, and a resurrection from moral death. It is emancipation from the bondage of Satan, and adoption into God's dear family. It is pardon for the past, peace for the present, and a joyful hope for the future. It is not merely a relation, it is a blessed *experience*. It involves not only principle, but *power*; not only sentiment, but *salvation!* The great mistake of many is, that *they are trying to live religion without having it to live.* Multitudes have taken the badge of discipleship whose hearts were never changed by grace. Their religious activities are mechanical and spiritless. How important it is that the central forces of our being should be controlled by the Spirit of God! Nothing can be safely substituted for a genuine gospel experience. Therefore we are determined to inscribe on our BANNER, in bold and unmistakable characters, the doctrine of a radical regeneration.

BREAD AND HUSKS.

BY H. L. HASTINGS.

Do not forget God's word, in the excitement of a headlong age. Man shall not live by bread alone; *that* can only sustain a partial life; the word of God must nourish and refresh the soul.

Begin each day with God. Go to His word first of all. The best and freshest news is there. Take this as a daily portion, before newspapers, sensational telegrams, and lying vanities have absorbed your heart and mind. A daily diet of love stories, war stories, strifes, political dissensions and disputes, leaves the child of God with an empty heart and a lean soul. Nor can religious sensationalism, and flowers of eloquence and rhetoric sustain a Christian life; these are but husks for the hungry; only God's word can refresh and sustain his little ones. Each day may be your last. Begin it wisely if you would end it right. Dangers beset you, snares surround you, foes assail you, temptations allure you; only the word of God can help, and keep, and save you. Cling to that word; cleave to it; feed on it; live by it; rest in it, and wait patiently for the Lord.

Let the men of earth out run you in their wild career. Let modern Athenians spend their time in hearing and telling new things. Let politicians watch the games of State-craft, and heroes craze their brains with news of blood and strife; the child of God has learned a more excellent way.

Resting beneath the shadow of Jehovah's wing, standing upon the sure foundation stone, looking to Him, the giver of every good and perfect gift for light, and strength, and consolation, you may live separated from the babbling and strife of earth, apart from its pleasure and its pride, consecrated to God and strengthened to do his work from day to day.

Feeding thus upon the bread that cometh down from heaven, quickened by immortal energies, our life shall be so hid with Christ in God, that when Christ who is our life shall appear, "we also shall appear with him in glory." And in that day, when the passing spendors of this world are lost in the wreck and tumult of nature's final scenes, when men's words shall vanish like phantoms and fleet like shades, it will be seen that they who have taken God's word for the man of their counsel, have not been mistaken in their choice, for, while "the grass withereth, and the flower fadeth, the word of our God shall stand forever."

ATHEISM.—The Scriptures seem to recognise three classes of atheists: First, atheists by over-wisdom. "The world by wisdom knew not God." Secondly, atheists by un-wisdom. "They did not like to retain God in their knowledge." Thirdly, atheists through ignorance or incapacity. "The fool hath said in his heart, there is no God." These declarations, however, as Dr. Wentworth suggests, refer to general irreligion, impiety, neglect, forgetfulness and ingnorance of God, rather than to a denial in set phrase and for philosophical reasons, of his existence. As a positive creed atheism is entirely modern. The ancient Greek philosophers taught theism, monotheism, pantheism, but not atheism. Their tendency was in the direction of too much God, rather than toward no God at all.

Practical.

THE ONE FOUNDATION.

A house built to stand for ages must have a strong foundation; and a church against which the gates of hell shall not prevail, must rest upon an eternal rock. A society built upon men, no matter how great or good they be, is destined to be overthrown. No prophet or apostle, standing by himself alone, can endure the pressure of ages, and sustain such a towering superstructure. And the greater the dimensions of the building thus founded upon man, the more ruinous will be its final overthrow.

It is true that apostles, and prophets, and saints, and martyrs, and reformers, and confessors, are builded into the great and living temple of the Lord, but the church does not rest upon them. Not upon Luther, or Calvin, or Wesley, or Paul, or Apollos, or Cephas, can this mighty edifice depend for its support. Jesus Christ alone is the tried and precious corner stone, on which all believers must build their hopes, and on which all, in every age, must rest the burden of their everlasting welfare.

Having fixed upon this sure Foundation, men must take heed how and what they build. Built *on* the foundation, they stand sure; but if the superstructure goes beyond the foundation, if it is not squared and plumbed by it, there is no security in what may be erected. Sects which Christ and his apostles never formed, names they never knew, laws they never made, rules they never instituted, customs they never practiced, ordinances they never established, offices they never created, officers they never appointed, and regulations which they neither imposed, enforced, or respected, how much-soever they may claim to rest on Christ as the Chief Corner Stone, will be swept away, when judgment shall be laid to the line, and righteousness to the plummet, and when every sandy foundation shall be shaken, and every man's work shall be tried, of what sort it is. The storms of judgment, and the fires of wrath, shall try every man's work. Only those who build on Christ shall rest secure. For such, a sure foundation is prepared; a precious Corner Stone, chosen of God, and laid by an Almighty hand. Upon this foundation let us build, for "other foundation can no more lay."

E.

THE TONGUE.

"The only edge tool that becomes sharper by constant use" is the tongue. It is often a sting full of deadly poison. It is both an offensive and a defensive weapon—a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked battery, which makes us *feel fire* when we can't *see smoke*. There's never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity, physicians say: "Keep the head cool and the feet warm." This is Peter's recipe for a long and happy life: "He that will love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle that there is an intimate connection between the state of the tongue and the tone of the system. The apostle James adopts a similar course. To judge of soul-health, he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one *seem* to be religious while the tongue is unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of the soul-sickness of the race!—*Ex. and Chron.*

THE BIBLE BANNER.

EDITORS:

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We are living in a "grand and awful time." The last rushing years of probation are crowded with events of unparalleled importance. Ordinary occurences are lost in the constant whirl of exciting scenes. An age of wonders is compressed within the limits of a single year. The signs of the times are ominous. Satan was never so busy or successful as now. He works with sleepless vigilance and marvelous efficiency. Well knowing that his time is short, he is exerting every energy to prosecute his dark designs. The hosts of sin are marshalling for the final fray. The dispensation of mercy is hastening to a close, and the day of retribution is impending. The moral heavens are growing darker, and the cup of a doomed world will soon be full. Shall we not sound the notes of alarm?

We have fallen upon perilous times. The dark waves of infidelity sweep on with ruinous results. Never was the world so reckless of eternal things. Never was the atonement of Jesus so generally repudiated. Wickedness abounds. Pleasure rules the hour. The most deadly moral poison permeates society. The authority of God is defied. The Bible is rejected. Pride and passion and profanity and prodigality are the staple products of the age. Selfishness and rebellion have brought forth a hateful progeny. Can anything be done to stay the terrible tide of ruin? While the legions of Satan are so busy, shall we fold our arms "in lazy lock?" While the devotees of error are so defiant, shall the friends of truth be dumb?

Bible theology has become sadly perverted. The traditions of men have been substituted for the truth of God. Pagan principles are largely interwoven with the religious theories of the day. Many a creed harmonizes with Platonic philosophy more fully than with the Book of God. A spiritualizing method of interpreting the Scriptures has become generally adopted, resulting in great mysticism and confusion. Current theology is so constructed as entirely to supersede the necessity of Christ's personal coming, to raise the dead and judge the world. Such radical errors merit the reprehension of enlightened Christians. We rejoice that some earnest voices are already lifted in advocacy of a pure Bibleism; but we cannot throw off the conviction that other agencies ought to be employed to scatter the heavenly light.

The practical developments of popular Christianity are equally deplorable. The standard of piety has been fearfully lowered. A compromising spirit prevails. Policy is substituted for principle, and proxy-worship takes the place of pure devotion. While there are earnest Christians in all societies, the nominal church is practically married to the world. A frigid formalism has chilled her vitals and palsied her power. The soporifics of Satan have taken effect, and the masses of Christian professors are dozing and dreaming on the very eve of swift-coming judgment. Whoever sees these terrible facts, and refuses to cry aloud, assumes a responsibility that is absolutely appalling. We cannot consent to bear it.

God speaks. Above the clamor of the flesh for seclusion and ease—above the hum of business and the babble of tongues—above the clash of arms and the roar of battle, we hear a voice that comes with distinctness and authority: "Occupy till I come." "Sow beside all waters." "Work while it is called to-day." "Whatsoever thy hand findeth to do, do it with thy might." We cannot be deaf, and we must not be disobedient, to this divine commission. Therefore, following our convictions of duty, and trusting in God alone for success, we have decided to publish

"THE BIBLE BANNER."

Our first number is now before you. The paper must speak for itself. We trust you will discover in it such elements of vitality as shall commend it to your hearts and consciences, and enlist your practical sympathy in its behalf. In the variety and importance of its matter, you shall have a paper as worthy of your patronage as the pens of our editors and contributors can make it. The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. We shall use our best endeavors to make the BANNER an able expositor of *Bible doctrine*, and a stirring advocate of *experimental and practical godliness*. It will ring out the clarion notes of truth on the living issues of the age, and seek to merit the respect of intelligent Christians everywhere.

The whole enterprise is placed on a thoroughly missionary basis. The expenses of clerks, office-rent, etc., will be paid by private donation; so that the income may be appropriated to enlarge the circulation of the paper. By this arrangement, we expect to scatter gratuitously a goodly number of copies, every month, in the various literary and theological institutions of the country, and to introduce the truth of God on these subjects into many new and destitute fields. We hope thus to set in motion a current of influence that shall eventuate in the salvation of many who would otherwise perish. Some of us can never be too grateful for the timely aid afforded us, while groping in darkness and grappling with difficulty. Nor can we better express our gratitude than by proffering a helping hand to others, who, in turn, may become efficient workers for God. In doing this, it is neither our desire nor intention to infringe upon any existing publications devoted to the promotion of Bible Christianity; but, on the contrary, to *increase* their efficiency—to add *another voice* for the right—*to re-enforce the army of the living God!* We think we speak advisedly, when we say that we have both the power and the disposition to increase, rather than diminish, the circulation of such existing papers as we believe to be faithful exponents of God's truth. We expect to do this, (1.) by a system of "exchange advertising," which only a portion of our readers will fully understand. We expect, (2.) that our sheet will pioneer its way into many a vacant field, to bear its message of mercy, and prepare the way for other messengers—both papers and preachers. We earnestly advise all to continue their present papers. *We hope to make our Monthly so thoroughly good that you will be glad to add it to those which already bring light and comfort to your household.*

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The Time to Work.

Our first number appears thus early, that all may have a chance to report themselves before another issue. The second number will be out about the first of February.

As we now spread our BANNER to the breeze, and launch out in the name of our glorious Captain, we earnestly desire your prayers, your pens, your names, and your hearty co-operation. *Shall we have them?* Let the response be emphatic and prompt! Roll up a liberal list! *Begin at once.* We shall try to give you more than the worth of your money. Canvass your neighborhoods, and send us the results as soon as possible. Shall we not have *Five Thousand* subscribers to commence with the year?

Special Directions.

Be very careful to give your Name, Post Office, and State, in a legible hand.

Money by Post Office Money Order, or Draft on New York, made payable to H. A. King, may be sent at our risk. Address

"THE BIBLE BANNER,"
240 Broadway, N. Y.

TO CONTRIBUTORS.

1. We shall be pleased to have our friends from every quarter furnish a good quantity and variety of matter for the BANNER.

2. We especially solicit communications from those who can write clear, strong, stirring, pithy articles. Please lend us timely aid in making the BANNER just such a paper as you would be glad to have everybody read.

3. We cannot promise to publish everything that is sent us, (1) for want of space, and (2) for want of fitness. The editors will reserve the right to select what they deem best calculated to serve the cause of truth.

4. Do not burden the paper with too many long articles. Give us many thoughts in few words. People do not like to drink a river to get a drop of honey. We trust all the friends of the BANNER—editors included—will improve in the brevity of their future articles.

We learn that Elder Miles Grant, editor of *The World's Crisis*, is on his way to California, where he will probably spend the winter in holding extra meetings. We trust the effort will be crowned with abundant success.

OUR DEPENDENCE.

Will the "Bible Banner" Live?

Brother William Sheldon says: "No one need fear that it will not be safe to subscribe for THE BIBLE BANNER, on the supposition that it may fail before the volume closes, as some other sheets have done, for the publisher pledges himself that the volume shall be finished regardless of the number of subscribers received."

We ask Br. Sheldon's pardon for modifying his assurance. It is true, it is not expected that the amount received for subscription will cover the cost of our large issues, as we publish 10,000 copies of this number, and expect soon to issue 15,000 or 20,000 copies monthly, sending hundreds of samples to college students, ministers of the Gospel, and Christians of all denominations. We expect to continue this expensive work, and, by rigid economy in our secular business, to spend from one to two thousand dollars every year in scattering the good seed of life. We wish, however, to modify the above "pledge." We are entirely dependent upon the *blessing of God* for success in business, and for life to continue in the good work; for by *one stroke* of his providence he could bring us to poverty or the grave! We are also dependent, for encouragement and success, upon the earnest co-operation of all who love "the blessed hope." While we gladly and freely offer our services and means to send the precious truth of the gospel to our perishing fellow men, the result will be comparatively small without the union of other hands and hearts, and the blessing of God to crown the whole. Let us pray for each other, that we may all be richly imbued with the Holy Spirit and always act as faithful stewards of the manifold grace of God. H. A. K.

The Bible Banner

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Every Subscriber sending **$1.00** for **The Bible Banner**, one year, may select any **Number** from the following **List of Books**, which will be sent by mail, in paper covers; but we advise all to pay the difference between the prices of cloth and paper, and thus secure books that are substancially bound.

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No. 2. Pauline Theology; or Apostolic Doctrine, relating to Future Punishment; price, paper covers, 12½ cents, and **The Old Paths**, or the Primitive Doctrine of a Future Life, embracing copious extracts from the writings of Primitive Christians, with arguments and remarks. Price, paper covers, 12 cents.

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240 Broadway, New York.

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Lift Up A Standard For The People.

VOL. I. NEW YORK, FEBRUARY, 1871. NO. 2.

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WAITING AND WRESTLING.

BY I. K. LOMBARD.

I am waiting, Savior, waiting
For the dawning of the day,
When this weary "night of weeping"
Shall forever pass away.

I am looking for the sunlight
Of thy glory shining through;
And I view, with blest assurance,
The sweet tokens of the morn.

But I owe thee for this gladness—
For this sweet and calm repose;
For this joy amidst my sadness,
Far outweighing all my woes.

Yes, I owe thee for the prospect
Of a brighter, better home;
Where is known no pang of sorrow,
Where no darkening cloud shall come.

I would walk before thee humbly—
I would keep the narrow way;
Ever trusting in thy mercy,
Till the dawning of the day.

I am glad thy rest is nearing—
Glad my race is almost run.
Hasten, Lord, thy blest appearing;
Come, dear Savior, take us home!

Machiasport, Maine.

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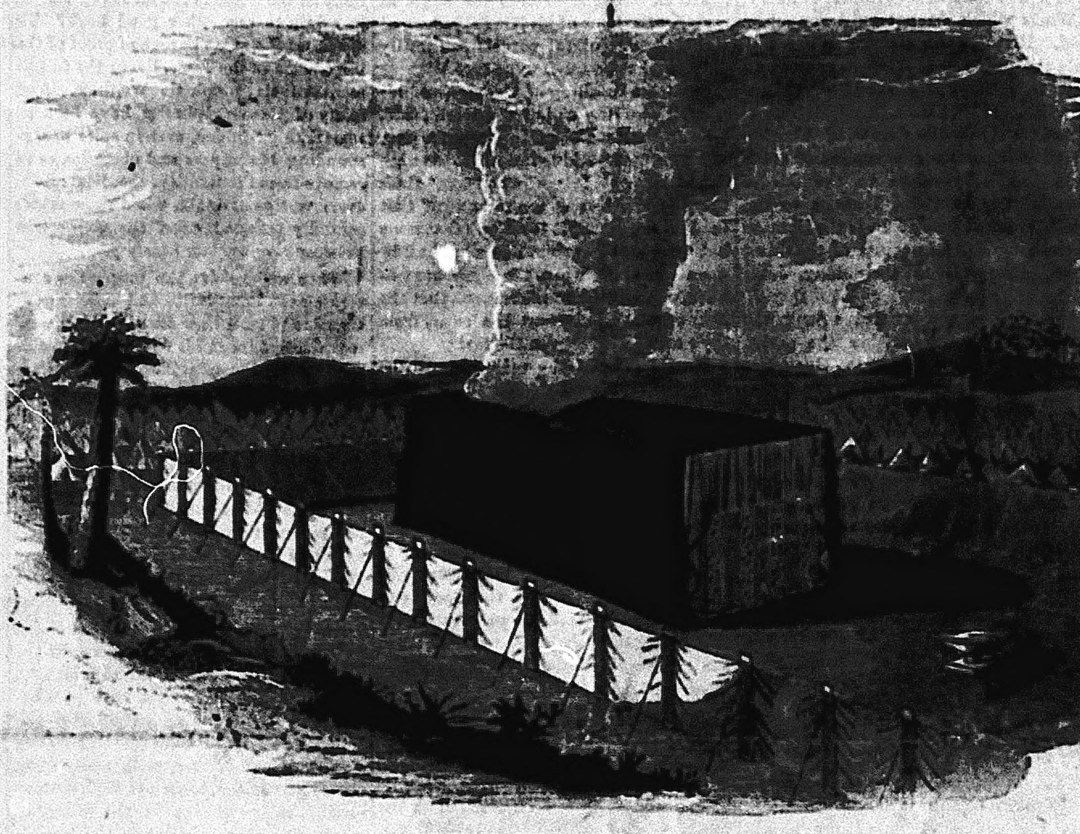

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With its outer covering of Badger's Skin. The tents of Israel around, and Mount Hor in the distance. Seen from the East.—Exo. 26: 14, and 40: 1—33.

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The most holy place was separated by a curtain, or veil, from the tabernacle of the congregation. It is also called the holy place, and the holiest of all, and contained the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the "mercy seat." The high priest took the golden censer which was filled with coals of fire from the altar, covered with sweet incense, and, holding it by the golden chain, he waved it to and fro, and the smoke arose and covered the mercy seat. And thus do our prayers ascend before the mercy seat on high, where our great High Priest maketh intercession for us.

The Scape-Goat also filled an important place in the ancient services. The priest, having selected two goats, was commanded to slay one of them for his own sins, to "lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel," and then send him away into the wilderness—"into a land not inhabited." So we are invited to cast our sins upon Jesus Christ, the great antitypical Scape-Goat, who kindly bears them away into the land of forgetfulness, and leaves us freely absolved and fully justified.

THE HIGH PRIEST ALONE.

"But into the second [or most holy place] went the high priest *alone*, once every year." (Heb. 9: 7.) The Lord commanded Aaron to drink no wine when he came into the most holy place, lest he die. His sons disobeyed, and were consumed with fire. He was also warned against visiting that sacred spot with too great frequency and familiarity. He therefore went in but once a year, with great carefulness and reverence. Still another injunction was made: "There shall be NO MAN in the Tabernacle of the congregation, WHEN HE GOETH IN to make an atonement in the holy place, UNTIL HE COME OUT." (Levit. 17: 17.) If this was indeed the shadow or type of heavenly things, how can any one reasonably expect to be admitted into the presence of Jesus, the great antitypical High Priest, while he is executing his priestly office in heaven, or the most holy place?

But we are not left to settle so grave a question by our deductions, even though based upon the clearest analogy. When Christ was about to enter the "holy of holies," he said to the Jews, "Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am thither ye cannot come." Ah, says an objector, it was because they were *sinners* that the Jews were not permitted to go with Jesus to heaven. Christ himself shall settle the controversy. In John 13: 33, the Savior addresses his disciples thus: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come, *so now I say to you.*"

In harmony with the types of the Tabernacle, the beloved disciples, of all ages and climes, must wait for a glorious sight of Jesus till he comes out of the inner temple to lavish his blessings upon them. He is surely coming. His word is pledged; and that sweet assurance has been the hope and comfort of the true church in every age. "I go," said he, "to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.)

SIGNIFICANT SIGNALS.

We must linger among these interesting features of ancient typical worship only long enough to glance at the peculiar *dress* of the high priest. The bottom of the priestly robe was encircled with pomegranates and bells. The former, by the beauty of their [illegible] multiplicity of their [illegible] ed the glorified [illegible] seed in the everlasting [illegible]. The latter were designed as a signal, that the waiting Israelites might know that their high priest was yet alive, and, consequently, that his ministrations were acceptable to God. By the same means they could also tell when he was coming out of the holy place, and was about to lift up his hands to bless the people. When Zacharias, the father of John the Baptist, was detained in the holy place by the vision which God gave him, "the whole multitude of the people were praying without at the time of incense," knowing by the sound of the bells that he was still alive, though they "marvelled that he tarried so long."

Every lineament marked by the shadow in the type, finds its counterpart in the antitype. Hence, when the disciples were gathered in an upper room on the day of Pentecost, the *sound* of a rushing mighty wind was evidence that the great High Priest had entered the most holy place on high; and the manifestations of his power in converting 3000 sinners in a day, with other signs and miracles which followed, showed the primitive church that Christ had been graciously received, and still lived to make intercession for them.

The waiting church from that day to this has had many blessed evidences that Christ is yet alive. Though the saints have prayerfully and tearfully lingered "without," and often "marvelled" that Jesus should tarry so long, they are now assured, by the loud and repeated tinkling of prophetic bells, that our great High Priest is about to come out and crown his waiting children with immortality. The bells are the signs that would precede his coming. When these should appear, the saints were to lift up their heads and rejoice, for their redemption draweth nigh. The sun and moon have been veiled in unaccountable darkness. The stars have fallen from heaven as a fig-tree casteth her untimely figs, when shaken of a mighty wind. The four great kingdoms have appeared; and while the first three have long since passed away, the fourth only remains in the last stages of its divided state, soon to be dashed to pieces and give place to the kingdom of God. Kings are being dethroned, and nations brought into distress and perplexity, by the throes of mighty revolutions. Unprecedented tidal waves have recently appeared, carrying ships over cities, accompanied by the roaring of the sea and the failing of human hearts. The little horn of Daniel's prophecy has waxed exceeding great, speaking blasphemous words, when lo! the next wave of destiny sweeps away nearly every vestige of his power, leaving him in a torn and forlorn condition, gasping for breath and awaiting the final stroke which is soon to be dealt by the King of kings. The four angels have long held the winds of the last great war, that the servants of God may all be sealed before the final shock. Sinner, come into the ark of safety, before the fiery deluge shall sweep over a guilty world. Christian, the Master's priestly ministrations are almost ended, and the glories of Paradise restored will soon burst upon all the faithful.

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three classes of people whom it was never safe to quarrel with. First, ministers; for the reason they could denounce me from the pulpit, and I had none through which to reply. Second, editors; for they had the most powerful engines, from which they could every day hurl [illegible] upon me, and I had none

It is dangerous dressing for another world, before the looking-glass of this world.

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Part 2 - No. 1 - Inside -
#576

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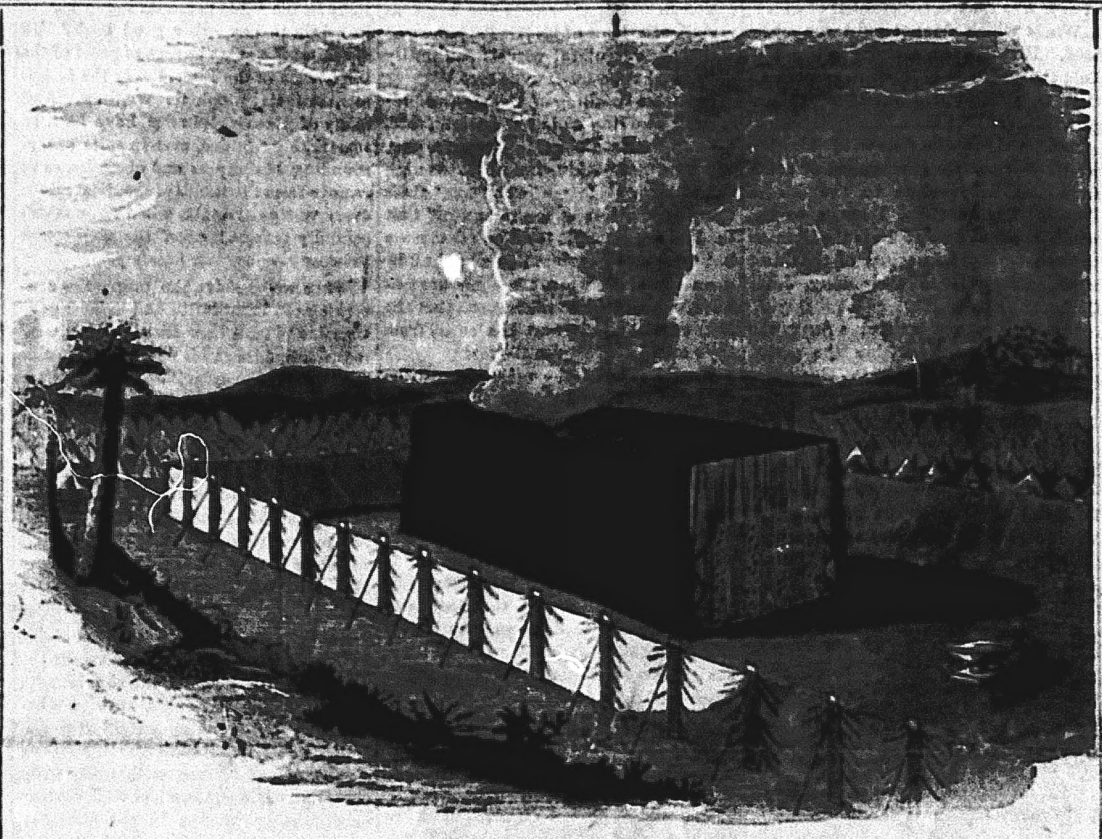

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The Scape-Goat also filled an important place in the ancient services. The priest, having selected two goats, was commanded to slay one of them for his own sins, to "lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel," and then send him away into the wilderness—"into a land not inhabited." So we are invited to cast our sins upon Jesus Christ, the great antitypical Scape-Goat, who kindly bears them away into the land of forgetfulness, and leaves us freely absolved and fully justified.

THE HIGH PRIEST ALONE.

"But into the second [or most holy place] went the high priest *alone*, once every year." (Heb. 9: 7.) The Lord commanded Aaron to drink no wine when he came into the most holy place, lest he die. His sons disobeyed, and were consumed with fire. He was also warned against visiting that sacred spot with too great frequency and familiarity. He therefore went in but once a year, with great carefulness and reverence. Still another injunction was made: "There shall be NO MAN in the Tabernacle of the congregation, WHEN HE GOETH IN to make an atonement in the holy place, UNTIL HE COME OUT." (Levit. 17: 17.) If this was indeed the shadow or type of heavenly things, how can any one reasonably expect to be admitted into the presence of Jesus, the great antitypical High Priest, while he is executing his priestly office in heaven, or the most holy place?

But we are not left to settle so grave a question by our deductions, even though based upon the clearest analogy. When Christ was about to enter the "holy of holies," he said to the Jews, "Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am thither ye cannot come." Ah, says an objector, it was because they were *sinners* that the Jews were not permitted to go with Jesus to heaven. Christ himself shall settle the controversy. In John 13: 33, the Savior addresses his disciples thus: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come, *so now I say to you.*"

In harmony with the types of the Tabernacle, the beloved disciples, of all ages and climes, must wait for a glorious sight of Jesus till he comes out of the inner temple to lavish his blessings upon them. He is surely coming. His word is pledged; and that sweet assurance has been the hope and comfort of the true church in every age. "I go," said he, "to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.)

SIGNIFICANT SIGNALS.

We must linger among these interesting features of ancient typical worship only long enough to glance at the [illegible] *dress* of the high priest. The bottom of the priestly robe was encircled [illegible] granates and bells. The [illegible] by the beauty of their arrangement and multiplicity of their [illegible] ed the glorified [illegible] seed in the [illegible]

latter were designed as a signal, that the waiting Israelites might know that their high priest was yet alive, and, consequently, that his ministrations were acceptable to God. By the same means they could also tell when he was coming out of the holy place, and was about to lift up his hands to bless the people. When Zacharias, the father of John the Baptist, was detained in the holy place by the vision which God gave him, "the whole multitude of the people were praying without at the time of incense," knowing by the sound of the bells that he was still alive, though they "marvelled that he tarried so long."

Every lineament marked by the shadow in the type, finds its counterpart in the antitype. Hence, when the disciples were gathered in an upper room on the day of Pentecost, the *sound* of a rushing mighty wind was evidence that the great High Priest had entered the most holy place on high; and the manifestations of his power in converting 3000 sinners in a day, with other signs and miracles which followed, showed the primitive church that Christ had been graciously received, and still lived to make intercession for them.

The waiting church from that day to this, has had many blessed evidences that Christ is yet alive. Though the saints have prayerfully and tearfully lingered "without," and often "marvelled" that Jesus should tarry so long, they are now assured, by the loud and repeated tinkling of prophetic bells, that our great High Priest is about to come out and crown his waiting children with immortality. The bells are the signs that would precede his coming. When these should appear, the saints were to lift up their heads and rejoice, for their redemption draweth nigh. The sun and moon have been veiled in unaccountable darkness. The stars have fallen from heaven as a fig-tree casteth her untimely figs, when shaken of a mighty wind. The four great kingdoms have appeared; and while the first three have long since passed away, the fourth only remains in the last stages of its divided state, soon to be dashed to pieces and give place to the kingdom of God. Kings are being dethroned, and nations brought into distress and perplexity, by the throes of mighty revolutions. Unprecedented tidal waves have recently appeared, carrying ships over cities, accompanied by the roaring of the sea and the failing of human hearts. The little horn of Daniel's prophecy has waxed exceeding great, speaking blasphemous words, when lo! the next wave of destiny sweeps away nearly every vestige of his power, leaving him in a torn and forlorn condition, gasping for breath and awaiting the final stroke which is soon to be dealt by the King of kings. The four angels have long held the winds of the last great war, that the servants of God may all be sealed before the final shock. Sinner, come into the ark of safety, before the fiery deluge shall sweep over a guilty world. Christian, the Master's priestly ministrations are almost ended, and the glories of Paradise restored will soon burst upon all the faithful.

[illegible]plish- in his- in the [illegible]provement in [illegible] never [illegible]taken,

three classes of people whom it was never safe to quarrel with. First, ministers; for the reason they could denounce me from the pulpit, and I had none through which to reply. Second, editors; for they had the most powerful engines, from which they could every day hurl [illegible] from week to week, and I had none

It is dangerous dressing for another world, before the looking-glass of this world.

"THE END IS NEAR."

Clouds of darkness gathering o'er us
  Awful tidings with them bear;
Scenes of misery spread before us—
  Dearth, and pestilence, and war;
All in one, loud, piercing chorus,
  Tell us that *the end is near.*

Hearts of men within them failing,
  For the coming woes they fear;
All their efforts unavailing—
  No propitious signs appear;
Sin increasing—crime prevailing,
  Tell us that *the end is near.*

Selfishness in all abounding;
  Gold the idol everywhere,
Worshipp'd by a host, confounding
  Gold for all that's good or fair;
Crowds the mammon god surrounding,
  Tell us that *the end is near.*

Formal godliness increasing,
  Power denied, and forms held fast;
CHRIST and fashion coalescing,
  Forming now the character:
Rites so popular and pleasing,
  Tell us that *the end is near.*

Lawlessness, so vastly spreading,
  Void of reverence, awe, or fear,
Sacred things beneath it treading,
  Stamp'd with GOD's own signature—
Never once His vengeance dreading—
  Tell us that *the end is near.*

War, the heaviest curse of nations,
  Running on its dread career;
While the mass its desolations
  Listless, or applauding, hear;
War, with its abominations,
  Tell us that *the end is near.*

Saints of GOD, all evil hating,
  Faithful to the name they bear,
For their coming SAVIOUR waiting,
  To be caught up in the air,
Hence their rest and blessing dating,
  Tell us that *the end is near.*

Sinner, wouldst thou in the glory
  Of that "cloudless morning" share?
Wouldst thou have *this* hope before thee?
  Wear the crown saints then will wear?
O believe redemption's story;
  Look to CHRIST! *the end is near!*

Let not earth, thy thoughts engrossing,
  Cheat thee of that portion fair!
Look to CHRIST! on *Him* reposing,
  Thou shalt happy be, nor fear!
Sinner, haste! the day is closing;
  Look to CHRIST! *the end is near!*

—*Sound Words.*

THE FOUR ANGELS.

(REV. 7: 1—3.)

BY JOHN COUCH.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

This passage is clearly symbolic prophecy.

Prophecy is the history of events given before the events transpire. Symbolic prophecy is that in which the history presents facts and circumstances (either real or imaginary) which are given to *illustrate* the events designed to be revealed.

The passage is also consecutive prophecy. Consecutive prophecy gives the chronological order of events, showing which event will happen first in time, and so on to the last. Sometimes with this prophecy, numerals are connected with the divisions of the series, first, second, &c., thus definitely locating the different parts as we designate the days of the week, by first day, second day, &c. The leading central symbol of this prophecy, is a book divided into seven parts, with a seal attached to each part, thus preventing its being opened and read. The seals were broken, one at a time, so that the hidden contents of the book could be seen and read.

The revelation of the text was given under the opening of the sixth seal, and therefore reveals events to take place during the sixth period of the series.

The first period evidently commenced in the apostolic age, and the seventh is the period of the last judgment. Therefore the sixth seal occupies a period of time running to the judgment. The events of the sixth period will be the last in probationary time, ending with the commencement of the judgment.

There are two classes of events predicted to transpire under the sixth seal, in two departments of earthly history. The first is a class of signs given by the Savior, to indicate the approach of the judgment. He terminates those signs by the mourning of all tribes of men. The Reve-

Whoever sees these [illegible] refuses to cry aloud, assumes a responsibility that is absolutely appalling. We cannot consent to bear it.

God speaks. Above the clamor of the flesh for seclusion and ease—above the hum of business and the babble of

within the [illegible]

Knowl[illegible] books to [illegible] of truth [illegible] agent [illegible]

of the sixth seal—for many of the signs have already taken place—we should inquire most earnestly, if the prophecy in the text has had its accomplishment.

Angels are used as symbols of human agencies. In chap. 9: 11, the chief ruler of the Mohammedan government is called both king and angel. Both cannot be literally used. It is quite certain that the term angel is used symbolically, and represents the Sultan who, in other passages, is called king. In chap. 14: 6, an angel is seen flying through heaven preaching the gospel to men upon the earth. This angel must be a symbol, for men preach the gospel, not angels. As angels are used as symbols of men in those passages, we may suppose that the angels in this text represent men also.

The ancients never spoke of but four winds, and those from the four cardinal points; so it will follow, therefore, that the four winds represent war in the four quarters of the territory brought to view in the prophecy. As winds symbolize war, the four angels symbolize kings or rulers of the nations, for it is that class of men who control the element of war.

Winds which do not exist, cannot be held. Hence when the angels began to hold the winds they must have existed; that is, general war must have been prevailing at that time.

As Daniel saw the four winds blowing which changed the government of earth from the Babylonians to the Medo-Persians, Grecians, and Romans, so the winds must change it from the Romans to the people of the saints of the Most High, giving it to their king, Jesus Christ.

Has such a war existed among the Roman governments within the period represented? The wars of the Great Napoleon answer the description perfectly. They came at the right time and extended to the four quarters of the fourth kingdom or Roman empire.

When and how did that war terminate? It ended with the battle of Waterloo. Who fought the battle? Bonaparte and the allies. Who were the allies? Russia, Austria, Prussia, and England. Thos four powers had become tired of the long and bloody struggle, and united themselves for the express purpose of ending it. The allies gained a victory at Waterloo, which gave them perfect control of the war element, so that they were enabled to establish the peace for which they had formed the union.

Thus far the prophecy was most perfectly fulfilled. But it further indicates that the united efforts of the angels would not cease with the stopping of the winds, but that powerful influences would still exist, tending to reproduce a general war which would require a continued effort of the allied governments to restrain it.

The object of that alliance, as expressed by the historian, was "to *keep* the *peace* of the *world*." That alliance has continued until the present time and labored in every emergency to settle the war-making questions, and thus prevent another collision among the Roman nations.

At the present time the wind is mightily roaring in one quarter, and thousands are sinking under the crimsoned wave of blood, while disturbing diplomatic questions are darting over the wires threatening to plunge all the Roman nations again into desolating war.

The representatives of the allied governments are summoned to meet at London to make one more mighty effort, to see if it is possible to hush the rising storm into silence.

Surely these are prophetic events, written long ago by the unerring hand of inspiration. God has spoken and is accomplishing all his divine purposes.

If the congress of nations is enabled to settle the present disturbing questions among the nations and produce peace, then we may expect still to hear the gospel's sweet inviting message; but if the war element can be no longer restrained, then the day of eternal destiny is upon us.

What agency is symbolized by the sealing angel, and what is its work? The angel must symbolize an ecclesiastical agent, for his work is with the church. His work is also related to, and connected with, the nations; so they are required [illegible] be in a certain condition, that it may [illegible] accomplished. This work will extend [illegible] the end of the gospel, for the last [illegible]rvant of God is sealed by it. Jesus, in [illegible]owing his disciples when he would [illegible]me, and the world would end, said: "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." The preaching of this message synchronizes perfectly with the angel's work, both terminating with the end of the gospel, and both relating to the nations. The same agency and work are evidently presented in chap. 14, by the angel preaching the gospel to the nations upon the earth, saying, "Fear God.... for the hour of his judgment is come." This also is connected with the nations, and terminates with the judgment.

Jesus says that the message shall be preached for a *witness* to the nations. Witnessing is giving a declaration of facts relating to a particular case. What case or question was Christ presenting, upon which the gospel of the kingdom should witness to the nations before the end? The signs of his "coming and the end of the world."

Therefore the work to be accomplished (symbolized by the angel) will be to proclaim to the nations that the signs of Christ's coming, and the end of the world, have appeared.

The Revelator represents the angel as saying, "the hour of his [God's] judgment is come." A truthful witness can testify only to what he *knows* to be true.

Jesus, in speaking of the signs of his coming and the end of the world, said, "WHEN YE SEE these things COME *to pass*, KNOW *ye* that the kingdom of God is nigh at hand." As the "*ye*" who "SEE" these things come to pass are to "KNOW" that the kingdom is nigh, it follows that none but those of the generation who shall be upon the stage when the signs are fulfilled, can witness to the nations that the hour of God's judgment has come, from their own knowledge of the fact.

Barnes says of the sealing, that the design of sealing "the persons referred to, seems to have been to *secure* their *safety* in the *impending calamities.*"

Jesus tells us that the time of his coming shall be as it was in the days of Noah and Lot. "*They knew* not until the flood came and took them all away; so shall also the coming of the Son of Man be."

Were all the antediluvians destroyed? All who knew not that the flood was coming, for they made no preparation for it, and therefore were not "secure" when the "impending calamities" came. But Noah and his family knew, by divine revelation, that the flood was coming, and by taking heed to that, were "secure" from the "impending calamities."

So it was in the days of Lot. His son-in-law would have been saved from the sulphuric flames, had he heeded the witness of his godly father, but disregarding his testimony, he was destroyed. So it was at the destruction of Jerusalem. The Christians who heeded the instruction of Jesus recognized the signs of its destruction, and therefore sought a place of safety, while their unbelieving brethren were swept away in its ruin. Such a message has been proclaimed to all nations within the period of this generation.

Joseph Wolfe, a learned Jew, began to make the proclamation in 1820, since which time it has been preached by many in all the different quarters of the earth, as a witness to the nations that the signs of the last judgment have appeared, and that God's appointed King of all the earth is about to take the reins of earthly dominion, and bring these governments to a perpetual end.

This glorious message has led many from infidelity and sin to embrace the Savior by faith, and caused others to renew their consecration and their devotion "and to wait for God's Son from heaven," thus securing a hiding place from coming judgment.

While this last warning message of mercy has been kindly inviting all to seek the sealing protection of the great Deliverer from the impending storm, the allied nations have steadily held, with an iron arm, long restrained ambition and revenge, until the constantly increasing powers of the threatening elements are becoming uncontrollable.

It is thought by many of the most hopeful, that the proposed conference of those nations about to assemble, will prove too weak to hold the mighty elements now surging and roaring fearfully in the East.

Should their efforts to prevent a European war prove abortive, and a general conflict be the result, we may expect that the awful slaughter scene of Armageddon will very soon be witnessed. *O Reader, Reader!* pause and consider!

Is it not true that the world is in an unsettled and perturbed condition? Is it not a fact that in all reflective minds there is an anticipation of some great change? Who can raise the veil and tell us what events await us in the immediate future? The voice of inspiration proclaims it. Prophecy has photographed it. The Spirit of God whispers it in all ears as a forewarning. It is the day of God's wrath upon the impenitent. It is the long prayed for morning, when the dead will live again and the waiting sealed ones of all the antitypical tribes shall meet their coming King.

O the happy greetings then to be witnessed, as eyes long dimmed by death shall gaze upon loved forms again, where tearless joy, flowing from the fountain of infinite love shall never end! Then let us devoutly pray, "Thy kingdom come." Amen.

THE CHRISTIAN'S FAITH.

BY FRANK BURR.

The Christian believes the Bible to be the word of God. Why is this? What is there in the Bible to render it superior in its origin to any other good book? To my mind the great burden of proof of the inspiration of the Bible, lies in the fulfillment of its prophetic writings. And many of these prophecies have been so remarkably fulfilled, even in spite of surrounding hindrances and obstacles, as to remove from thousands of skeptical minds every vestige of doubt, when those minds candidly reflected upon the connection between prophecy and history.

When we consider the prophecies concerning the humiliation and sufferings of Christ, and read how literally they were realized by him at his first advent to this world, we are constrained to say, this is he of whom Moses and the prophets did speak.

Does the Psalmist say, "They pierced my hands and my feet?" Behold him on the cross! His birth—his parentage—his wisdom—his sufferings—his death—his resurrection—his ascension, are all minutely related. Therefore we believe Jesus of Nazareth to be the Redeemer and the Messiah.

But the same Bible that contains prophecies of a Savior, also foretells the destiny of cities and nations so minutely, that none but God could have seen beforehand the things written therein. Babylon, Tyre, Jerusalem, the Jews, Egypt, Assyria, Rome, with many other cities and nations, have had their destiny unmistakably written in the Bible, in what was none other than the "hand-writing of God."

But, believing the whole Bible, the Christian does not stop with the past, but looks forward with the same certainty for future events to transpire, according to the same precious word. He sees before him in that same volume a record of events that are unfulfilled, yet as unmistakably true as any of all the past.

He sees around him, as the precious word describes it, a world in carnal security, filled with the boastfulness of human wisdom, while pretending to be followers of the meek and lowly Jesus. He hears the scoffing of those who deride the believers in prophecy. He sees the smiting by the evil servants, and hears them say, "My Lord delayeth his coming." He sees the gluttony and revelry of those who are "lovers of pleasures more than lovers of God." He sees the papal supremacy crumbling to the dust, and he knows by these and many other passing events, that he is living amid the closing scenes of time, and therefore he turns his eyes to the unseen, yet *real* future, as mapped out in the same unerring word.

He believes that the time is not far distant when the earth shall be visited the second time by the "King of glory." He expects that soon the trembling, quaking earth shall be shaken at the personal presence of him whose voice shall then "shake not the earth only, but the heavens also." He sees just before him the "hour in which all that are in their graves shall hear the voice of the Son of man and come forth." He believes that in that hour and at that time, all the servants of God, of all ages past, together with the living saints, will receive the "crown of righteousness," laid up for them.

He rejoices in the thought that at that same judgment scene, old earth, that has so long groaned heavily beneath the curse of sin, shall be renovated, and become, in its renewed state, the abode of righteousness, and joy, and peace.

He loves the appearing of the blessed Savior, "the only Potentate," for then he expects the saints will "ever be with the Lord." He "hastes unto the coming of the day of God," and therefore he prays earnestly, "Thy kingdom come! Thy will be done on earth as it is done in heaven."

Being confident in all these things, he "denies himself of all ungodliness and wordly lusts—lives soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

He believes all this because it is plainly declared in the same word, "one jot or tittle" of which "shall not fail until all be fulfilled.

Possessing that charity which "rejoices in the truth," and which has no sympathy for error, he strenuously repudiates all ideas contrary to the Bible. He goes forth as one of a "peculiar people, zealous of good works."

Frowns of ungodly men will not make him afraid. Taunts and jeers from scoffing professors will not affect him. Firmly he rests his hope upon the unerring word of God as a "foundation sure," and nought can move him therefrom. The discordant din of partisan haranguers, calling the world to follow this or that new party of reform, are passed by him unheeded. He sees a world in which "wicked men and seducers wax worse and worse, deceiving and being deceived," and he expects no change for the better until Jesus comes. He does all he can to turn men from sin and folly, to "serve the living and true God, and to wait for his Son from heaven."

This is but a faint delineation of the Christian's faith and works. O, reader, what think you? Do you answer to this description, and can you say with truth, 'I am such a one?' If so, the "Spirit of glory and of God resteth upon you." But if not, then whatever may be your wealth, or power, or influence here, you are not right in the sight of God.

Our Heavenly Father has provided a ransom for you, from sin and folly; a ransom from ruin and death. He offers you salvation from the impending doom of an ungodly world, and from the wrath to come. O, then, make haste; believe, obey, and rejoice in the "faith once delivered to the saints."

CHRIST'S "GOOD CONFESSION."

BY WM. SHELDON.

Paul informed us that Jesus Christ "witnessed a good confession" while "before Pontius Pilate." (1 Tim. 6: 13.) By turning to the record, we learn that this "confession" involves the future kingship of Jesus: for this interrogation of Pilate gave rise to the confession: "Art thou the King of the Jews?" Said Jesus: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Here Jesus three times speaks of "*my kingdom*," thus plainly admitting that he was a prospective King; affirming "my kingdom is not of this world (*kosmou*);" meaning just what he meant when he affirmed of his followers, "They are not of the world (*kosmou*) even as I am not of the world (*kosmou*)." (John 16: 16.) He did not mean that *they* were not on earth, nor that *his kingdom* would not be on earth; but the statement, "Now is my kingdom *not from hence*," (equivalent to saying, not from this time onward,) led Pilate to repeat his question in this form: "Art thou a king then?" "Jesus answered, Thou sayest that I am a king. *To this end was I born.*" (John 18: 33—37.) But if he were simply to be a King in heaven, over disembodied men, as some theologians claim, what propriety in saying that he was *born* to be a king? Could he not have been a king over such subjects, in that realm, just as well *without* being born? Jesus was born, that as a literal king, he might reign over literal subjects in a literal world—"reign in Mount Zion," and be "King over all the earth." Gabriel affirmed: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. (Luke 1: 32, 33.) This "King of the Jews," a King of Jewish lineage, will not only reign over immortalized Jews, but also "reign over the Gentiles" who are engrafted by faith; for God has arranged, "that the Gentiles should be *fellow-heirs*, and of the same *body*, and partakers of his promise in Christ by the gospel." (Eph. 3: 6.) As "there shall be no more death" after "the tabernacle of God is with men," mortals cannot enter, for mortality ultimates in death.

Experimental.

CONSECRATION.

Suggested by hearing A. A. Phelps preach on Rom. 12: 1.

Father, thy grace in Christ revealed,
Risen before my wond'ring eyes
Like a vast mountain, which hath filled
The earth, and reaches to the skies:
Though sin our fallen world surrounds,
Yet sovereign grace much more abounds.

O Lamb of God, the bitter cup,
Which was our due, was drained by thee;
By faith I view thee lifted up,
The Substitute that sets me free:
Henceforth I'll know no other boast
But Jesus died to save the lost.

O Spirit of the living God,
Let me be sealed and sanctified;
Apply to me the cleansing blood,
That I may in thy will abide,—
A living, loving sacrifice
For Him who bought me with a price.

Great God, Supreme, Unsearchable,
Thou dwellest in eternity!
And yet thou deignst to come and dwell
With contrite ones who wait on thee.
Come, wondrous Guest, thy waiting one
Invites thee to thy lowly throne.

Newark, N. J. JOHN LYLE.

HAPPINESS.

BY JOHN COUCH.

Happiness is produced by satisfying desire. It is a pleasurable emotion of mind, resulting from the acts of satiating or meeting the demands of our desires.

Desires are always flowing like a stream of water, therefore it requires a constant action by some agent or power to satisfy them. In social life we desire to meet absent friends; and when we meet them, desires immediately commence to retain their presence and association. So it is with wealth; we desire to obtain it and then continually desire to retain it. Happiness is not therefore an article to be manufactured and laid up for future use, any more than the waters of a river can be drawn into a reservoir and still be a river. And as the water of a river is constantly flowing, so is happiness always emanating from the continued action of answering our constantly flowing desires.

Desires are produced by love. We desire only what we love. When we commence to love an object we begin at once to desire it.

Happiness is of four kinds, perfect and imperfect, true and false. It requires four things to produce perfect happiness. (1.) Perfect love. (2.) Perfect objects loved. (3.) Perfect knowledge of those objects. (4.) Perfect association with the objects loved.

As but one of the elements necessary to produce perfect happiness is attainable in this world, it follows that perfect happiness cannot be enjoyed here. Perfect love is the only element of the four which can be obtained here, for the perfect objects to be known and loved are not in this world but will be found in the next. Our knowledge of an object must precede our love for it, for we cannot love an object of which we have no knowledge.

God located man at his creation in a "*very good*" or perfect world, where all things were designed to make him perfectly happy. Man in his original and normal condition was designed to gain a knowledge of all things prepared to make him happy through the senses of his organs. He could know color by the eye, sound by the ear, taste by the palate, &c. When he sinned, all things associated with him fell and became imperfect; therefore, they could no longer produce in man perfect happiness.

God in great mercy then instituted a glorious plan by which he purposed to restore this world to its original perfection, capable of producing in its inhabitants again, perfect happiness. In that plan, God gave his son Jesus Christ as the Redeemer, to restore man to his original state, by first giving him perfect love. This being restored to him in this world where all things are imperfect, it becomes necessary that a new medium of association be opened between the man enjoying that love and the objects loved.

Perfect love cannot embrace imperfect objects, as treasures or associates, but only in pity. As perfection has left this world and can be found only in the next, therefore our organic senses fail to reach the objects of perfect love. To supply this deficiency, *faith* is introduced as the new medium through which the believer is associated with the objects originally designed to make man perfectly happy. In this world we walk by *faith* and not by *sight*. Faith gives us an imperfect knowledge of the objects it presents, therefore the happiness it produces is necessarily imperfect. Here we "*see* through a *glass*" (faith) "darkly," imperfectly, "but then, face to face; now" (in this world) "*I know in part*, but then" (in the next world) "shall I know even as I am *known*." True saving faith works by love, that is, labors to know more of God and his Christ, his *coming kingdom* and the divine law, because it is associated with the love which embraces those beings and objects. The believer labors to know and please God and gain his kingdom, because he loves God and the kingdom; while the unbeliever has no love for either, and therefore makes no such efforts.

When the "time of the restitution of all things" shall come, and a perfect world arise from the dust and confusion of imperfection and the curse, taking its place amid the glorious harmonies of a sinless and God-perfected universe, shall redeemed man walk forth and look upon objects of eternal loveliness, enjoying through the endless ages the infinitely valuable gift of perfect happiness.

THE PARADOX.

BY A. A. PHELPS.

Christianity is a wonderful system—wonderful equally for its plainness and profundity. While its practical precepts and living experience may be known by the "little ones" of every condition and clime, it has a depth of meaning and a breadth of range that can more than satisfy the most capacious intellect of men or angels. An ocean lies before us, whose shores are so shallow that infant feet may enter, but whose "depths profound" shall forever be hidden from mortal eye. Here a mammoth may swim and here a lamb may wade.

Look at the apparent contradictions associated with Christian character, which, nevertheless, blend in blissful harmony where the life of God has been deeply implanted. Of the whole-hearted Christian it may be said:

1. He is both *weak* and *strong*. He is weak in personal confidence and personal resources, but "strong in the strength that God supplies." None realize as fully as the wholly sanctified how utterly inadequate they are to "go a warfare at their own charges," yet none so fully understand the boundless resources of strength that lie at the command of faith. No matter how pressing their responsibilities or powerful their buffetings, they are "well able to go up," for God is on their side, and with such a leader they can "run through a troop or leap over a wall." An apostle has said, "When I am weak, then am I strong." This is paradoxical to the world, but a plain and precious truth to those who are "chosen out of the world." While their humble acknowledgment at every step is,

"Weaker than a bruised reed,
Help I every moment need,"

they exultingly exclaim,

"Lame as I am I take the prey,
Hell, earth and sin with ease o'ercome!"

2. He is both *dead* and *alive*. He understands the apostle to the gentiles as he exclaims, "I am crucified with Christ, nevertheless I live." He is "dead indeed unto sin, but alive unto God through Jesus Christ." Self has died out of his heart only to give place to the ever-living *Jesus*, who now bears unrivalled sway. He is dead to the opinions and maxims of the world, but keenly alive to the will of God, which is accepted as the supreme rule of action. The *death* he has experienced, though painful in its process, has brought with it unspeakable blessings. It has saved him from a world of anxiety as to the *results of action*, and turned to a much better purpose many moments that would otherwise have been squandered in running after his *reputation!* On the other hand, a holy man is emphatically a *live* man. He lives to some purpose, for *he* lives not, but *Christ lives in him*, and where *He* is there must be a stir! Tell us not of a quiet, sleepy sort of holiness, whose chief excellence consists in doing no harm; let us have a stamp of holiness that stirs devils and shakes a slumbering world!

3. While he is made "perfect in *love*," his *hatred* has also become greatly intensified. He loves holiness and hates sin. He does this because he is made a "partaker of the divine nature." To some extent, at least, and indeed so far as his knowledge of moral quality reaches, *he loves what God loves, and hates what God hates*. He will, consequently, "*hate* the *sin* with all his heart, yet still the *sinner love*." This element does not suppose sinful anger, but an utter abhorrence of whatever displeases God. It is a little strange that two elements so directly opposite can co-exist in the same heart, yet so it is; and the reason may be found in the fact that they are directed to *objects* as opposite as the elements themselves, so that the one necessarily implies the existence of the other. I cannot love goodness, holiness, without hating their contraries.

4. "*Sorrowful*, yet always *rejoicing*." These words express another paradox in a holy man's experience. When one reflects on the wide-*spread* ruin of the race, and thinks of the myriads that throng the road to destruction, there would seem to be enough to cause the deep-drawn sigh and rive the heart with untold anguish. And so there is. Nor do any have clearer views of the world's condition, or deeper concern for the salvation of the race, than the man who is saved himself. But there is an indefinable joy mingled with his deepest sorrows. His own heart is the abode of "love, joy, peace"—nay, it is the abode of *Jesus Christ*, the center of *all* loveliness, the source of *all* joy. Though thorny his path and tearful his eye, he looks up through his tears into the face of God and with a bounding heart exclaims,

"Thy presence makes my paradise,
And where thou art, is heaven."

A saved man cannot be otherwise than happy. He will not always be ecstatic, but he will have a joy in God that rises above circumstances, and flows on, a steady stream, in all his pilgrimage to the better land. He is happy in his own blissful possessions, and happy in the prospect of unfading joys hereafter. What though he may wade through the waters of affliction, and be subjected for a season to the inconveniences of poverty? A few brief years will transport him to a country where there will "not a wave of trouble roll across his peaceful breast." He shall then exchange these tattered rags for "palms and robes and crowns, and be forever blest." He is even now the son of a King, and his rising soul exults in the certain prospect of unmeasured riches and untarnished honors that are about to fall to his inheritance. Let him sing as he journeys onward, and leap for joy as he draws nearer to the gates of final glory.

THE TURNING POINT.

In our mint, at Philadelphia, they have scales so perfectly balanced that a breath will swing them either way. Imagine a dealer in the precious metals to go there for a dozen ounces of the golden ore. They are weighed out. Carefully the shining particles are emptied in. Eight—nine—ten—eleven—the scales are still motionless. Twenty grains of the last pennyweight are in—no stir still—but when the twenty-fourth and last grain touches the balance it settles down at once. Each atom from the first has been bringing about this consummation; the last bit only finished up the work. And so when one submits to be saved by grace, the motives influencing thereto may have been accumulating for years. Argument, counsel, appeal, have all been crowding the soul toward the cross. And yet no move is seen. No effect seems wrought. But by and by the last solicitation needed, the last particle of pressure requisite, is brought to bear, and the heart, long plied, goes over to be the Lord's.—*Christian at Work.*

THE BLOTTED PAGE.

A sublime illustration of the power of Jesus' blood is found in the unique language of "Jack," a deaf mute, as given by "Charlotte Elisabeth." Speaking, by signs of course, of the day of judgment, he said God would open the book in which he had written all Jack's "bads;" God would find the page full, he said, but would not be able to read it. He would see nothing; for when he first prayed, Jesus Christ had taken the book, and opening the wound in his hand, he had let it bleed all down the page, so that God could see none of Jack's sins, only Jesus' blood. Finding nothing against him, God would close the book, and Jesus would say, "My Jack!" put his arms around him, and bid him stand with the angels.

In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first wonder is the offspring of ignorance; the last is the parent of adoration.

Miscellany.

PRACTISING DECEPTION.

There is a large class of deceptions which are pleaded and extenuated, such as telling lies to children and telling lies to sick persons. I set myself against the whole of this miserable tribe of wickedness. A lie told to a child is a monstrous thing. I abhor it. And yet lies are told to the children as thick as cloves are stuck in hams when dressed for a public occasion. Your child is sick, and you bring him a potation and say, "It is good, my dear, it is good," when it is as bitter as gall. You are not only a liar, but a fool. The child learns, after a little time, not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You inoculate him with the spirit of lying from the begining.

I think we cannot be too careful to speak the truth, and above all to the children. As to the sick I do not believe it necessary to tell them all the truth. But a doctor is not justified in lying to his patients. It is easy for him to say to the person whose case he has undertaken: "You must have confidence in me." But, if he says anything, let him say the truth. It may excite the patient or it may not; but if the excitability is a reason for not telling the truth, then it is a reason for silence—it is not a reason for deception. I think that such persons are oftentimes injured by being deceived. I think there is a great deal of cruelty practised toward sick people in this way. And I think it is a shame to let sick people go blindfolded down to death, and drop off without a single word, for fear that they will be injured if the truth is told them. I think if a person is going to die, he has a right to know it. I do not, therefore, believe in telling lies to sick folks.—*Beecher.*

NO GROG SHOPS!

An exchange says: "Warren, Pa., has twenty-five hundred inhabitants, an empty jail, no paupers, no grog-shops, and seven churches."

"No grog-shops!" That's what's the matter! The absence of these lawful pests is the key to the comfortable condition of affairs in Warren. But just to think that twenty-five hundred inhabitants *can* do without a grog-shop!—one of those lawful establishments that so many in other places are willing to *swear* are *necessary* for the *accommodation* of the public! How *do* they live in Warren? These Warren people have an "empty jail," too!—a large iron-barred cage in which there are no whiskey murderers chained and guarded like beasts of prey. What a pity it is that a huge stone fabric, erected at great expense to the tax-payers, should be without a single occupant! And "no paupers!" No county poor to feed and clothe—none for whom the iron fists of the uncharitable tax-payers are compelled to open! And all this unusual state of affairs is owing to the fact that there are no grog-shops in that unfortunate place. Can't twelve "reputable citizens" be found to swear that a grog-shop is "necessary" in Warren? If the Warren sufferers can't find any reputable rum advocates, we can supply them. Let them send an order to this city, with the promise of a little cash, and a good quantity of free benzine, and we can ship blue nosed bummers enough to swear a dozen liquor hells into existence. Then all will be lovely—the jail will be of some use—constables, squires, and courts of justice will have something to do, for business in that line will be brisk. There will be business enough for the Poor House too, and the good Samaritans need not sigh for subjects upon which to pour their charitable balm.—*Golden Censer.*

MT. CENIS.

The crowning excavation is at last completed. When the workmen in the Mt. Cenis tunnel met, they shook hands and shouted. And well they might; for no such great work has been accomplished during the century. We read in history of vast weights being lifted in the erection of buildings and public improvements, and the ability of the ancient in this direction was astonishing; but never were such excavating works undertaken, as those of Mt. Cenis and Hoosac.

"Millions for Mars, but mites for Jesus," is the maxim of the world.

PURE AIR IN CHURCHES.

Architects, building committees, trustees, and sextons ought to have some one to remind them perpetually that fresh air is a vital necessity in churches. Better do without almost any thing else. A living gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethren will pray better, the people will sing better, and all our meetings will be better attended, and followed by better consequences. Give each one of us our forty cubic inches of fresh air for every inspiration, and for every minute of the services the eighteen pints to which we are each justly entitled, according to the doctors, and we shall complain less of languor, headaches, poor preaching, and dull meetings, and be in less danger of backsliding; for we devoutly believe that fresh air is a means of grace.—*Methodist.*

AN AIMLESS LIFE.

I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself, "I have all that I see others contending for—why should I struggle?" I knew not the curse that lights on those who have never to struggle for anything. Had I created for myself a definite pursuit—literary, scientific, artistic, social, political, no matter what, so there was something to labor for and to overcome—I might have been happy. I feel this now—too late! The power is gone. Habits have become chains. Through all the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life. I feel, sometimes, as if there were nothing remaining to be worth living for. I am an unhappy man.—*Robert Dale Owen.*

FOOD MEDICINES.

Dr. Hall relates the case of a sick man who was cured of billiousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient rose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and the fast. His theory is that food will be used as a remedy for many diseases successfully. For example, he instances cures of spitting blood by the use of salt; epilepsy and yellow fever, watermelons; kidney affections, celery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the parts affected; hydrophobia, onions, &c. So the thing to do in order to keep in good health, is really to know what to eat, and not what medicines to take.

JEWS.

It is estimated that there are 220 Israelite congregations in the United States, 40 of which are in New York city. The entire Jewish population of the metropolis is put down at 75,000.

A conference of Jewish rabbis from all parts of the country has been held in New York, for the purpose of striking from their liturgy the references to Jehovah as being exclusively the God of Israel, and of making other changes suggested by the progressive and reformed Israelites whom they represented. The *Jewish Messenger* complains that not one Jewish family in a hundred in New York erected booths at the late Feast of Tabernacles, while many have Christmas trees for their children.

TAKING SIDES.

Party men always hate a slightly differing friend more than a downright enemy. I quite calculate on being one day or other holden in worse repute by many Christians, than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake, beyond all other things.—*Coleridge.*

Henry Clay used to say that there were three classes of people whom it was never safe to quarrel with. *First*, ministers; for the reason they could denounce me from the pulpit, and I had none through which to reply. *Second*, editors; for they had the most powerful engines, from which they could every day hurl wrath and fury upon me, and I had none through which to reply. And, finally, with women; for they would have the last word, anyhow.

THE BIBLE BANNER.

EDITORS:

JOHN COUCH, ...*Chelsea, Mass.*
WM. SHELDON, ...*Brodhead, Wis.*
A. A. PHELPS, ...*Rochester, N. Y.*

H. A. KING, PUBLISHER.

None of the Editors will be responsible for every sentiment set forth in the BANNER.
Each Editor will be responsible for his own productions.
All the Editors will be responsible for editorial matter without any signature.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

TO CORRESPONDENTS.

C. J. Brooks sends a dollar to pay for THE BANNER, but fails to give the *residence*.

Somebody in St. Peter, Minn., sends a dollar for the paper. Who is it?

Somebody in Alton, N. H., remits a dollar. Do not be so modest as to conceal your *name*.

Somebody in Groveland, Mass., kindly sending THE BANNER to Andrew Taylor, wishes a copy of "Pebbles from the Path of a Pilgrim."

Some preacher sent for "A Treatise on Matt. 24 & 25." We had none at the time. By some means the wrong book was sent. If he will give us his address again, we will send him a *double dose*, to pay for our blunder.

EXPLANATORY.

We sent out several thousand specimen copies of THE BIBLE BANNER last month, with a two-cent stamp on each, which led the post-office clerks to suppose that we had not yet obtained any subscribers. They therefore required us, though very unjustly, to stamp a large number of the papers sent to regular subscribers. This will explain what would otherwise be mysterious.

APPRECIATED.

I am glad to know that THE BIBLE BANNER is being highly commended by competent judges, and bids fair to become a power for good. The first number is regarded a suitable document to lend to unbelieving neighbors. We trust the BANNER may open the eyes of many to see the truth. W. S.

SEND TO FRIENDS.

Distant friends may be reached by sending forty cents and ordering a copy of the BANNER sent to them for a year, without letting them know who ordered it sent, if you prefer to withhold your name. If you send the subscription price, you may order the free book sent to another friend, if you wish, thus making two efforts to do good to others for the sum of $1.00. Who will try it? Address BIBLE BANNER, 240 Broadway, New York City.

W. S.

GOING SOUTH.

Before the second number of THE BIBLE BANNER reaches our subscribers, I expect to be preaching the "gospel of the kingdom" to the people of the South, in *Georgia*, or *Alabama*. Hope many may fall in love with the truth. This has been hitherto a neglected field. Pray for the success of our mission. W. S.

FREE BOOK LIST.

Let all our subscribers be careful to indicate what books they have selected from the *List*, so that there may be no mistakes and no delay. Those whose names have already been obtained, will please report their choice of books, which we shall be happy to forward. Where several papers are taken at the same office, it might be well for the subscribers to consult together and then select such a variety of books as may diffuse the most light. We are aware that our offers will be considered by some as almost too liberal for their generosity to accept. However, we desire them to receive the benefaction, and then allow their generous impulses to respond by sending a few extra subscribers.

TO THE FREE METHODIST MINISTRY.

Dear Brethren:—I have taken the liberty to send to all of you whose address I could obtain, the first and second numbers of THE BIBLE BANNER. The paper will continue to be sent during the year, unless you refuse to accept it. If any of you desire it to be discontinued, be kind enough to state the fact, at your earliest convenience. Those of you who desire the paper and have failed to receive it, will please send your address at once.

With many of you I have for several years been intimately acquainted, and harmoniously associated in gospel labor. Two years ago last October, I formally severed my connection with the Conference and Church with which, for eight years, I had been indentified. Since that separating act—which I have never regretted for a single hour—I have often felt a strong desire to open my heart and communicate a few thoughts for your consideration. Some of you have been more ready to denounce me as an infidel and a heretic, than I had reason to expect. In this you doubtless thought that you were "verily doing God service." Some of you, on the contrary, have manifested the most fraternal feelings, and would have been glad to burst the trammels of party prejudice, and allow the half-suppressed convictions of your hearts to leap out in undisguised Christian recognition. To such, especially, I would extend my cordial sympathies, well knowing the circumstances and influences that hold you where you are. Walk in the light, and you shall yet rejoice in brighter visions of God and eternal things. If any of you are still implacable, unwilling to listen and determined to denounce, let me exhort you in the language of an injured orator: "*Strike, but hear!*"

Brethren, "my mouth is open unto you—my heart is enlarged;" for Providence has opened a channel of communication, and I have something good to say. In regard to my personal experience, I have no evil report to bring. Though I have wandered as a pilgrim among strangers, I have found the path of duty a path of delight. Trials have come, but not too heavy or numerous for my good. During most of the time I have had "peace with God through our Lord Jesus Christ." Sometimes my heart has swelled with holy joy, and kindled into raptures over the amazing goodness of God. His dear hand is still leading me into "green pastures." It is my highest ambition to glorify his name. I am not my own. I have been purchased and purified by the all-atoning blood. *I am sure I love Jesus!* I hear the whispers of his voice.

"The Spirit answers to the blood,
And tells me I am born of God!"

My views of practical godliness are essentially the same as ever. I most cordially repudiate a worldly-policy religion, and am in full sympathy with that type of Christianity which makes a clean sweep for God. The current, cowardly, compromising religion of the day, that floats upon the popular tide, and throws its sanction over Fashion, Folly, Formalism, Festivals, and Freemasonry, has no place in my affections or confidence. Nothing short of a thorough renunciation of the world and a full consecration to God, will answer the purpose.

On some points of doctrine I frankly confess to a "change of mind." But is it *always* a mark of weakness to undergo a change of sentiment? Must we cling to every youthful impression and traditional error, to save ourselves from the charge of "inconsistency?" Are we not commanded to "grow in grace and in the *knowledge* of our Lord Jesus Christ?" And is it not more manly to change one's opinions than to stereotype his errors? Who delegated to any ecclesiastical body the authority to label its own peculiar tenets as "orthodox," and to anathematize as heretics and infidels all who have the temerity to deviate a hair's breadth from its adopted creed? I praise God for giving me courage enough to break away from the shackles of sectarianism and the dogmas of human tradition, and to search the Scriptures for myself, determined to abide by the truth irrespective of consequences. I soon discovered that I had taken many things for granted, which could not for one moment be sustained by the plainly interpreted Word of God. It was a cross to abandon long-cherished theories, and subject myself to the suspicions and misrepresentations of Christian brethren. But I found even unpopular truth sweeter than popular error, and proved Jesus to be more precious than all the friends I could possibly give up for his dear sake.

Brethren, as you claim to be Free Methodists, dare to be *God's free men!* I appreciate your position and prejudices, and sympathize with you in your efforts to stem the tide of popular sins. I have traveled the same road, and can speak the language of experience. I praise God for leading me just as he has. I do not regret my connection with the Free Methodist movement, for I thereby learned some precious lessons, and the way was paved for further advances in Bible Christianity. For the last two years the Bible has possessed new charms. Its utterances have been gloriously illuminated. I have found a key that unlocks many of its long-standing mysteries. I see a blessed harmony running through the divine record, and a glory encircling God's character and administration, that kindles a new joy in my heart. I am satisfied that popular theology, in adopting a spiritualizing method of interpreting Scripture, rushes to strange conclusions. But without attempting any discussion in this article, permit me to ask your careful and prayerful attention to the *Bible theory of man's nature, the sinner's destiny, the time of reward, the place of reward, the personal coming of Christ, the signs of the times, the fulfillment of prophecy, and our nearness to the day of judgment!* These topics, as well as others that are more experimental and practical, will be fully discussed in THE BIBLE BANNER. Read carefully, and test every point by the pure Word of God. If you have difficulties or objections, you are invited to present them; not in the spirit of caviling and carnal warfare, but of candid Christian inquiry. Many of you will continue to think me involved in ruinous deception; but some, I trust, will more wisely resolve to subject their religious system to a rigid re-examination, and to reject whatever cannot abide the test. Whatever you may think of *me*, I would have you adopt such views as shall lead you to *think more of Jesus!*

Looking for a crown of life, when Christ the Life-giver comes,

I am your Brother still,

A. A. PHELPS.

Rochester, N. Y.

FRONT PAGE ENGRAVING.

We trust our readers will appreciate our earnest desire to serve them, by frequently furnishing, at considerable expense, such engravings as may tend to illustrate and impress the great lessons of inspiration. We are taking measures to secure suitable cuts for future numbers, and we will be thankful for any suggestions or assistance from others in carrying out this design. We do not know but we have some part to perform in making "the vision plain upon tables"; or at least in multiplying and scattering those tables of truth by tens of thousands over the land. Of course there will be a difference of opinion as to the propriety of the designs and the correctness of the theories presented. Let all be charitable and considerate. Do not embrace or condemn a doctrine without careful and prayerful investigation.

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Knowing the power of valuable books to make effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each subscriber, we publish in another column a list of books, by our best writers, mostly on prophetical and doctrinal subjects, and will send the choice from the list post paid, free, to every yearly subscriber.

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We have received one order for 100 copies, and many smaller orders for papers at the same rate, for free distribution. Let the good work go on! May God direct the enterprise and receive the glory. PUBLISHER.

BANNER FOR FREE DISTRIBUTION.

It is hoped that the Publisher's generous offer to put the BANNER at 40 cents per year for free distribution, will not be overlooked by friends who are fond of sowing the seed of truth. Let the BANNER be seen floating in every locality. Lend it to your neighbors, and send it by mail to distant friends. W. S.

We learn that Elder Miles Grant is meeting with great success in California, both in drawing crowded houses and awakening a deep interest in the great truths of the gospel.

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"A thing of beauty is a joy forever."

We have just made arrangements for several fine steel Engravings, which we now offer to subscribers according to terms below. They are really fine engravings, and will be an ornament in the parlor of the most fastidious. Two of them are entitled,

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The Bible Banner

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Practical.

"LOVERS OF PLEASURE MORE THAN LOVERS OF GOD."

BY W. N. PILE.

If there is one channel in which the world is moving at present, more than another, we believe it to be that of *pleasure*. And we venture to assert, that in no preceding generation, were such facilities afforded for amusement of every character, as in the one of which we form a part. The fashionable and refined opera-house and the lowest brothel, have alike their *habitues*, and their occasional visitants. Thus all classes, with but few exceptions, are rapidly drifting down the tide of worldly amusement, wholly unconscious of the short space intervening between them and the whirlpool of destruction.

Nor is this strange; for in these things they *have their portion*. They are merely fulfilling the prophetic record. They have chosen this world as their all, and, of course, the limit of their life forms the boundaries of their hope. Their motto is thus expressed: "Let us eat, drink, and be merry, for *to-morrow we die*." We could find in this no cause for surprise, were it confined to worldlings; but when we see those bearing the name of Christian, engaging in, or countenancing such things, we are ready to cry out, "How can these things be?" But when we again refer to to the record, we find this class also fulfilling the prediction of Paul, that "in the last days," men should be "lovers of pleasure more than lovers of God."

The religion of Jesus Christ necessarily brings us in conflict with the world, the result of which must necessarily be a separation from it. The Apostle says, "Be not conformed to this world." (Rom. 12: 2.) This text is, of itself, sufficient to teach us our duty. But again: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (1st John, 2: 15.) Thus we see that the love of God and the love of the world are antagonistic, and therefore it is utterly impossible for them to dwell together.

Conversion is an entire change of the affections, desires, and hopes. The things we once loved and sought after, we now hate and avoid. We must be "crucified to the world," and the "world to us" or we cannot be a disciple of Christ. If our religion is not of sufficient strength to wean our affections from this world, and "set them on things above," it is not *genuine*, as "*pure religion* and undefiled before God and the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself *unspotted* from the world." (James 1: 26.) Such language is unmistakable. Well might the poet ask:

> "Is this vile world a friend of grace,
> To help us on to God?"

This can receive only a negative answer from the Scriptures. A mere profession will avail us nothing. We must be members of "Christ's body, of his flesh, and of his bones," in order to be saved. We must belong to "the Church of the first born which are written in heaven," if we inherit the promises. The very first step in our Christian experience, and the basis on which our hope of pardon and acceptance rests, is this injunction: "Come out from among them," (the wicked), "and *be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you," &c. (See 2 Cor. 6: 14—18.) How, then, can we expect to inherit the promises, if we do not comply with the terms upon which they rest?

Paul recognized a complete change in the affections, when he said, "If any man be in Christ, he is *a new creature; old things are passed away;* behold all things are become *new*."

Beloved reader, let us make this a personal matter. Are you professing Christianity, and at the same time diverting your mind with the seductive amusements of the day? If you are, we exhort you to look into the mirror of God's Word, and see what a skeleton of "*pure religion*" you present. (See James 1: 23—25.) What is the use of flattering ourselves that, as our names are recorded in some Church book, we are secure; and awake to the dreadful reality that we are deceived, when it is too late? It were better that we do our "first works over," than to be so cruelly deceived.

If we have "passed from death unto life," or experienced that change which crucifies us to this world, and enjoins upon us a "walk in newness of life," how can we, again, satisfy ourselves with the "beggarly elements" from which we have escaped? How can they who eat of the "Bread of Life," satisfy their hunger with the husks of earth? How can they who partake of the "waters of life," slake their thirst from the cup of bitterness? How can they who know that "peace like a river," seek that which is at best "vanity and vexation of spirit?" How can they who rejoice "with joy *unspeakable* and *full of glory*," become the votaries of pleasures which vanish with the first moment's sober reflection? We say it is impossible. When we can go with an *unreproving* conscience into those scenes which are alike repugnant to God and his faithful children, "it is happened unto" us "according to the true proverb: the dog is turned to his own vomit again; and the sow that *was washed*, to her wallowing in the mire." (See 2 Pet. 2: 20—22.)

In the face of all this Scripture testimony, we have those with "a form of godliness," yet "lovers of pleasure more than lovers of God;" and many are the [illegible]ing excuses offered by those who [illegible] be endeavoring, in every way, [illegible]n this overwhelming tide of worldly conformity that is setting in upon the Church. We frequently hear about "*innocent amusement*," and that out of which there can grow "no harm;" and the Church, seeing the tremendous attractions that the world presents, have resorted to a host of enormities disgusting to the Almighty. The young, especially, must be torn from the ruinous pleasures of the world, but in order to accomplish this, the *same attractions* are added to that which, alone, should be the motive power, viz: a hope of salvation attainable only by a separation from the world.

The Church is very much deceived in supposing that any *real* good can result from such worldly conformity. True, our membership may be increased, but will her additions, *thus gained*, be of that stamp which characterizes the *true* Christian? Or will they join the "form of godliness" to a practical denial of the "power thereof?" We assert, without fear of successful contradiction, that one great reason why the masses do not show more respect for, and yield more obedience to, the claims of the Christian Church, is because the elements of the world are so intricately blended with those of the Church, that they fail to see those marked evidences of distinction which are pointedly prescribed in the New Testament. The boundary line between the two is so nearly obliterated, that but very few traces of it remain unobscured. Thus it is that the Church is in more danger of being converted to the world, than the world to the Church.

We can never successfully use Satan's weapons, in battling for God's cause. "A house divided against itself cannot stand." "The weapons of our warfare are not carnal, but mighty *through God* to the pulling down of strongholds." (2 Cor. 10: 4.) God has placed all the weapons we need at our disposal, and when they fail to accomplish His object, it is useless to renew the battle with puny "carnal weapons." The "Grab Bag," the "Post Office," the "Wheel of Fortune," the Auction," the band of music, and the political lecture, are Satan's weapons, (not God's,) therefore "carnal," and should be classed with the theatre, the opera, &c., which the Church looks upon as dens of vice.

We are to "abstain from all appearance of evil;" and this can be done, only, by a studied avoidance of everything bearing the slightest resemblance to it.

The same *cause* should generally produce the same *effect*. Keeping this thought in view, let us notice the examples left us by those who have stood as representatives of the true Church, and embodiments of faith, in past ages. We are told that, by faith Abraham "sojourned in the land of promise, as *in a strange country*, * * for he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 9, 10.) Thus we see the true position of the Church to be that of "pilgrims and strangers," "having here no continuing city, but seeking one to come." Reader, do you occupy this position? If not, you are certainly not following in the footsteps of the "Father of the faithful."

We will take Moses for another example. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to *enjoy the pleasure of sin* for a season; esteeming the *reproach of Christ greater riches* than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. 11: 24, 25.) It is here seen that the future reward depends upon a relinquishment of "the pleasures of sin," which can endure but "for a season." We cannot enjoy *both*. It was a matter of *choice* with Moses; so it must be with us. The "reproach of Christ" should be esteemed by us as "greater riches" than all created things.

For a further illustration of this point, please read the whole of the 11th chap. of Hebrews. We are well aware that those who advocate such principles in these days, are looked upon as fanatics, as being rigorously exact, &c.; but when we have a "thus saith the Lord" for these things, we can afford to bear the "reproach," and "despise the shame," knowing that we have the approbation of our heavenly Father resting upon us. Let us, then, be bold in the advocacy of the truth at all times.

THE BOOK AND ITS READERS.

BY WM. L. HIMES.

Under the above caption, the New York *Times* lately indulged some remarks upon Bible revision, a portion of which were very justly asserted. We call attention to the following extract, upon the present senseless division of the Bible into chapters and verses. The *Times* says:

> Again, is there any sound argument in favor of the invariable use of the chapter and verse dissections which the manufacturers of concordances introduced, and have for three or four centuries sedulously ingrafted upon the Scriptures? Time was when one could read the Bible as originally intended to be read. But Cardinal DE SANTO CARO, Rabbi NATHAN, and ROBERT STEPHENS, each in his day, conceived ideas in the direction of a concordance; and, doubtless with good intentions, the first chopped up the Latin Vulgate into chapters; the second did as much and more, for the Hebrew Scriptures; and the latter versified the New Testament during a horseback journey. Until within a few years any other sort of English Bible than such as were subject to these repeated manglings was not to be obtained. When it is considered what a failure these dignitaries made of their work, in rendering the sense subordinate to their ideas of convenient references; when we look at the natural effect of a similar course upon almost any standard or familiar book, it must be admitted that, possibly, concordances have done more harm than good. Examples of senseless and inexcusable separations of Scripture narratives and arguments, brought about by this process of arbitrary subdivision, are familiar to every reader. Chapters ended with a comma, or cut off in the middle of a paragraph; sentences made into verses without regard to propriety or connection, and often at the cost of creating confusion and error; splendid arguments shorn of their completeness and potency by a sort of verbal vivisection which would never be tolerated in any other book—this is the price we pay for the system produced by concordances. We submit, therefore, that the Scriptures, having been put into volumes, should be relieved of the chapter and verse interpolations, as well.

The *Times* is not correct in urging that concordances were an active cause of the "verbal vivisection," of which it so justly complains. The Bible might have been easily divided into as minute sections as could be reasonably desired, for reference, without the use of chapters and verses such as we now have. Each book might have been published in paragraphs, and divisions noted by the use of "superior figures," as is the case in "Paragraph Bibles," and in all the editions of the American Bible Union. And where the poetic form occurs, the lines could be, and should have been numbered, as in blank verse.

But it is useless to suggest what might have been; the mischief is done; and I have no doubt that error has found a mightier ally in the clouded sense of the English Scriptures resulting from their present unreasonable arrangement in chapters and verses, than any of us are aware. How many thousands read with the idea that each verse and chapter is, and should be studied as complete in itself, may be faintly estimated by listening to the reading of lessons by pupils in the Sunday School, and by attention to the manner in which ministers, leaders of meetings, superintendents, and heads of families read to their various charges. A *chapter* is (and, with many, *must be*) read as though it necessarily contained in itself a plenary view of the subject considered. A verse is read as though it were an axiom, entire in itself. How many have puzzled their brains over the meaning of Matt. 16: 28, never once dreaming that the solution was found in the first verses of the succeeding chapter, we have no means of knowing. I can only say that I have known [illegible] a few filled with joyful surprise when the fact was pointed out to them, with the assurance that "chapters," "verses," "paragraph" characters, and "punctuation," were all human additions to the original Scriptures. We remember a whole Sabbath School, in a maze concerning "the third day" of John 2: 1, whether it was "the third day" of the week, month, year, feast, or what. At last it occurred to one that "CHAP. II." was an arbitrary break in a continuous narrative; and reference to ch. 1: 35, 43, explained the mystery. The only remedy for this serious defect in our English version, is for the reader to carefully observe the punctuation and general sense, in reading, or else use a "Paragraph" Bible. In these the narrative is in every case continuous, as in other books. This is an important feature in the editions of the American Bible Union. And it is, also, a feast to have the poetry of the Scriptures presented to the eye in poetic form—the parallelisms, in which Hebrew poetry consists, clearly indicated by the types. I have observed this, particularly, in reading the psalms. For instance: when we read in prose, "Thou wilt not leave my soul in hell; *neither* will thou suffer thy Holy One to see corruption," the parallelism of ideas, which constitutes an eminent feature in Hebrew poetry, is obscured in the continuous form of the sentence. But when the couplet is placed before the eye, thus—

> "Thou wilt not abandon my soul to *sheol*;
> Thou wilt not suffer thy holy One to see corruption,

we see at once that the two lines are equal to the same thing, and equal to each other. Much of the matter of the Psalms, of Job, and the prophets, consists of just such parallelisms, which are lost or obscured by the manner of printing in the common version. Other examples of this might be given, did space allow it.

In conclusion, let me urge, if any have been reading the Scriptures on the mechanical, chapter and verse plan, that they desist from it henceforth; and commence perusing the word with regard to the subjects presented and topics treated in any given portion, paying no attention to arbitrary typographical divisions.

CHRISTIANITY vs. SPIRITUALISM.

BY L. K. LOMBARD.

It is a well known fact in the history of Christianity, even while it was very unpopular, as in its early history while suffering persecution under the Roman Emperors, that none of those who fell away from it had any evil report of its principles and practices to bring to its enemies. Some of these were examined by torture, and were beset every way to give the Christians a bad name, but they uniformly attested the purity of their principles and their lives, both in public and private. Such is the record which Christianity presents.

But how different is the case with Spiritualism! Though her progress in numbers has been startling, yet *some* of her leading men have withdrawn from the movement; and it is a significant fact in connection with this withdrawal, and quite in contrast with Christianity's record, that all these noted men have turned away disgusted with its unblushing immoralities and blasphemies, and have felt it duty to give a faithful warning to society of its pernicious principles and influence, as the following testimonies will show:

Mr. J. F. Whitney, Editor of *New York Pathfinder*, says: "Seeing as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to indorse and approve each individual act and character, however good or bad those acts may be."

Dr. T. L. Harris, than whom none stood higher as a lecturer among them for some years, in a lecture in England, said: "The Spiritualists of America, are not only as a body, Pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are *gross sensualists, and utterly immoral in all the relations of life*."

Wm. B. Potter says that "fifteen years of critical study of Spiritual Literature, and extensive acquaintance with the leading Spiritualists, and a patient, systematic and thorough investigation of the manifestations for many years, enable us to speak from *actual knowledge*, definitely and positively, of *'Spiritualism as it is.'* Spiritual literature is *full* of the most insidious and *seductive* doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most *unbridled licentiousness*." He also says: "It is a notorious fact that leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, and gone off with affinities. * * * The outside world has no idea of the folly, free love, and licentiousness among Spiritualists; especially on the part of 'healing' and developing mediums."

Dr. B. F. Hatch says: "The extensive opportunity I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in this matter. I have heard much of the improvement in individuals, in consequence of a belief in Spiritualism. With such I have no acquaintance. But I have known many whose integrity of character, and uprightness of purpose, rendered them worthy examples to all around, who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. There are thousands of high-minded and intelligent Spiritualists who will agree with me that there is no slander in saying that the inculcation of no doctrines in the country has ever shown such disastrous moral and social results, as the spiritual theories. * * * Iniquities which have justly received the condemnation of centuries, are openly upheld; vices which would destroy any wholesome regulation of society, are crowned as virtues; prostitution is believed to be fidelity to self; *marriage an outrage on freedom;* bastards are claimed to be spiritually begotten. * * * *The abrogation of marriage*, bigamy, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has arisen any class of people, who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America. * * * Spiritualism and prostitution, with a rejection of Christianity, are twin sisters. I have been able, with but little inquiry, to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations; others living with their paramours, called 'affinities,' others in promiscuous adultery, and still others exchanged partners."

Dr. P. B. Randolph, who says he has been entranced about five thousand five hundred times, and was a medium eight years, affirms: "I believe Spiritualism to be the most tremendous enemy of God, morals, and religion, that ever found foot hold on the earth—the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, or a people. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influence. Every crime in the calender has been committed by mortals moved by viewless beings! Adultery, fornication, abortion, insanity, are not evil, I suppose! I charge all these to this Scientific Spiritualism. * * * Even the social reformatory movement has dwindled down into *prostitution nurseries*."

Dr. Uriah Clark gave a lecture which I listened to in East Boston, Jan. 16, 1870, which he designated as "A Recantation of Modern Spiritualism, after having Advocated it for more than Twenty Years." He said, among other things, "I assume nothing when I say that this system (Spiritualism) contains the most subtle delusion that has ever cursed our race or nation." "Spiritualists claim that they are misrepresented; but they stand far better than if the truth were known. Do you know why they are so widely slandered? It is because nineteen twentieths of these slanders arise from among themselves." "Most Spiritualist parents do not want their children to become mediums because of the fact, so manifest, that they are generally led on step by step into the most shameful excesses."

The above are a sample of the reports which came from "behind the scene" in Spiritualism; and, supported as they are by the open and frequent avowels of Spiritualists that whatever is—however licentious—is right, every man of candor and principle ought to repudiate such a corrupt system, and seek the sterling virtues of the Christian religion though found only in the path of self denial.

Machiasport, Maine.

It is better to be preserved in brine, than to rot in honey.

Practical.

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BY W. N. PILE.

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BY WM. L. HIMES.

Under the above caption, the New York *Times* lately indulged some remarks upon Bible revision, a portion of which were very justly asserted. We call attention to the following extract, upon the present senseless division of the Bible into chapters and verses. The *Times* says:

Again, is there any sound argument in favor of the invariable use of the chapter and verse dissections which the manufacturers of concordances introduced, and have for three or four centuries sedulously ingrafted upon the Scriptures? Time was when one could read the Bible as originally intended to be read. But Cardinal DE SANTO CARO, Rabbi NATHAN, and ROBERT STEPHENS, each in his day, conceived ideas in the direction of a concordance; and, doubtless with good intentions, the first chopped up the Latin Vulgate into chapters; the second did as much and more, for the Hebrew Scriptures; and the latter versified the New Testament during a horseback journey. Until within a few years any other sort of English Bible than such as were subject to these repeated manglings was not to be obtained. When it is considered what a failure these dignitaries made of their work, in rendering the sense subordinate to their ideas of convenient references; when we look at the natural effect of a similar course upon almost any standard or familiar book, it must be admitted that, possibly, concordances have done more harm than good. Examples of senseless and inexcusable separations of Scripture narratives and arguments, brought about by this process of arbitrary subdivision, are familiar to every reader. Chapters ended with a comma, or cut off in the middle of a paragraph; sentences made into verses without regard to propriety or connection, and often at the cost of creating confusion and error; splendid arguments shorn of their completeness and potency by a sort of verbal vivisection which would never be tolerated in any other book—this is the price we pay for the system produced by concordances. We submit, therefore, that the Scriptures, having been put into volumes, should be relieved of the chapter and verse interpolations, as well.

The *Times* is not correct in urging that concordances were an active cause of the "verbal vivisection," of which it so justly complains. The Bible might have been easily divided into as minute sections as could be reasonably desired, for reference, without the use of chapters and verses such as we now have. Each book might have been published in paragraphs, and divisions noted by the use of "superior figures," as is the case in "Paragraph Bibles," and in all the editions of the American Bible Union. And where the poetic form occurs, the lines could be, and should have been numbered, as in blank verse.

But it is useless to suggest what might have been; the mischief is done; and I have no doubt that error has found a mightier ally in the clouded sense of the English Scriptures resulting from their present unreasonable arrangement in chapters and verses, than any of us are aware. How many thousands read with the idea that each verse and chapter is, and should be studied as complete in itself, may be faintly estimated by listening to the reading of lessons by pupils in the Sunday School, and by attention to the manner in which ministers, leaders of meetings, superintendents, and heads of families read to their various charges. A *chapter* is (and, with many, *must be*) read as though it necessarily contained in itself a plenary view of the subject considered. A verse is read as though it were an axiom, entire in itself. How many have puzzled their brains over the meaning of Matt. 16: 28, never once dreaming that the solution was found in the first verses of the succeeding chapter, we have no means of knowing. I can only say that I have known [illegible] a few filled with joyful surprise when the fact was pointed out to them, with the assurance that "chapters," "verses," "paragraph" characters, and "punctuation," were all human additions to the original Scriptures. We remember a whole Sabbath School, in a mass concerning "the third day" of John 2: 1, whether it was "the third day" of the week, month, year, feast, or what. At last it occurred to one that "CHAP. II." was an arbitrary break in a continuous narrative; and reference to ch. 1: 35, 43, explained the mystery. The only remedy for this serious defect in our English version, is for the reader to carefully observe the punctuation and general sense, in reading, or else use a "Paragraph" Bible. In these the narrative is in every case continuous, as in other books. This is an important feature in the editions of the American Bible Union. And it is, also, a feast to have the poetry of the Scriptures presented to the eye in poetic form—the parallelisms, in which Hebrew poetry consists, clearly indicated by the types. I have observed this, particularly, in reading the psalms. For instance: when we read in prose, "Thou wilt not leave my soul in hell; *neither* will thou suffer thy Holy One to see corruption," the parallelism of *ideas*, which constitutes an eminent feature in Hebrew poetry, is obscured in the continuous form of the sentence. But when the couplet is placed before the eye, thus—

> "Thou wilt not abandon my soul to *sheol*;
> Thou wilt not suffer thy holy One to see corruption,"

we see at once that the two lines are equal to the same thing, and equal to each other. Much of the matter of the Psalms, of Job, and the prophets, consists of just such parallelisms, which are lost or obscured by the manner of printing in the common version. Other examples of this might be given, did space allow it.

In conclusion, let me urge, if any have been reading the Scriptures on the mechanical, chapter and verse plan, that they desist from it henceforth; and commence perusing the word with regard to the subjects presented and topics treated in any given portion, paying no attention to arbitrary typographical divisions.

CHRISTIANITY vs. SPIRITUALISM.

BY L. K. LOMBARD.

It is a well known fact in the history of Christianity, even while it was very unpopular, as in its early history while suffering persecution under the Roman Emperors, that none of those who fell away from it had any evil report of its principles and practices to bring to its enemies. Some of these were examined by torture, and were beset every way to give the Christians a bad name, but they uniformly attested the purity of their principles and their lives, both in public and private. Such is the record which Christianity presents.

But how different is the case with Spiritualism! Though her progress in numbers has been startling, yet *some* of her leading men have withdrawn from the movement; and it is a significant fact in connection with this withdrawal, and quite in contrast with Christianity's record, that all these noted men have turned away disgusted with its unblushing immoralities and blasphemies, and have felt it duty to give a faithful warning to society of its pernicious principles and influence, as the following testimonies will show:

Mr. J. F. Whitney, Editor of *New York Pathfinder*, says: "Seeing as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to indorse and approve each individual act and character, however good or bad those acts may be."

Dr. T. L. Harris, than whom none stood higher as a lecturer among them for some years, in a lecture in England, said: "The Spiritualists of America, are not only as a body, Pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are *gross sensualists, and utterly immoral in all the relations of life*."

Wm. B. Potter says that "fifteen years of critical study of Spiritual Literature, and extensive acquaintance with the leading Spiritualists, and a patient, systematic and thorough investigation of the manifestations for many years, enable us to speak from *actual knowledge*, definitely and positively, of *'Spiritualism as it is.'* Spiritual literature is *full* of the most insidious and *seductive* doctrines, calculated to undermine the *very foundations* of morality and virtue, and lead to the most *unbridled licentiousness*." He also says: "It is a notorious fact that leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, and gone off with affinities. * * * The outside world has no idea of the folly, free love, and licentiousness among Spiritualists; especially on the part of 'healing' and developing mediums."

Dr. H. F. Hatch says: "The extensive opportunity I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in this matter. I have heard much of the improvement in individuals, in consequence of a belief in Spiritualism. With such I have no acquaintance. But I have known many whose integrity of character, and uprightness of purpose, rendered them worthy examples to all around, who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. There are thousands of high-minded and intelligent Spiritualists who will agree with me that there is no slander in saying that the inculcation of no doctrines in the country has ever shown such disastrous moral and social results, as the spiritual theories. * * * Iniquities which have justly received the condemnation of centuries, are openly upheld; vices which would destroy any wholesome regulation of society, are crowned as virtues; prostitution is believed to be fidelity to self; *marriage an outrage on freedom*; bastards are claimed to be spiritually begotten. * * * *The abrogation of marriage*, bigamy, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has arisen any class of people, who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America. * * * Spiritualism and prostitution, with a rejection of Christianity, are twin sisters. I have been able, with but little inquiry, to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations; others living with their paramours, called 'affinities,' others in promiscuous adultery, and still others exchanged partners."

Dr. P. B. Randolph, who says he has been entranced about five thousand five hundred times, and was a medium eight years, affirms: "I believe Spiritualism to be the most tremendous enemy of God, morals, and religion, that ever found foot hold on the earth—the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, or a people. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influence. Every crime in the calender has been committed by mortals moved by viewless beings! Adultery, fornication, abortion, insanity, are not evil, I suppose! I charge all these to this Scientific Spiritualism. * * * Even the social reformatory movement has dwindled down into *prostitution nurseries*."

Dr. Uriah Clark gave a lecture which I listened to in East Boston, Jan. 16, 1870, which he designated as "A Recantation of Modern Spiritualism, after having Advocated it for more than Twenty Years." He said, among other things, "I assume nothing when I say that this system (Spiritualism) contains the most subtle delusion that has ever cursed our race or nation." "Spiritualists claim that they are misrepresented; but they stand far better than if the truth were known. Do you know why they are so widely slandered? It is because nineteen twentieths of these slanders arise from among themselves." "Most Spiritualist parents do not want their children to become mediums because of the fact, so manifest, that they are generally led on step by step into the most shameful excesses."

The above are a sample of the reports which came from "behind the scene" in Spiritualism; and, supported as they are by the open and frequent avowels of Spiritualists that whatever is—however licentious—is right, every man of candor and principle ought to repudiate such a corrupt system, and seek the sterling virtues of the Christian religion though found only in the path of self denial.

Machiasport, Maine.

It is better to be preserved in brine, than to rot in honey.

Doctrinal.

THE NATURE OF MAN.—No. 2.

BY MILES GRANT.

We come now to state our position, and we heartily confess, we believe man to be entirely mortal, and dependent on Christ for his future life; which life is to be given at the resurrection of the dead. The order of our argument will be as follows:

1st. Our objections to the present view of the immortality of the soul.

2d. The scripture testimony in relation to man's nature.

3d. The physiological argument.

4th. Origin and history of the doctrine of immortality.

5th. The arguments and objections on the opposite side considered.

We will here call the attention of the reader to the objections, aside from the positive teachings of the word of God.

1st. If the soul is immortal, and naturally wicked, as all admit, how can it be converted or changed? Is immortality susceptible of change?

2d. If the soul is immortal, how is Christ our life-giver? and how can eternal life be the gift of God through Jesus Christ?

3d. If the soul is immortal, could it not go to heaven without the suffering of Christ on calvary? Did not the souls of Abraham, Isaac and Jacob, go to heaven before he suffered on the cross?

4th. If the soul is immortal, and goes to heaven when we die, what necessity for a resurrection of the dead?

5th. If the soul is immortal, and goes to heaven, what necessity of Jesus' coming to receive us unto himself?

6th. If the soul is immortal, and finds its home in heaven where God is, what necessity for establishing his kingdom on earth?

7th. Is not the doctrine of the immortality of the soul, the foundation on which the church of Rome built her theory of worshipping the Virgin Mary, the intercession of saints, purgatory, and prayers for the dead?

Is it not the chief corner stone of Mohammedanism, Shakerism, Swedenborgianism, and modern Spiritualism? All must admit this. These, then, are some of the objections against the immortality of the soul. It lays the foundation on which error has reared her temple. Can the tree be good that bears such fruit? "A good tree cannot bring forth evil fruit." Matt. 7: 8. Only let the word of God overthrow the foundation, and the temple of error will tumble into ruin, and in its place may be reared the beautiful temple of truth, whose capstone shall be raised with shoutings, of "grace, grace unto it."

THE CREATION OF MAN.

The first point to which we would call attention, is the inquiry, Did God create man, or any part of him, immortal? We fully believe man was created wholly mortal, but susceptible of gaining immortality. We believe he was sinless, because he had broken no law. We cannot believe, as some do, that he was neither mortal nor immortal. We cannot comprehend such language. We do not know where we are, when we are not in one place nor the other; neither can we conceive how an individual can be neither mortal nor immortal. Can any one explain the third condition? Not mortal nor immortal! What then was he? Does the Bible tell us of any who have occupied that position, or ever will occupy it? There are only two sides to this question. He was either mortal or immortal; and we think we shall prove the former to be true.

The first point we shall examine will be the creation of man, as recorded in Gen. 1: 26, "And God said, Let us make man in our own image, after our likeness." It is claimed that this scripture proves that man was made immortal, or in God's immortal image. This point deserves some notice. Was man created in God's immortal image? If he was, whatever God calls man, is immortal, and is not subject to change or death. The term "man" includes, as we shall show, the entire being God created. Hence, not only the soul was immortal, but the body too. So we see it proves too much for those who take that view.

Adam was a probationer for immortality, and for this purpose was made to grow the tree of life in the midst of the garden, and a law made by which he might attain unto eternal life. It was not a law to make him sinless, for he never had sinned; but it was a law of life, and a continuance of sinless purity, on the one hand; and a law which pointed out sin and death as a result of transgression, on the other hand. Hence the law placed him on probation, and was calculated to place him at the head of an immortal race of sinless beings, if obeyed; or degrade him to a condition of death, and make him the father of a mortal, sinful, dying race, if disobeyed. God is immortal and cannot die. Man was mortal and susceptible of death. God cannot sin. Man could and did sin. Hence man was not created in his image in the sense referred to above. We next inquire: In what sense was man created in the image of God? We answer, not like him in power, goodness, omniscience, or the perfections of his nature, but in the likeness of his personality.

We shall not enter into a discussion here, touching the personality of God, but simply state that God recognizes the fact that he is a *personality*, a real being. Not material as we use the word, but at the same time a personality. The scriptures declare we shall be like Christ; and in Heb. 1: 3, it is said, Christ was made in the "express image of his [Father's] person." Again in Gen. 2: 7, we find this testimony in regard to man's nature: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [or lives], and man became a living soul." Here, then, is a plain statement, touching the creation of man. We would propound a few questions with their answers:

1st. Of what was man formed?

Answer. "Of the dust of the ground."

2d. What did God give him in addition to his physical organization?

Ans. "The breath of life."

3d. What was the result of this combination of breath and matter?

Ans. "Man," created out of the dust of the ground, "became a living soul."

4th. What was the result of man's becoming a living soul?

Ans. Thought and intelligence.

All can see that what God made of dust was *man;* and the man made of dust became, in consequence of the breath of life, "a living soul; hence, in this case, at least, the soul includes the entire man. And when God takes away the breath the man returns to dust; and as breath and the physical organization produce thought, the breath being withdrawn, the organization dissolved, intelligence ceases, as the result, as recorded in Ps. 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

HOME OF THE SAINTS.

BY A. A. PHELPS.

We propose in this article to give some direct Scripture proof that the "new earth" will be the eternal residence of God's gathered children.

When Jesus shall come to judge the world, he will greet his disciples with this approving verdict: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) Without doubt the uncursed earth was the kingdom prepared for unfallen man. It has been sadly perverted by sin, but a full restoration will succeed the dark parenthesis of moral evil. The King is coming with power and great glory, and the kingdom shall yet shine with immortal splendor.

Earth belongs to Christ in a double sense: (1.) He created it. (2.) He redeemed it. It is to be officially recognized as his by the Father: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The location of Christ's kingdom is fixed by Rev. 11: 15. When the seventh angel sounds, great voices are heard proclaiming: "The kingdom of the world has become our Lord's and his Christ's, and he shall reign forever and ever." This is the literal rendering of the passage, as any one may see by consulting the original.

As the saints are joint-heirs with Christ, they are represented as being partners of his throne and sharers in his everlasting kingdom. Hence we read: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. 7: 27.) This locates the Christian's home, not *in* heaven, but "*under* the whole heaven." The language can apply to no other place in God's universe than the very planet where we dwell.

Nor is it a transient residence, or a reign of a thousand years. Though that would be better than we deserve, the provisions of grace are far more ample. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." (Dan. 7: 18.)

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." (Ps. 115: 16.) This language implies that as heaven is God's appropriate dwelling place, so the earth was designed as the proper abode of man. To be transported to some other realm, would be *to go from home!*

The rewards of eternity are to be meted out, not in some spirit-land, but on the very spot where the moral conflict has been waged and our probationary career has been run. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." (Prov. 11: 31.)

"Blessed are the meek," said Jesus, "for they shall inherit the earth." Has that precious promise ever yet been fulfilled? The wicked, more emphatically than the righteous, have hitherto inherited the earth. The former have often "flourished like the green bay tree," while the latter have been crowded, oppressed, and hunted like a mountain partridge. The real estate of earth has been mainly in the hands of God's enemies. It shall not always be thus.

Christians wander over the earth as "strangers and pilgrims" now; but the time hastens when they shall be securely settled on the healthful shores of a renovated world, after the last rebel shall have been ejected. "The righteous shall never be removed: but the wicked shall not inhabit the earth." (Prov. 10: 30.)

That there is a distinctive sense in which the good shall inherit the earth, as their proper and permanent home, is clearly expressed in these words: "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2: 21, 22.)

The same truth is strikingly brought out in the 37th Psalm. "Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Verses 9—11.) "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." (V. 22.) "The righteous shall inherit the land and dwell therein forever." (V. 29.) "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." (V. 34.)

No region of shadows is here revealed—no spirit-land or sky-kingdom in some remote part of the universe—but the real *terra firma* on which we tread, minus the curse. And every vestige of that curse is to be removed before the saints are permitted to "see" the land of promise robed in matchless beauty. The enemies of God will have perished, and the people shall be "all righteous and inherit the land forever." (Isa. 60: 21.)

All this is in harmony with the "new song" which fell upon the prophetic ear of the Revelator, as it sounded in thrilling strains from the lips of the ransomed throng: "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5: 9, 10.)

Thus we see how strong an array of positive testimony points to the new earth as the heritage and home of God's ransomed people. Nor let the reader suppose that all the evidence has been adduced. There are other lines of argument leading to the same result, which will be taken up hereafter. Will some one, on the other hand, present a single Bible proof that Christians will ever find a home in heaven?

The first Adam was for self-advancement, but the second Adam was for self-abasement. The former was for having self *deified;* the latter is for having self *crucified.*—*Secker.*

THE HOLY SCRIPTURES TO BE UNDERSTOOD.

BY A. P. MOORE.

There is a feeling in the minds of the masses that the Bible is a very mysterious book, to be understood only by those thoroughly educated at some theological school; and people have got this idea by going to Rev. Dr. A., or B., with some question that has perplexed them, for his opinion, which is often given about thus: "O you must not be prying into the secrets of the Almighty; the Bible is a very mysterious Book." I supposed the Bible was a REVELATION from God, as is commonly claimed by the Christian world, and if so, it cannot be a book of mysteries; for a *revelation* is no longer a *mystery.* This trouble all arises because people are not willing to take the Bible as it reads, but want to make something else of it than what it says.

People do not read the Bible as they would a history, or a code of laws, or the constitution of our country. When they read such books, they take it for granted that they mean just what they say; but when they come to read the Bible, they think they must make that mean just what it *does not* say; and many go so far as to brand, as infidels, all that believe the Bible means just just what it says on certain controverted points. What is infidelity? It is unbelief. An infidel is one that disbelieves the inspiration of the Bible. Let two men read a passage of Scripture. One believes it *means* just what it *says,* and has perfect faith in the statement; the other believes it *means* just what it *does not say.* Which one would justly be considered the unbeliever or infidel?

Christians used to believe the Scriptures as they read, until they began to adopt a spiritual or mystical mode of interpretation.

William Tyndale, the English reformer, and translator and printer of the first English Edition of the Bible, in regard to the principles of interpreting the Scriptures, said: "No man dare [illegible] by the *literal* sense of the text but [illegible] a protestation if it shall please the [illegible]. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense; and that literal sense is the *root and ground of all,* and the anchor that never faileth, whereunto if thou cleave, thou canst never err or go out of the way.... The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all of the Scriptures into allegories, insomuch that twenty doctors expounded one text *twenty* different ways, as children make descant upon plain song. Yea, they are come unto such blindness that they not only say the literal sense profiteth not, but that it is hurtful and killeth the soul."—*Works, Vol.* I, *p.* 307.

This language was uttered as early as A. D. 1530. People now have gone back to the same mystical system, and brand as *infidel* those who believe the literal sense. In the case of the doctors cited above, each one had just as good a right to his opinion or exposition as the other. The question would naturally arise, how could they come together? By *all believing* the *text itself* and letting their *constructions* alone! People take a passage, and put a construction upon it, and then believe their *construction,* instead of the text. In other words, they believe just what they *add to* the *word* of God. I once heard a French infidel, talking with a Methodist, say: "I will believe the Bible, if you will give me the same liberty that you take yourself, and that is, to put my own *construction* upon it;" then turning to me, he remarked: "If the Bible is true, this man is right, *for he takes it as it reads.*"

Bishop Jeremy Taylor said: "In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen unless there be evident cause to the contrary."

Says *Prof. J. A. Ernesti:* "There is in fact but one and the same method of interpretation common to all books, whatever be their subject; and the same grammatical principles and precepts, ought to be the common guide in the interpretation of all.... Theologians are right, therefore, when they affirm the *literal sense,* or that which is derived from the knowledge of words, to be the *only true one;* for that mystical sense, which is incorrectly called a sense, belongs altogether to the thing and not to the words."

Says *Rosenmuller:* "All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation, derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis."

Says *Hooker:* "I hold it for a most infallible rule in the expositions of sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous and detestable than that art, which changes the meaning of words, as alchemy doth or would the substance of metals; making of anything what it listeth, and bringing in the end all truth to nothing."

Martin Luther also said: "That which I have so often insisted on elsewhere, I now here repeat, viz: that the Christian should direct his first efforts towards understanding the *literal sense* (as it is called) of Scripture, which alone is the substance of faith and of Christian theology." Again he says: "You say it *may* be interpreted thus, it *may* also be understood thus, it *may* also be answered thus, it *may* be literally interpreted thus, it *may* be mystically interpreted thus! Away with all these *may be's.* These, my friend Catharines, are all refuges of lies, mere loop-holes of escape, and evidently go to confirm the truths I maintain. Speak thus: 'This is the meaning of the passage and it cannot be understood otherwise.' You will thus keep to one simple and uniform sense of Scripture, as I always do, and always have done. This way of proceeding, is to be a Divine; the former, a Sophist. For you know in every controverted subject we must abide by the literal sense which is uniform throughout the whole Scriptures."

The reader must see the injustice of branding as infidels those who cling, honestly and faithfully, to the literal sense of the Bible. There are figures, types, symbols, and parables in the Scriptures; but a figure must be taken as a figure, and a type as a type, and symbols as symbols, and parables as parables. The trouble arises from trying to take a parable and make a literal transaction of it to establish an erroneous doctrine. Parables should never be used to establish a doctrine that is not clearly set forth in literal language. There is a class that take plain, literal language, and make it symbolic, and *vice versa.* Example: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." They say, "The wages of sin is death"—"*that is,* eternal life in conscious punishment." "The soul that sinneth it *shall die*"—"*that is,* it shall live forever in torment." If *death* means *eternal life,* what does *life* mean? Any theory that cannot be sustained without the frequent use of "*that is,*" would better be abandoned for one that will harmonize with itself and with the plain statements of Scripture.

When the young man came to Jesus to ask what he should do to inherit eternal life, Jesus said: "What is *written?*.... How *readest* thou?" Not, what is your opinion, or interpretation of it? Paul in giving his charge to Timothy, commanded him to "preach the WORD," and not his interpretation of it. Jesus says, "Thy *word* is truth." Surely if the *word* of the Lord" does not mean what it says, who knows what it does mean?

The prophecies relating to Christ's birth, birth-place, betrayal for thirty pieces of silver, crucifixion, burial, resurrection, and ascension, were all given hundreds of years in advance, yet they were all *literally* fulfilled. The same is true of the prophecies relating to the destruction of Babylon, Nineveh, Tyre, and Jerusalem. The predictions concerning the Jews—their being "sifted among all nations"—their being a "hissing and a by word," as they are to-day, prove not only the truthfulness of inspiration, but also that we are to take the Bible as it *reads.* In this case we affirm that it is one harmonious chain from Genesis to Revelation—from Paradise lost to Paradise restored, when Jesus Christ will reign King of kings, and Lord of lords.

Boston, Mass.

The union of the redeemed soul with God is not merely a treaty of peace, nor even the closest compact of alliance; but a union of *nature.* Not the union of juxta-position, but of *filiation;* not of convention, but of life.—*Upham.*

A single fact is worth a ship-load of argument.

THE TRUE GOSPEL HOPE.

BY WILLIAM SHELDON.

There is only one true hope recognized in the Bible; but as there are many conflicting hopes entertained by honest but mistaken theologians, who really suppose that they have a Bible origin, it may be well to contrast them with Heaven's pattern of hope. We invite attention to several important considerations:

1st. A hope that recognizes death as the time of its consummation, is not in harmony with the Bible. The apostle John makes the gospel hope grasp the coming of Christ and its associated events: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath *this hope* in him purifieth himself, even as he is pure." (1 John 3: 2, 3.) As there is but "*one hope*" recognized in the Divine economy, the Bible nowhere conflicts with "*this hope*," which points to a change, not at death, but "when he shall appear;" for "when Christ, who is our life, shall appear, then shall ye also appear with him in glory;" but not in our unchanged state; "for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall *change* our vile *body*, that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21.) A hope that leaves out this glorious "*change*" of the "*body*," at the coming of Christ, and substitutes another change at the dying hour, is not in harmony with the gospel hope. Hope, being composed of desire and expectation, always looks to some future point for its consummation; and the gospel hope looks to a *particular* epoch, and that is the time of Christ's return from heaven. We can easily discriminate between a genuine and spurious hope by noticing the fact that a genuine hope is founded upon the positive word of God, while a spurious hope is built, not upon that word itself, but upon a perversion of it; so if we would determine whether a certain hope is genuine, or not, we must carefully examine its foundation.

It is possible to entertain a hope that is partly scriptural, and partly unscriptural; containing some features of theology that it ought not to contain, and leaving out some essential features of truth that it ought to contain. For example, it is often said: "We hope Christ will receive us unto himself when we die." There is an element of truth in this hope, for Christ will receive all the faithful ones unto himself; yet upon careful examination we are led to the conclusion that while it is founded partly on the word of truth, it is also founded partly on a perversion of that word; for while it is true that Jesus made the promise, "I will receive you unto myself," it is not true that he promised to do so at death, but at his return from heaven: "I will *come again*, and will receive you unto myself." (John 14: 3.) A hope that looks to *death* as the time when Christ will receive the saints unto himself, is a *perverted* hope, because it includes the wrong time for the reception of the saints; and a hope that does not look to the return of Christ as the time when he will receive his saints, is a *deficient* hope, because it leaves out an event of great magnitude that it ought to include. A hope that is founded only on the word of the Lord, though unpopular, is greatly to be preferred by those who prize that word above the traditions of men. A perverted hope is composed partly of truth, and partly of error; and a deficient hope, though it may contain no error, leaves out important truth; but a hope that is both perverted and deficient, includes some error and excludes some truth; while the undiluted and undiminished hope of the gospel is composed of *all* truth and *no* error. Such a hope is presented in the Book of inspiration.

2d. The gospel hope looks forward to the resurrection and the coming of Christ, for a physical change. We have already seen that John's hope led him to conclude, "When he shall appear, we shall be *like him*," who, having been "raised from the dead, dieth no more;" harmonizing with the declaration of the apostle Paul: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall *change* our vile *body*, that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21.) This "change" will make us physically like Christ, with immortalized and glorified bodies, being "clothed upon that *mortality* might be swallowed up of life." (2 Cor. 5: 4.) Then we shall experience "the redemption of our *body*," (Rom. 8: 23,) for "this *mortal* must put on immortality," or become deathless. David's hope looked forward to the close of death's reign for its realization, and led him to exult in the prospect of a change to his Redeemer's "*likeness*," or "the image of the heavenly" Adam: "I shall be satisfied, when I *awake*, with thy *likeness*." (Ps. 17: 15.) When the sleep of death shall be broken by the voice of the archangel, Job's anticipation will be verified: "O that thou wouldest hide me in the grave....that thou wouldest appoint me a set time, and *remember me*....All the days of my appointed time will I wait till my *change* come. Thou shalt *call* and I will *answer* thee." (Job 14: 13—15.) This "*change*" comes after the saints have waited in the grave for the "*call*" that shall awaken the dead.

Again, the same witness affirms: "I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25—27.) Instead of expressing the hope of seeing God during death's reign, Job points to the "*latter day*," after having had his body destroyed by worms, affirming that then he should "see God," even in his flesh—"I shall see for myself, and mine eyes shall behold" him. Death-dimmed eyes shall then see, and reanimated flesh, by virtue of a change, become deathless; agreeing with the Savior's testimony: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead....neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) Then the saints, now bound by the strong chains of death, will not only be liberated by the interposition of Divine power, but will be invested with a deathless nature. Thus the gospel hope not only discards death as the epoch of its realization, but recognizes the resurrection and the coming of Christ as the true point of deliverance; for "*at that time* thy people shall be delivered, every one that shall be found written in the Book. And many that *sleep* in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 1—3.) Jesus affirms, "Thou shalt be *recompensed* at the resurrection of the just," (Luke 14: 14,) while Paul asserts, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 4.)

3d. The gospel hope looks not to heaven above, as the future home of the saints, but to the "kingdom of God," hereafter to be established upon earth, when "the tabernacle of God shall be with men," and "there shall be no more death;" (Rev. 21: 3, 4;) when "the kingdoms of this world are *become* the kingdoms of our Lord and of his Christ, and he shall reign forever and ever;" (Rev. 11: 15;) when the meek "shall inherit the earth;" (Matt. 5: 5;) when "the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" (Matt. 25: 34;) when the prayer shall be answered which Jesus taught us to pray, "Thy kingdom come: thy will be done on earth as it is in heaven;" (Matt. 6: 10;) when Christ "shall judge the quick and the dead at his appearing and his *kingdom*;" (2 Tim. 4: 1;) when "the holy city, new Jerusalem," shall come down "from God out of heaven....and the nations of them that are saved shall walk in the light of it." (Rev. 21: 2, 24.) Earth, now polluted, is "reserved unto fire, against the day of judgment, and perdition of ungodly men," when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," beyond which scene we "look for new heavens, and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 7, 12, 13.) In this "perdition of ungodly men," all wickedness will be obliterated, earth be renovated, or made "*new*," and become the endless abode of the saints of God. Then the angel's statement to the prophet Daniel will be verified: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever....And the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." (Dan. 7, 18, 27.) "The nations of them that are saved" will joyfully serve and obey the King of glory; "neither can they die any more." "Blessed hope."

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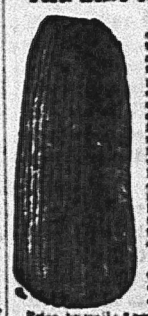

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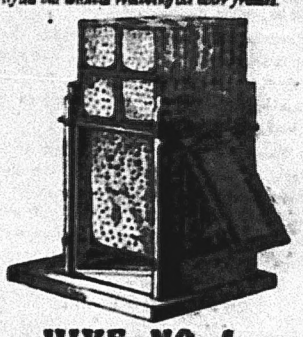

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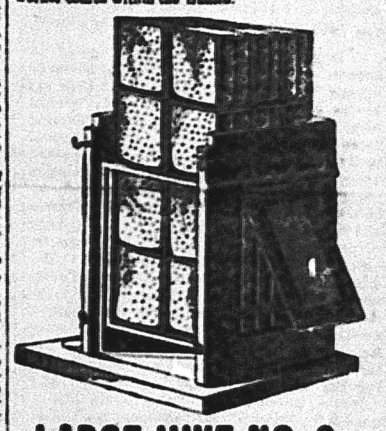

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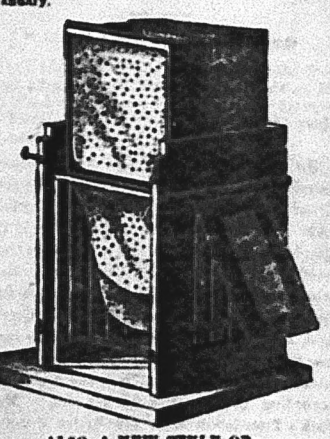

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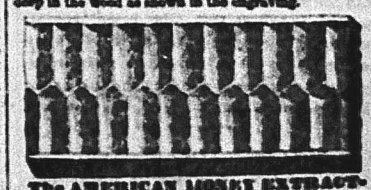

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The Bible.

"Be thou my star in reason's night;
Be thou my rock in danger's fright;
Be thou my guide mid passion's way;
My moon by night, my sun by day."

Dean Milman.

Old Theology.

Justin Martyr, who was born A. D. 89, has left the following strong testimony:

"Should you happen upon some who are *called* Christians, indeed, and yet are far from holding these sentiments, but even dare to assail the God of Abraham, Isaac, and Jacob with blasphemy, and say, '*there is no resurrection of the dead, but instantly when they die are received up into heaven;*' DO NOT COUNT THESE AMONG CHRISTIANS."

This passage suggests three remarks:

1. There were some in the first century who ignored the resurrection by sending the saints to heaven at death.

2. Justin Martyr, who received his theology from apostolic lips, repudiated the above sentiment, as being a flat denial of the promises made to the patriarchs in regard to the time and place of reward.

3. We see how strongly the theology of the *first* century contrasts with that of the *nineteenth*. *Then* the doctrine of rewards at death was considered *unchristian*. *Now* the same doctrine is thought to be indispensable to Christian character! A. A. P.

Errors in the Bible.

It is said that the variations in the different MSS of the Bible have given rise to "twenty thousand errors" in our common version. Prof. Bartlett has served the cause of truth by showing the unimportant character of most of these errors. The following reminds us of the sensible saying that "infidelity can fat on living which would starve credulity, to say nothing of intelligent faith." But listen to the Professor:

A large number of minor variations of no account—a multitude of them too trivial to appear in the Tauchnitz edition. Different modes of spelling the same word: David's name, spelled in three ways, makes in all some three times sixty variations. Diverse grammatical forms in great number. Diversities of order: Christ Jesus for Jesus Christ, Esaias the prophet for the prophet Esaias, Woman, believe me, for, Believe me, woman. Of these and the like, a vast number. The interchange of pronouns for nouns: "he" for Jesus, or Peter, or Cornelius; "his disciples" for the disciples, &c., in numerous instances. Equivalent words: kingdom of the Lord, for kingdom of God; two Greek words for "saying" exchanged; "and" in place of then or now, &c. Shortening of phrases: "preaching of the kingdom," or "preaching the things concerning the kingdom of God." (Acts 13: 12.) "Philip cometh," or, "and again Philip cometh." "Which" for "as many as." Rejoice because I go," or, "because I say I go." (John 14: 28.) Numerous omissions from a single word, as "a woman," instead of "a certain woman," up to a clause or a whole sentence.

Question about the "Bride."

Brother Phelps:—According to the Douay Bible, the virgins, in Matt. 25: 1, "went forth to meet the bridegroom *and the bride*." Is there any good authority for this addition?

A. PLAVELL.

No such addition is found in the Common Version, the Bible Union Version, Sawyer's Translation, Dr. Noyes' Translation, Dr. Geo. Campbell's Translation of the Gospel, or in the Emphatic Diaglott. Sawyer and Noyes translated from Tischendorf's Greek text, than which none is more reliable. On examining Griesbach's Greek Testament, edited by Greenfield, I find the phrase—"and the bride"—as a marginal reading, with this explanation: "An addition made to the text in some copies, but according to Griesbach *not genuine*." Murdock's Translation from the Syriac contains the above addition. But it should be remembered that Murdock's Version is a Translation of a Translation; and that the Syriac, though generally reliable, is not of equal authority with the original Greek. On the whole, I am inclined to believe that "the bride" has no business in the text; but that an effort has been made to place it there, to sanction the dogma of separate spirits and rewards before the judgment. A. A. P.

"Lay aside every Weight."

As applied to Christians, it means they should remove all which would obstruct progress in the Christian course.... It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another, a violent and ungovernable temper; in another, a heavy, leaden, insensible heart; in another, some improper and unholy attachment.... Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight, that they never will make much progress towards the prize.—*Barnes.*

Religious Summary.

Denial of the Resurrection.

A recent writer thus delivers himself:

The resurrection of the material body which it is believed will take place at the last day, is a doctrine that never was "delivered unto the saints," and therefore Christians are not required to "contend for it." This doctrine was engrafted as a dogma of the church after the apostles' time, and it is now retained in the creed, not by the force of reason, or the testimonies of Revelation. But the advocates of it place their most reliance on tradition; and to silence the opponents of this doctrine, their favorite question is, "Has not God power to raise the natural body?" In reply, he has nowhere promised that he *will* do it. And, therefore, it is not required to prove that he can not do it. It is enough to know that such a supposition is unauthorized by the divine word; that it involves a host of difficulties; weakens the belief in the immortality of the soul, and is opposed to the belief of Christians when left to their own spontaneous perceptions. While, on the other hand, Christ's doctrine of the *continued existence* of man in his spiritual body is in agreement with common perception; is fully taught by the express language of Scripture; is in perfect harmony with reason and science; and is full of consolation to the departing spirit.

The reader is here treated to a strange theological dish. The assertions are bold and bare and baseless. The above extract contains about a dozen declarations, which we believe to be *all false except one*, namely, that the doctrine of a resurrection "weakens the belief in the immortality of the soul." We are glad to have this list of sheer assumptions relieved by one solid truth. The converse of this proposition is also true, namely, that the doctrine of natural immortality impairs belief in the resurrection. This is so because the former supersedes the necessity of the latter. Hence nothing is more natural, *or consistent*, than for believers in man's innate immortality to deny, ignore, or depreciate the doctrine of a literal resurrection.

Frost-Bitten Revivals.

What a sudden falling off in the revival influence in all the Churches of the South since cool weather set in! It is said, with truth enough in the remark to make the sarcasm of it pungent and withering, that "the first white frost kills all of the revivals in the South!"

This sad confession is taken from the *Methodist Advocate*, of Atlanta, Georgia. It reveals the superficial and changeful character of Southern piety. But, alas! the disease complained of is not so sectional as might be inferred from the extract. The North, too, has a most deplorable tale to tell, in respect to the depth, extent, and permanency of its revivals. Instead of being frost-bitten, however, the religion of the Northern States seems to flourish best in the winter, and to dry up under a summer sun! O for such a genuine work of God as shall winter through, summer over, and be proof against the changing circumstances and bewitching influences of these degenerate times!

Statue of Robert Hall.

A marble statue of colossal proportions, designed in commemoration of the late Robert Hall, is nearly completed, and is to be set up in Leicester, England, so long the scene of his labors. The estimated cost is 1,000 guineas, a great proportion of which has been raised. We have received a circular asking transatlantic contributions.

We have great respect for the man whose name is given above. It is a serious question, however, whether Robert Hall would not, if he could be allowed to speak, enter his protest against such an expenditure of money as is here indicated. Good men do not *need* costly monuments to perpetuate their memory, and bad men do not *deserve* them.

A Chinese Sermon.

The following discourse by a converted Chinese tailor, with reference to the merits of Confucianism, Buddhism, and Christianity, is worth preserving:

A man had fallen into a deep, dark pit, and lay in its miry bottom groaning, and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, "Poor fellow! I am very sorry for you. Why were you so a fool as to get in there? Let me give you a piece of advice: If you get out don't get in again." A Buddhist priest next came by, and said, "Poor fellow! I think if you could scramble up two thirds of the way, or even half, I could reach you and lift you up the rest." But the man in the pit was entirely helpless, and unable to rise. Next the Saviour came by, and, hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, "Go, and sin no more."

Excitement in Religion.

Rev. Dr. Storrs, of Brooklyn, N. Y., argues that excitement in religion is not only natural and reasonable, but necessary; and lack of it is a discredit to the Gospel and a shame to human nature. In a recent sermon on the subject, he met the objections of those who hold "that imperturbable coolness is essential to manly nature, and that appeals to the feelings of men in preaching the Gospel are unwise," by the pertinent illustration of the recent gold panic. He pictured the scene when sedate men, who had a hundred thousand dollars to pay in gold, that had risen from thirty to sixty, rushed about the streets "as though they were shot out of artillery," and when an assembly of decorous, well-established, successful men resolved itself, as it were, into a menagerie of struggling, screeching animals!" Said he, "I do not quarrel with that, but don't talk to me of the impropriety of excitement on religion, where more is at a stake than millions of money."

A Noble Reply.

The Archbishop of Cologne, in Germany, having sent a requisition to the five Catholic professors in the university of Boon, and to Dr. Jangermann, Rector of Unkel, on the Rhine, to give in their adhesion to the new dogma of infallibility, Dr. Jangermann replies:

The moral responsibility of every individual, an essential point of Christian freedom, is incompatible with blind and unconditional obedience. Duty and conscience force me to declare, that I can neither believe nor teach the new dogma of the personal infallibility of the pope; and as there is no other alternative than to simulate before God and man or to lose my place and means of subsistence, I prefer choosing the latter. For more than twenty-five years I have taught his name and glory in the church, and in his infinite wisdom he now tries my faith.

American Tract Society.

We understand that the American Tract Society, Nassau Street, are about to enter vigorously into the newspaper business, finding by experience that newspapers are so much more attractive than tracts. They propose to commence at once the publication of three weekly papers: a very small one, for children; one in the German language; and thirdly, a *Weekly American Messenger*, purely religious, without advertisements, handsomely illustrated, and every way in the Society's best style.

"Our Zion."

The *Standard* Baptist newspaper of Chicago, has a correspondent at Springfield, Illinois, who begins his letter by remarking that "matters in our Zion at the capital wear a hopeful aspect." We should like to know the height of the wall or the width and the depth of the ditch by which "our Zion at the capital" is separated from the "Zion" to which all true Christians are surely bound.

According to the statistics of the *Universalist Register and Almanac* for 1871 the Universalists have two universities, 1 law school, and 7 academies and institutes. For these there are 80 teachers and professors, and the endowments, etc., are valued at $1,832,000. In California there are at present no Universalist ministers in active service; while in Massachusetts there are 107 ministers, 105 parishes, and 95 meeting-houses. Illinois has 56 ministers, 61 parishes, and 48 meeting-houses. They have 625 ministers in the United States and Canada, and 903 societies, of which nearly 700 have houses of worship. Thirteen Universalist periodicals are published.

Bishop McFarland says that fifty years ago there were but three Catholic families in Rhode Island and Connecticut. Now there are 100 churches and 200,000 Catholics. The Catholics in Rhode Island have one-third of the population, and last year half the children born in the State.

The church Almanacs for 1871 of the Lutheran and Episcopal churches of this country, show these two denominations to be about the same in size. The Lutheran Church reports 2,211 ministers and 392,721 members. The Episcopal Church reports 2, 803 ministers and 297, 762 members—a difference of 184, 959 members in favor of the Lutherans, and of 592 ministers in favor of the Episcopalians.

ILL-FATED FRANCE.

How sadly and how soon this proud and presumptuous empire has been brought to the dust! The unprincipled monarch, who, without a shadow of excuse, was willing to sacrifice thousands of lives to augment his own power, instead of accomplishing his wicked purpose, lost what power he had, and is this moment a prisoner! The war-cloud has been surcharged with the elements of death, and terrible has been the slaughter of the last six months. Just now there is an armistice between the contending parties for three weeks. It remains to be seen whether France, though sadly stricken and starved, will accept the terms upon which a permanent peace is promised. Prussia demands, as partial pay for her trouble and loss, about ten millions of dollars, twenty war vessels, and a liberal slice of French territory. Unless Bismarck's terms are accepted, harsher ones will be proposed. We look for no permanent peace. "There is no peace to the wicked." The enemies of God will continue to wrangle, and torrents of blood will continue to flow, till the "Prince of Peace" shall come and settle up all the disputes of this warring world. "Lord Jesus, come quickly." A. A. P.

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

LIFE'S ANSWER.

I know not if the dark or bright
Shall be my lot—
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand,
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord!

He sees me when the billows smite—
I shall not fall:
If sharp 'tis short, if long 'tis light—
He tempers all.

Safe to the land—safe to the land—
The end is this;
And then with Him go hand in hand,
Far into bliss.

Sel. by P. A. Walker.

Prophetical.

THE LAST HEIR TO DAVID'S THRONE.

BY WILLIAM SHELDON.

David was made king by Divine appointment, with the understanding that he was to be the executive of the Divine will; and Jehovah arranged that a line of kings might successively sit on David's throne, after his death, of his lineage, if they would be obedient to the heavenly mandate, and rule in the fear of the Lord, till an heir of Divine and human origin—David's immortal heir—should be elevated to the throne to occupy it eternally. God solemnly promised to raise unto David a great heir to reign on his throne forever, in these words: "I have made a covenant with my chosen, I have sworn unto David my servant. Thy *seed* will I establish *forever*, and build up thy throne to *all generations*." (Ps. 89: 3.) This promised "seed" of David, as we shall hereafter discover, relates not to a succession of heirs, but to one particular personage, whose reign will never close after he ascends the throne of David. But in addition to this promise, which is *unconditional*, God also made a *conditional* promise to place of David's posterity a line of kings on his throne till this great "seed" should take the reigns of government; and if these conditions had been complied with, David's throne would never have been destitute of an occupant, for his successors might have continued to reign thereon till the great heir should have received the crown: "The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I sit upon thy throne. If thy children [David's children] will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore." (Ps. 132: 11, 12.)

Here is an oath of Jehovah that he will not "turn from," pertaining to the elevation of a certain "*seed*" of David to the throne, without any *proviso* which the conduct of men can either help or hinder. In addition to this invulnerable promise, he also promised that David's children, if obedient to the Divine law, might occupy the throne till the promised heir should lay claim to it, and thus the throne would have been occupied "*forevermore*" by rulers of David's lineage, including David's great "*seed*" as the last in the series, whose reign will be endless. But what was to be the result if David's successors on the throne should refuse to obey the Lord before the great heir should begin his reign? An answer to this question is found in connection with another statement of the great promise: "His seed also [David's seed] will I make to endure forever, and his throne as the days of heaven. *If his children* [David's royal children] forsake my law, and walk not in *my judgments*; *if they* break my statutes, and keep not my commandments; then will I visit *their* trangressions with the rod, and *their* iniquity with stripes. *Nevertheless* my loving kindness will I not utterly take from *him*, [from David,] nor suffer my faithfulness to fail. My *covenant* will I not *break*, nor *alter* the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His *seed* shall endure forever, and his throne as the sun before me." (Ps. 89: 29—36.)

In this statement, we not only have the assurance that a certain "*seed*" of David should ultimately occupy the throne as long "as the days of heaven" should continue to roll on, but we also learn that if David's children, who should succeed him upon the throne, should be disobedient to the Lord, God would visit their transgressions with the "rod" and "stripes," which would suspend that line of rulers for a time; but despite their apostacy and consequent overthrow, God would "not break" his covenant to raise up a great line of David, nor "*alter*" the plan, for he reaffirms the statement, "His *seed* shall endure forever." But who is this "*seed*" or heir of David? Peter quotes this very oath of Jehovah to David, and tells us who the promised seed is: "Let me freely speak unto you of the patriarch David....he being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would *raise up Christ to sit on his throne:* he seeing this before spake of the resurrection of Christ." (Acts 2: 29—31.) Thus the oath to David concerning a future "*seed*" or heir to occupy his throne, relates to Christ, according to the testimony of an inspired commentator; hence Christ is destined to reign on David's throne, even as long "as the days of heaven" continue.

The conditional promise to David's royal children, or successors on the throne, began to be fulfilled in the person of Solomon, and other sons who were successively elevated to the throne; but finally that line of rulers became so corrupt and disobedient that God could no longer withhold the "rod" and the "stripes" which their iniquities had merited, and the following mandate saluted the ears of king Zedekiah, the last king on David's throne: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be *no more until* he come whose *right* it is; and I will *give it him*." (Ezek. 21: 25—27.) David's children having forfeited their right to the throne, crown, and kingdom of Israel, at this point of time the stroke of ruin fell upon that line of rulers, and the throne is now in ruins, and will be till he come "whose right it is;" and Jehovah has said concerning this heir, "*I will give it him.*" Since uttering this promise, God has not given the kingdom to any heir or seed of David, but it has remained in ruins till now, under the tread of usurpers, and "it shall be no more until he come whose right it is."

But who is the rightful claimant to David's throne? The angel Gabriel, in predicting the birth of Christ, makes this statement: "The Lord God shall give unto *him* the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.) Thus angelic testimony settles the question that *Christ* is the rightful claimant to David's throne, agreeing with Peter's application of the "*seed*," mentioned in Jehovah's oath, to Christ, which "*seed*" is to be established upon David's throne while "the days of heaven" last. With this testimony before us, we cannot be mistaken in recognising Christ as the true claimant to David's throne. The promise runs to him, and must be fulfilled to him at some point of time. He must "*reign*," and "of his kingdom there shall be no end."

"THE LORD IS AT HAND."

We may take two views of this important declaration:

He is near as present in spirit.

"Lo, I am with you always, to the end of the world." Realize the presence of Christ. Remember his character, his meekness, and gentleness; his deadness to worldly things. He is beholding the conduct of all men; why need you be disturbed about it? "The Lord reigneth." Look unto Jesus—see how "his eyes behold, and his eyelids try the children of men." This will fill you with feelings of moderation. He is near to guide in all perplexities, to help in all difficulties, to strengthen in weakness, to pardon past sin, to deliver from future temptation. Prayer brings him thus near. (Ps. 145: 18.)

He is near as coming in glory.

Ever since he left our earth, the preparations have been going on for his return. The eye of faith passes over everything intervening, and leads us constantly to wait for his coming. A regular series of events were predicted in the books of Daniel and Revelation as previously to take place. Those events are nearly all accomplished. We may emphatically say now, "The Lord is at hand." He comes to judge the conduct of men in all that is past.

We shall appear without our wealth, and honor, and dignities, and mansions, and servants, and families, and stand each alone before God—our consciences awakened, all our doings revived and remembered. O that by the eye of faith we could see but this! (1 Cor. 7: 29—31.) You may expect, as the time draws near, increasing troubles. The only sure support in these troubles is, "The Lord is at hand."

Men will mourn for the evil which sin brings, but not for sin which brings the evil.

THE BEACON LIGHT OF THE CHURCH.

BY WM. H. SPENCER.

Light enables one to discover and evade danger, of whatever nature it may be. In the depth of midnight darkness, a lamp illuminates our pathway but a little distance before us, but still it affords sufficient light to tread our way in safety. Thus it is with revelation: its light is sufficient for our safety, and to enable us to escape the dangers which are immediately ahead. We have the grand and increasing light of science at the present day which measures the sun, contemplates the planets as they revolve in grandeur around their orbits, and, in the mighty depth of its research, unfolds the wonders of our own globe. But this light is powerless to reveal the destiny of man. It can not unfold the wise purpose of God in creating a world for man's habitation; nor can it manifest the great attributes of his character as revealed in his Word, and exhibited in his dealings with fallen man.

At the present age of the world, more so than in the ages of the past,—there are numerous *false lights* put forth by the enemies of righteousness, so that, if it were possible, they would deceive the very elect. But Peter says we have a "sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day star arise in your hearts." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (1 Peter, 1: 19, 21.)

Thousands of years ago, God's symbols were chosen for conveying the history of the future to man, and they speak with such clearness that their fulfilment transforms the significant hieroglyphics into the literal language of the historic page. And, as an eminent writer has truly remarked, "David's prophetic lyrics, and Christ's lovely parables, Isaiah's celestial anthems, and Ezekiel's glorious symbols, and Solomon's terse proverbs, will be recited and admired, should time continue, ages after the foggy abstractions of mystified metaphysicians have vanished from the earth." In the glowing page of prophecy, are described the rise and fall of kingdoms then unknown, embracing many particulars,—nations that should arise and ignorantly execute the wise designs of Jehovah. Such predictions are wholly outside of the range of human sagacity. Well may the infidel quail under such facts as these, and be speechless for an argument wherewith to assail the Bible and its Author. The doom of nations is recorded so definitely in the Bible as to dispel all doubt regarding the divine origin of its predictions, that all men might truly know that the mouth of the Lord hath spoken these things.

Men of the world are generally but little interested in looking at the times in which they live, or in contemplating the future, through the prophetic light of God's unerring Word. Their hearts may be filled with fearful forebodings of some expected calamity, indicated by the political tendency of the times; but in vainly trying to pierce the dark vail which hides the future from them, they settle down in fancied security, to feed on feeble morsels of hope, and await the onward strides of time to disperse the deep darkness which overshadows them. But the children of God act differently. Like the sailor on the broad, raging ocean, they always consult their chart, while they watch every sign which foretells that the harbor of security and rest is near.

John, in his exile condition on the Isle of Patmos, had painted to him by the Holy Spirit the bloody history of mighty enemies of Christ, and their barbarous persecution of his church; and in vision, being carried down the stream of time nearly eighteen hundred years, he saw divinely commissioned messengers going forth into all parts of the world,—flying swiftly with a judgment message,—proclaiming with a loud voice that "the hour of his judgment is at hand." According to the eternal principles upon which God deals with man, He has never inflicted a judgment of a universal nature without first promulgating a warning message; and this judgment message always presents the nature of the danger and makes known the means of escape. Looking at the whole history of divine providence, we can not possibly conclude that this judgment message, which John saw being promulgated in all parts of the world, will not be followed by the same results as all instances in the past, when a judgment message has been proclaimed. Has God changed? Are not the attributes of His character the same to-day that they ever were? Would He send Noah to preach a judgment message to the antediluvians; or would He tell Abraham of the destruction of Sodom and Gomorrah, and deliver Lot from the fearful tempest of fire, and yet destroy this world unwarned? God warned Babylon of her overthrow, and Jerusalem of its destruction, and His people were not in darkness regarding the danger, and when the hour came for the outpouring of His wrath, they were saved. Can we consistently believe that God would thus deal in the past, warning His people of the destruction of cities and nations, and that this world, groaning, as it is, under the mighty burden of sin, will sink down in the darkness of destruction without one word of warning? Nay! For "surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." (Amos 3: 7.)

Look out upon the world in all its pride, selfishness, and fancied security, and tell me what means this message which has penetrated all the north and northeastern nations of Europe, and has followed the track of the Anglo-Saxon over the known world? "*The hour of his judgment is at hand*," is the thrilling message which is heard above the roll of the war drum and the rushing of nations to battle.

Many are the signs and tokens which warrant the conclusion that the speedy consummation of all things is at hand. Not only in the human language is this warning found, but nature herself gives signs of a speedy change such as was never indicated before. In the air and skies, on sea and land, there is a remarkable fitness to the prophetic word. The magnificent panorama of prophecy has passed before us, and we now stand at the end of our journey, weary and groaning for deliverance. The rays of that morning already begin to shed their pellucid glory upon our pathway, giving assurance that the scenes which now surround us will soon pass away like the visions of the night. Says the absent Bridegroom: "Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

Rochester, N. Y.

Those who pray—"Forgive us our trespasses as we forgive them that trespass against us," and yet are implacable—*pray to be damned.—Jay.*

Man is the excellency of the creature, the saint is the excellency of man, grace is the excellency of the saint, and glory is the excellency of grace.—*Secker.*

NATHANAEL.

John 1: 43—51.

Alone with God Nathanael knelt,
Under the fig-tree's silent shade;
His heart the Sacred Promise felt,
For which he raised his hands and prayed.

It may be, thoughts had filled his mind,
Of truths that lay in types concealed;
And he desired that he might find
The substance to his sight revealed.

And thus a simple sign was given—
"Whoe'er shall testify of thee
And tell thy intercourse with heaven
Beneath the branches of this tree,

"*Confess that one Immanuel*;
Though called by men a Nazarene,
He is the King of Israel:
The Lord's Anointed thou hast seen."

He rose and left the sacred ground,
When, lo! he hears a joyful cry—
"Surely in Joseph's son I've found
Him whom the types do signify."

"Can good proceed from such a spot,
So mean as Nazareth!" said he;
But loving Philip *reasoned not*—
He only answered, "*Come and see.*"

And as he came with eager speed,
Jesus received him with a smile—
Called him an "Israelite indeed,"
With heart and lips devoid of "guile."

"Whence knew I thee? Ah, I have known
Thy fig-tree bethel and thy tears;
I saw thee when thou wast alone—
Thy very sighs have filled my ears."

Prostrate before the searching Word,
Convinced, o'erjoyed, the suppliant fell;
Confessed the Nazarene his Lord,
And hailed him "King of Israel!"

Then did the Lord the dream explain,
So long ago to Jacob given,
In which he saw the angel train
Pass and repass 'twixt earth and heaven.

Again the angels shall come down,
When Paradise shall be restored,
And join the ransomed hosts, to crown
The Nazarene their *glorious Lord!*

Newark, N. J. JOHN LYLE.

THE LEAVEN OF THE PHARISEES.

BY JOHN COUCH.

"Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees. [Matt. 16: 6.]

Leaven is used in the Scriptures as a figure or symbol. It is *invariably* explained and applied as representing something evil, and *never* anything good. Christ in the text warned the disciples to beware of it as being dangerous and ensnaring. He subsequently explained it to represent the doctrine of the unbelieving Jews. The particular item of doctrine they held, which was under consideration at the time Christ used this figure, was, the doctrine of the Messiah's advent to this world and the signs indicating it. They had persistently rejected all arguments proving that he was the Son of God, upon the principle that the Scriptures predicting his coming, and the signs attending it, had not been fulfilled. Christ had charged them with hypocrisy for professing to believe the prophets, who had prophesied concerning him and many of the circumstances attending his coming, and then rejecting him, when all those events had transpired in his history exactly as predicted.

To shield themselves from this imputation, they came to Jesus and demanded of him one sign from heaven that he was indeed the Christ; as if they were willing to believe in him if they could see *one* sign of his Messiahship! But God would not work a miracle outside of his divine arrangements, to show to them that Jesus was the predicted Redeemer. He had given them signs sufficient to establish their faith in Christ, but they rejected them. The cause of that rejection had been illustrated by the leaven. Their rejection of the signs and evidences of Christ's Messiahship, caused them to reject him; which was the stone upon which they stumbled. The prophet declares that he shall be a "stone of stumbling, and for a rock of offence, to both the houses of Israel," [Jewish and Christian.] It therefore becomes a matter of great importance to the Christian Church to know what that leaven is, that they may not fall as the Jews did.

When they manifested a willingness to believe on Christ if he would show them one sign, he charged them with hypocrisy. In what did their hypocrisy consist? It consisted in making a false profession; for the signs had appeared before them, but they claimed to be ignorant of their occurence. Jesus, to show their hypocrisy and prove that it was not a lack of knowledge, said, "When it is evening, *ye* say, It will be fair weather: for the sky is red." This proved positively that they did know what signs were, and could correctly interpret them; therefore they were without excuse.

But what was the real *cause* of their blindness which resulted in their fatal error? This is clearly presented in the context. Christ had just had an interview with them, at which they accused him of his disciples not keeping the "tradition of the elders;" intimating that those traditions were divine rules of human life, and if he was a teacher sent from God, he would instruct his followers to observe them. But Christ relieved himself of the imputation, by charging them with transgessing the commandments of God by their tradition. This, if proved, would show that their traditions were not only destitute of divine authority, but were dangerous. He proved the accusation by citing one commandment, which they had destroyed by their tradition of false interpretation. Christ repeats the passage, and then repeats their interpretation of it, showing that one contradicted the other. The passage said, "Let him die the death;" their tradition said, "He shall be free." (Matt. 15: 4—6.) God's rule would execute the criminal, while theirs would let him go free. Christ represented the passage as meaning what it *said*, while they gave it another meaning. Their doctrine was therefore false, resulting from a false interpretation of the Scriptures. From this stand-point Jesus charges them with being hypocrites; for they professed to be governed by God's words, but were led by the traditions of the elders. He then quotes the prophet as describing them, when he said, "But in *vain* they do *worship* me *teaching for doctrines* the *commandments* of *men*." Here then are the doctrines taught by the Jews, which Christ represented by leaven. They were drawn from the *Scriptures* by *applying false rules of interpretation*. We have before stated that the particular doctrine under consideration related to the signs and circumstances of Christ's advent to this world. All the history and evidences we have upon the subject, both sacred and profane, show that the Jews so interpreted the Scriptures, as to make them teach that the Messiah would make but one *personal* and *literal advent* to this *world*. They saw two distinct classes of predictions relating to the Savior. One of them represented him as coming in so meek and humble a way, that no one should desire him; forsaken of all his brethren—sold for thirty pieces of silver—and finally his life taken from the earth, and none left to declare his generation. The other class represented him as coming to his temple suddenly, with power and great glory; subduing all his enemies; giving his people the kingdom under the whole heavens; and reigning over the house of Jacob forever. They were not willing that the first class should be interpreted to mean what they said; for then they would be made the betrayers and murderers of the Messiah. To escape this dilemma, they applied the mystical rule of interpretation to all that class of passages, thus making the Scriptures teach that there would be but *one* personal and real advent of Christ to this earth. To that coming they applied all the second class, with the literal rule of interpretation; proving that a personal Messiah would appear, and establish a literal kingdom, having territory, laws, capital, and subjects, as tangible and real, as any earthly kingdom which had preceded it.

The doctors of the law, and learned Jewish teachers, having applied the two rules of interpretation by which they had established their faith and hope in the coming Deliverer, were not prepared to accept the *mechanic*, who associated himself with fishermen, and plebians, as their long looked for king. Their false theology had elevated their glass to look for a nobleman of high birth, from among the nobility of their tribes—a wonderful counsellor in their Sanhedrim—a great chieftain in the fields of Jewish triumph. Their theme was the glory and the crown, but they persistently ignored the shame and the cross. Looking at the subject from their standpoint, how could they accept the cross with which they could see no crown? They could see no Scriptural evidence in Christ of his Messiahship, for they believed all the Scriptures relating to his first advent would be mystically fulfilled. But as every prediction of that coming was *literally* accomplished, their false interpretation of the prophets proved to them the fatal snare into which they fell. That snare has remained coiled around the unbelieving Jews until this day; for they still adhere to the same interpretation. The only reason why they have not, during these eighteen hundred years, accepted the Savior, is their false position on the prophecies.

Christian teachers have through all the gospel ages labored to convince them, that all the predictions *of* Christ's first coming should be literally interpreted, and were so fulfilled in him. The Jews still refuse to look upon the blood-stained cross, but gaze with unmeasured anxiety to see the sudden epiphany of the glorified crowned One. Christ in the text warns the Christian church to beware of this leaven. Christians are therefore in danger of the same snare. But as all *believers* in Christ necessarily apply the predictions of his first coming *literally*, while all *unbelieving Jews* apply them *mystically*, which has caused them to stumble, *Christians*, to stumble over the same fatal error, must *mystically* apply the predictions relating to his *second* coming, as they did to the *first*.

As we draw near the second advent of Christ, and the time having come when the second class of signs may be expected, it becomes very important to inquire after the leaven, which, if received, will prove as fatal to the Christian, as to the Jewish church. Do the elders or teachers of the Christian church teach *traditional doctrines*, which are deductions from the prophecies relating to the second coming of our Lord, produced by the application of mystical rules of interpretation? Do they at the same time apply literal rules to the prophecies relating to his first coming? Do they by this manner of interpretation teach that there will be but one *personal advent* of *Christ* to this *earth*? Do they, by the use of such arguments, say they cannot see *one predicted sign* of his second coming? This was the position taken by the Pharisees at Christ's first coming, which he so emphatically denounced, branding their doctrines with the insincerity of leaven. This was the stumbling-stone over which the first house stumbled. Will the second house stumble over the same? Can it be possible that we, with the history of that ensnared people before us, while we are laboring to convince them of their fatal error, fall into the same, and by using false interpretations relating to the second advent, shall we roll out the same stone over which to fall ourselves? It seems hard to believe Christian teachers can do this, and it would be exceedingly trying to us to make any personal applications; but true Christian love demands that the snare be uncovered, so that all who are willing to see, may escape its awful results. The allegorical sense was first applied by the serpent in the garden, and when Adam accepted his interpretation that death would not result in being dead, but living in another condition, he stumbled and fell. The leaven was then first developed, and through all the intervening ages to the present time, it has been souring and poisoning, carrying uncounted millions down to eternal perdition. We should feel unworthy to be reckoned among Christ's watchmen, should we fail at this fearful time to lift up the warning voice, when the terrible snare is about to be drawn, which will engulf in hopeless ruin all who fall into the fearful pit. Christ has had worthy servants, who have faithfully testified in relation to this fatal snare. Hear the learned Prof. J. A. Ernesti:

"There is in fact but one and the same method of interpretation common to all books whatever be their subject. And the same grammatical principles and precepts, ought to be the common guide in the interpretation of all. Theologians are right, therefore, when they affirm the *literal sense*, or that which is derived from the *knowledge words*, to be the *only true one*; for that mystical sense, which indeed is *incorrectly called a sense*, belongs altogether to the thing and not to the *words*."

Says the pious Martin Luther:

"That which I have so often insisted on elsewhere, I here once more repeat, viz: that the Christian should direct his first efforts toward understanding the *literal sense* [as it is called] of Scriptures, which ALONE is the substance of faith and of Christian theology. * * * The allegorical sense is commonly uncertain and by no means safe to build our faith upon: for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed."—(*Voice of the Church*, p. 17.)

Shall the Scriptures be literally, or allegorically interpreted, is a question of unsurpassed interest for this generation to determine. All divine scriptural authority for every thing that human hope embraces in the future, must be settled by it. If God has not designed to give his people what the language used in his promises to them imports, who can tell what he has designed to give them? Dr. Duffield has, we think, presented this subject in its true light in the following language:

"Whether that long predicted and expected coming of Jesus Christ and of the kingdom *of* heaven are matters of *literal verity*, according to the grammatical import of the expressions, or allegorically to be understood, and therefore to be interpreted altogether figuratively or spiritually, is a question of deep and wonderful bearing: nor is it to be slighted and sneered at by any one professing to love and reverence the sacred oracles of God. It is vital to all our hopes, and forms the very warp and woof of all the scriptural revelations on the subject. It must be met; and will be candidly examined by every man who loves the truth, and is unwilling to be swayed away by the *dogmas of others*. The decision, we contend, must be had from the word of God itself."

How can "the word of God itself" test this question? By its fulfillment in the past. If the fulfillment of the predictions to Noah of a coming flood were now pending, and one man should literally, and another mystically interpret them, the first would look for literal water, while the other would look for whatever his opinion might suggest. Which does the Bible show to be correct as it was fulfilled? The one who literally applied the prediction; for it was literal water that fulfilled it. So has it been in every case recorded in the Scriptures. It is true there are figures, and symbols, used to illustrate the prophecies, but they are usually explained, and their explanation becomes the real prophecy, and is always literally fulfilled. Every incident and circumstance predicted to transpire at Christ's first advent, was accomplished exactly in harmony with the words used by the prophets to foretell them.

It may be inquired, is there at the present time any particular danger to the Christian church of this generation, from the old leaven which in past ages, and particularly at the first advent did so fatally corrupt the word of God by substituting theological tradition for divine truth? We answer with fearful trembling that we believe the deadly poison is now being the most artfully, and, in many cases, unwittingly infused into the very fountain of salvation to this generation. Its life-boat is being scuttled, while the threatening gale is fearfully approaching. The healing virtues of the last divinely prescribed balm are being destroyed. The gates of the last city of refuge for the perishing multitude are being closed by the hands of hoary-headed teachers, who themselves must perish with the misled millions. The sweetest, and most important notes of warning which ever rolled from the throne of infinite mercy, are being drowned in the confusion and jargon of Satanic mysticism.

Facts and incontrovertible testimony prove, that the rules for interpreting the prophecies relating to our times have been *recently* changed, from the literal to the mystical, so that the church is now taught that the signs of the second advent are allegorical, as the Jews were taught concerning the first advent. Dr. D. D. Buck, in treating upon the signs of Christ's second coming, as predicted by himself, and referring especially to the passage relating to the darkening of the sun and moon and the falling of the stars, (Matt. 24: 29,) says: "Most of the *modern divines* have considered this verse, and those associated with it, as figurative, and have made their expositions accordingly. Their ingenious theories of exegesis have become extensively and permanently incorporated with our standard and biblical literature. And, such being the character of the books of study and reference in ministerial education and labor, it is not at all surprising that the *opinions* of our leading *commentators* should almost universally obtain with the ministry and membership of the *modern church*. It will be as difficult now to change the deep impressions and permanent modes of thinking on this subject, as to alter the deep-worn courses of our rivers, or change the direction of the streets of our cities."

He then quotes Bishop Newton and Dr. Clarke, as follows: "Commentators generally understand this [passage] and what follows of the end of the world, and Christ's coming, to judgment; but the word, "*immediately*," shows that our Lord was not speaking of any distant event, but of something immediately consequent on calamities already predicted; and that must be the destruction of Jerusalem." Dr. Buck then says: "Upon whom rests the *responsibility* of *changing* the more *ancient* channels of thought, and *diverting* the former convictions of the church from the simple *literal* into *metaphorical*, it may not be easy to determine." He then attempts to show by whom, and how, the change from the literal to the metaphorical interpretation was made, and says: "Bishop Pierce either *invented*, or, more probably, adopted from some earlier writer, the leading features of the common figurative theory; and Bishop Newton, in his work on the Prophecies, endorsed and adopted the theory; *and from him* it has *been borrowed* by many writers of more recent date."—(*Harmony and Exposition, pp.* 190—191.)

Is it not a very remarkable fact, as appears from these quotations, that Christian teachers should almost universally interpret the prophecies relating to Christ's first and second coming literally, until about the time that the predicted signs of his second coming began to appear, when suddenly a general change of interpretation was experienced? The literal rule is now almost entirely laid aside, and the mystical rule applied to his second appearing. This is exactly the position occupied by the Jews, which proved so fatal to them. Has the time come, for the second house of Israel to stumble over the same "stone of stumbling," as did the first house? Do they ask for one sign from heaven to prove that Christ is soon to come a second time? Has God called their attention to the prophetical declarations, which have been signally and literally fulfilled in our day, as he did that people in their day? Do they scoff at the signs of the times, by teaching that the Scriptures are to be mystically, and not literally fulfilled, as did the Pharisees? We believe *this* is the snare coiled for this generation. And can we be called faithful servants of Christ and true watchmen, when we see our Christian brethren in such imminent danger, and not lift up the warning voice? No! We should be recreant to all the endearing ties of the gospel, and the sweet and loving sympathies of humanity, if we did not kindly and faithfully warn them of the fearful danger to which the church is now exposed.

This leaven is insidiously poisoning the very heart of Christianity. It robs the gospel of all its divine authority, changing its commandments, veiling its precepts, and displacing its predictions. The Scriptures are made a series of fables, and human opinion becomes the rule for their application. The literal rule is applied when it agrees with the preconceived opinions of the expositor, but when a text seems to challenge his position, he destroys its testimony by mystification. Thus the voice of God is nearly hushed in silence, while heathenism and infidelity, almost unrebuked, deny the inspiration of God's Divine Book. This is the rock upon which the Jewish ship wrecked. The night has again become fearfully dark, and the winds of false doctrines are dangerously drifting the Christian ship towards the same fatal rock.

Reader, we entreat you in the name of Christ, to fully open your eyes to the infinite importance of this great subject. Let no association or wordly policy prevent you from testing your position by the unerring word of God. Remember that Jewish experience is a photographic representation of Christian history just before Christ's second coming. Let no worldly wisdom, or honorary titles, induce you to receive the traditions of the elders, which conflict with the words of Jesus, and his apostles. Dare to be true to Christ and his gospel, if your head be covered with shame, and your name be made a by-word. *Strike for God* and *truth*, and *Heaven* will defend you. Resist the devil in all his encroachments upon the importance and divinity of *eternal truth, and the God of the universe will exalt you to equality with his angels.* When the clock of time shall toll the end of human probation, and the broad blue veil curtaining the *Holy Place shall be rent, and the Great Atoning Priest shall come forth, raising his hands, and pronouncing the eternal benediction upon all his redeemed and glorified people, then shall the word of God appear as unchanged as the throne of its Author, with every threatening executed, every promise fulfilled, and every prediction accomplished.*

A painter, who was once reprehended by a cardinal for putting too much red in the faces of St. Paul and St. Peter, answered: "It is to show how much they blush at the conduct of many who style themselves their successors."

It is far easier to be furious for pet doctrines, than to gentle and merciful for the honor of Jesus.

"THE MAN OF SIN."

BY R. CAMPBELL.

Who is the "Antichrist" or "Man of Sin," as brought to view in the second chapter of Second Thessalonians? This question has been variously answered. There is no doubt in the writer's mind that the "little horn" which Daniel represents as having "eyes like the eyes of man, and a mouth speaking great things," is the same unholy usurper that "sitteth in the temple of God, showing himself that he is God." Such is the photograph which inspiration has given of some terrible power which should arise to insult the Majesty of Heaven and pervert the Church of God. Let us see if History does not furnish the living reality which perfectly fills the prophetic picture. The following is selected from "Fox's Book of Martyrs," written over 200 years ago:

Pope Gregory VII said: "For if Peter, and I in Peter—if we, I say—have power to bind and loose in heaven, how much more then is it to be thought that we have power in earth to loose and to take away empires, kingdoms, dukedoms, and what else soever mortal men may have, and to give them where we will. And if we have authority over *angels*, which be the governors of princes, what then may we do upon their inferiors and servants?"

Pope Stephen said: "Thus, then, forasmuch as the holy Church of Rome, whereof I am Governor, is set up to the whole world for a glass or example, Reason would—what thing soever the said Church determineth or ordaineth—that to be received of all men for a general and a perpetual rule forever."

Pope Boniface VI claimed to be "a living law in the earth, judged to have all laws in the chest of my breast, bearing the room of no pure [mere] man, being neither God nor man, but the admiration of the world, and a middle thing betwixt both."

Pope Innocent VI said: "And therefore, where all other creatures be under their judge, only I, which am the judge of all, can be judged of none, either of emperor, nor the whole clergy, nor of kings, nor of people; for who hath power to judge upon his judge?"

Pope Boniface VIII styled himself "Vicar of Jesus Christ, Rector of the universal Church, Director of the Lord's universal flock, chief Magistrate of the whole world." He said: "Whereupon we see it now verified in this Church, that was fore-prophesied by Jeremiah, saying, 'Behold I have set thee up over nations and kingdoms to pluck up and to break down, to build and to plant,'" etc. Again: "Forasmuch as it standeth upon necessity of salvation for every human creature to be subject unto me, the Pope of Rome, it shall therefore be requisite and necessary for all men that will be saved, to learn and know the dignity of my See and excellency of my Domination, as herein set forth according to the truth and very words of mine own laws, in style as followeth: *First*, my institution began in the *Old Testament*, and was consummate and finished in the *New*, in that my priesthood was prefigured by Aaron; and other bishops under me were prefigured by the sons of Aaron, that were under him." Once more: "All must be judged by me, and I of no man. Yea, and though I, Pope of Rome, by my negligence or evil demeanor, be found unprofitable or hurtful, either to myself or others; yea, if I should draw with me innumerable souls by heaps to hell, yet may no mortal man be so hardy, so bold, or so presumptuous as to reprove me, or to say to me, *Domine cur ita facis;* that is, Sir, why do you so?"

Pope Nicholas said: "Yea, and emperors themselves ought to subdue their executions to me: only I am subject to no creature, no, not to myself, except I err, *in foro penitentiæ* to my goostly father, submitting myself as a sinner, but not as pope. So that my papal Majesty ever remaineth unpunished; superior to all men, whom all men ought to obey and follow, whom no man must judge nor accuse of any crime, either of murder, adultery, simony or such like. And if I be an enemy to any man, all men ought to eschew that person forthwith, and not hear and look while I bid them so to do. And the earth is my Diocess, and I the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all; so that God himself and I the Vicar of God have with one consistory, and I am able to do almost all that God can do!"

Many more blasphemous words of a similar sort might be quoted. But a brief allusion to the present Pope must suffice. At the consecration of Pius IX, he was carried on the shoulders of the cardinals and placed on the high altar, called the seat of God. The choristers instantly sang the *Te Deum*. As the procession was just about entering St. Peter's, the choristers at the head chanted the words, "Open the gates, and let the King of Glory in!" The choristers inside responded—"Who is the King of Glory?" The doors were then thrown open and the pretended "Vicar of God" entered amid such demonstrations of adoration as none but the Most High has a right to receive. If anything is wanting to complete the picture it is supplied by the late dogma of "Infallibility," which constitutes the highest claim that could be made and the greatest word that could be spoken. Do we need any other evidence to stamp the Papal Succession as the predicted Antichrist? But, thank God, his death-warrant has been written with the finger of inspiration, and the day of execution draws near. Let the heavenly Executioner come!

Brooklyn, N. Y.

WAR AND THE 19th CENTURY.

There has been much preaching and prophesying, within the last hundred years, of a rapidly approaching millenium of peace and happiness for our world. Not from the word of God, but from the pretensions and dreams of a humanitarian philosophy, have these ideas and hopes been begotten, and attempted to be read into the sacred phrophecies. To our mind, the evidence from the sacred Scriptures is perfectly conclusive and overwhelming, that all such anticipations are utterly false, and of the devil. We cannot understand how men can take the Bible, and, with any show of reasonable dealing with its language and claims, suppose for a moment that anything but growing disorder and ultimate ruin is ever to come out of this world, or all its boasted science and improvement.

But, apart from all statements from Revelation or doctrines of prophecy, we would think that, by this time, the *facts*, as they have been developed, ought to satisfy men that these dreams are nothing but delusion. With all the preaching of peace, and the organizations and appliances to bring to an end the ravages of human butchery and the devilish horrors of war, the nineteenth century has been prolific of fearful bloodshed. Not one year of the seventy which are past, has been a year of entire peace. Somewhere there has been all the time war. And it has been the most civilized nations, and those paraded as the most thoroughly under the influence of the illumination and advancement of this superlative age, who have done by far the greatest part of the fighting.

We have seen a recent review of the wars of the nineteenth century, which we think it well to reproduce in these columns, and from which the doting spirit of our times ought to learn the emptiness of its hopes and the falsity of its pretensions.

Thus, England alone has waged forty-nine wars since 1800. Of these, there have been three with France, two with Russia, five with China, two with Denmark, two with Holland, two with Turkey, two with Burmah, two with Persia, one with the United States, one with Prussia, one with Spain, one with Sweden, one with Portugal, one with Egypt; the others were with the Peishaw, the Mahrattas, the great Mogul, Nepaul, Algiers, the Wahabees, the Pindarrees, the Ashantees, Caffres, Hottentots, Baors, Sikhs, Afghans, Canadian rebels, Paraguay, Scinde, Sepoy mutineers, Maoris, Japan, and Abyssinia.

France figures in thirty-seven wars, viz.: four with Austria, three with Russia, three with Prussia, (including the present war,) three with England, four with the Arab tribes, two with Mexico, two with China, two with Spain, two with Holland, two with Turkey, one with Portugal, one with Hayti, one with Switzerland, one with Denmark, one with Sweden, one with Algiers, one with Morocco, one with Paraguay, one with Japan, and one with the Roman republic.

Russia shows a list of twenty-one wars, viz.: three with France, three with Turkey, two with England, two with Poland, two with Persia, two with Khiva, two with Bokhara, one with Hungary, one with Egypt, one with China, and one (very long and bloody) with Circassia.

Austria figures in twelve, viz.: five with France, three with Italy, one with Prussia, one with Hungary, one with Denmark, and one with Egypt.

Prussia comes last with seven, viz.: three with France, two with Denmark, one with Austria, and one with England.

So much for the leading powers of the Old World. But to the desolating wars above enumerated, must be added the numerous revolutionary movements in Italy and Spain, invariably suppressed with great bloodshed; the dynastic contests of the Carlists and Christinos, in Spain, which are not extinct yet, and of the Miguelites and Pedroites in Portugal, all of which occasioned great misery and loss of life.

Then there was the war of independence in Greece, which lasted more than seven years, and was at last terminated by the intervention of England, France, and Russia, and the battle of Navarino.

On this continent, war has been the chronic state of the southern portion of it ever since the Spanish colonies threw off the yoke of the mother country. Incessant revolutions constitute the dreary history of Mexico and the South American States. But we have not been without our troubles. We have had several Indian wars, a war with England, one with Mexico, and our great civil war. Cuba, Hayti, and San Domingo have suffered at intervals from the same scourge. Brazil has recently concluded a long and costly struggle with Paraguay, and, in short, it is difficult to call a single nation in the world which has not been involved in war of some kind or other, domestic or foreign, in the course of the present century.

Asia has seen an enormous amount of bloodshed during the past seventy years. There have been the incessant wars carried on by the English in India, Burmah, Negro, and China; and by the French in Cochin China and Annam; also by the Russians with the Circassians and the wild tribes of Central Asia, and with Turkey and Persia; also by the Turks with the Persians and the Egyptians; by the Persians with the Beloochees, Afghans, and Tartars; and there have been the continual domestic wars among the Afghan, Sikh, Mahratta, and other Hindoo chiefs, for supremacy.

For the first fifteen years of this century there was war all over Europe, and it extended even to this continent. During the next ten years, it appeared all over Mexico, Central and South America (excepting Brazil). Then Asia and Africa came in for their turn, with the French in Algeria, the English at the Cape and on the west coast, and Egypt on the east; the Russians in Turkey and Circassia; the English and the French in India and China. This lasted for twenty-five years, when the scene shifted to Europe once more, and the crimean war, the wars in Hungary, Italy, Denmark, Germany, and lastly, France, have filled up the remainder of the time.

What a commentary, this, upon the boasts of modern enlightenment, and upon the Christianity of the populations and governements which are to give us the Millenium! Shame on the philosophy, to say nothing of the way it handles Holy Scripture, which can promise an era of universal and abiding peace and righteousness in the face of such a record! Well might it take up the lamentation of Jeremiah: "*We looked for peace, but no good came; and for a time of health, and behold trouble.*"

We are happy to know that there is an era of peace coming, and that is not far off; an era of peace which *is* peace; when the nations shall learn war no more, and the world shall rest forever under the Almighty Prince of peace. But it will never come by means of humanitarian reforms, and the progress of earthly science, effort, and freedom. *It is not from this world.* It cometh from heaven. It cometh with judgment and destruction to all in which earthly wisdom rests for its attainment. It cometh with Him who has promised to come again, and whose right it is to reign.

Meanwhile, let the nations rage, and the people imagine vanity. Let the kings of the earth set themselves, and the rulers take counsel together. And let the professed ministers of God go on fanning the vanity and false hopes of the depraved and deluded world. He that sitteth in the heavens laugheth at them. The Lord holdeth them in derision. When He setteth up His King on His holy hill of Zion, He will break them with a rod of iron, and dash them in pieces like a potter's vessel. When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. Let us beware that no man spoil us with vain and deceitful philosophies of human progress and self-redemption.—*Prophetic Times.*

OUR CHRONOLOGICAL STAND-POINT.

That we are living in the last part of the last days, is a truth so susceptible of incontrovertible proof, that only a candid attention to the subject need be secured to convince the unenlightened. Paul could affirm, over 1800 years ago, "God hath in these *last days* spoken unto us by his Son"; and if the "last days" had then commenced—a period of time still later than the middle days, as well as being later than the first days—we must certainly be living now in the closing hours of the "last days." If the last days of a given period of time are subsequent to the first or middle days of that period, they must be restricted to the last third of the entire measurement; so the last days of Earth's history under the dominion of sin, must indicate a space of time still later than the middle days of human probation—being restricted to its last third of time—and if we really entered that period over eighteen centuries ago, about forty-two centuries having previously expired, where are we to-day, but in the last part of the "last days"? This consideration alone, independent of the fulfillment of prophecy, clearly indicates our special nearness to the close of time. The last days can not always continue. We are near their close, and the judgment scene is almost due. Are we ready? And are we endeavoring to get others ready? W. S.

Experimental.

WALKING IN THE LIGHT.

BY H. L. HASTINGS.

The only way to live a Chistian life is to walk in the light of a Savior's countenance, and in the path of offered and answered prayer. If the light become darkness, or if our prayers be hindered, the blessing and the preciousness of our walk is gone.

"Your iniquities have separated between you and God," said the ancient prophet. "If I regard iniquity in my heart the Lord will not hear me," said the Psalmist.

When the Pharisees could not deny the miracle wrought by Christ on the man who was born blind, they said, "Give God the glory, we know that this man is a sinner," because he had transgressed their traditions concerning sabbath-keeping. But the answer came: "We know that God heareth not sinners, but if any man be a worshiper of him, him he heareth." God had heard the prayers of Jesus of Nazareth, and had wrought wonders by his hands; and herein was evidence that he was sent and owned by God.

The Lord will not hear men who regard iniquity in their hearts. He cannot do it without endorsing and countenancing sin. He hears the cry of need and penitence; but so surely as we in anything oppose the will of God, so surely we bar ourselves away from his blessing. If we would receive divine blessings we must ask in confidence, or in faith. But we cannot ask in faith while we dishonor God by a disobedient life.

The apostle says, "Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him."

Only by putting away from us every thing which is abhorred of the Lord, can we possess and retain this confidence in God.

The blessings of God are waiting for us to-day. Heaven bends and bows with the fullness of a mercy that is infinite. God waits to be gracious, and longs to bestow his gifts upon us. He bids us ask and receive that our joy may be full. We are invited to come near to him, and let nothing stand between our souls and God. No pride, or honor, or love of the world, or desire for reputation, or the praise of men, must ever bar our hearts or withdraw our souls from fellowship with him. We must be married to the Lord for evermore.

We know the difference between clouds and sunshine. When busily engaged we may take no note of the glory that is poured from heaven along our path, and may forget the brightness of the orb of day; but the moment a shadow passes over us, we know by the gloom of the cloud the value of the light we have lost. Just so a man may walk in the light of the Lord till he almost forgets the privilege he is enjoying; but if at any time he departs from God, how soon his sky is overcast, how soon the way is shaded.

Beloved in the Lord, we need the clear sunshine. We need it every day; we need it now. We must walk in the light. Let us turn to God with all our hearts. Let us give ourselves entirely into his hands. Let us put away every evil thing that ensnares our souls, and lay aside every weight and the sin that doth so easily beset us. Let us pray with David, "Create in me a clean heart, oh God, and renew a right spirit within me."

"So shall my walk be close with God,
Calm and serene my frame,
So purer light shall mark the road
That leads me to the Lamb."

19 *Lindall St., Boston, Mass.*

PROGRESSIVE EXPERIENCE.

The waters were to the ankles. The waters were to the knees. The waters were to the loins. The waters were risen, waters to swim in, a river that could not be passed over. (*Ezek.* 47: 3, 4, 5.)

These connected passages may apply to different things in the progress of the kingdom of Christ, but a special one is to the advancement of a believer in the divine life.

First, the seed sown in the heart springs up. The convert has faith, love, and light. There is great joy and peace in the Holy Ghost. But as yet he is but a babe in Christ. He does not know nor enjoy all that is to be had. The water is but ankle deep. And many believers who have lived long and are doing somewhat well, are in only to the ankles.

Second, the stature of man is attained. The graces of the Spirit are more fully possessed. Christ is lived more evidently, sinners are loved, and great efforts are made to have them saved. The waters are to the knees. *They* may be deeper yet.

Third, "he goes on to perfection." Experience in heavenly things is deep. Religion controls; the mind is stayed on God; there is the strength of a man in Christ Jesus, and the Christian is a nursing father. The water is to the loins. It can rise but a little higher before one will swim.

Fourth, ripeness of soul, like the full corn in the ear. Completeness in Christ, and the enjoyment of all "the fullness of God." The waters are to swim in. Bottom can not be touched. The soul swims in the ocean of God's pleasure.—*American Baptist.*

WORK FOR CHRIST.

Work for Christ! This is the best cure for a spiritual invalid in the church. Work develops a man's spiritual proportions. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I seldom have known of a good worker giving his pastor the heartache, or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors, the people who ride on the cushioned seats of the church-car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out.—*Rev. T. L. Cuyler.*

Conversion *admits of no degrees.* A man may be more or less wicked in his natural state, and he may be more or less holy in his regenerate state; but he cannot be more or less converted; he must either be converted or unconverted, regenerate or unregenerate, alive or dead. There is no medium. Every man who is not converted is a mere natural, unregenerate man, however rational, moral and amiable, he may be in the common relations of life.

THE BIBLE BANNER.

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ROME AND CONSTANTINOPLE.

Rome and Constantinople have been the two great centres of political and universal interest in the world for the last fifty years. It has been apparent to all that the Italians have been seeking for Rome and the Russians for Constantinople. It is also well known that many of our most celebrated theological writers and expositors of the prophecies, have so interpreted the prophetical Scriptures as to show that the two powers holding those two cities as their capitals are presented as two great anti-christian governments and represented as falling at the same time.

It has been argued by many for a long time that the prophecies teach that the Italians will be in possession of Rome at the time of the final overthrow of the great Apocalyptical Babylon. It has also been understood by some of the most learned writers for more than a hundred years that the Turkish government must be driven out of Constantinople into Asia, by Russia, at the same time; both of which will occur at, or just before the end of this age.

The Scriptures clearly show the ecclesiastical power occupying Rome as dependent upon some foreign civil powers for support through all its ages; and by the drying up or withdrawal of those powers from its support it would be utterly destroyed, as was ancient Babylon, its type; and also, that the Turkish government at Constantinople would be thrown into a position towards the close of its history, where its existence would depend upon help received from other powers, and that it would finally be destroyed in the glorious holy mountain—Palestine—because "none should help him." Taking this view of the subject it became apparent—and we so taught years ago—that as France was the strongest military supporter of those powers occupying the two cities, before the time came when the two antichristian powers must be driven out and destroyed, France herself must be broken and the hands of England tied, so that the foretold agents could destroy the doomed powers as predicted.

This subject now rises before us as wonderfully important, in view of scenes which have recently transpired, and those now anticipated. At the commencement of the present war in Europe, France was considered by many the strongest military nation in the world; but at the end of four weeks from the time hostilities began, she was completely humbled and broken. Her Emperor was a prisoner, and some of her best marshals shared his fate. Never was so strong a nation so suddenly weakened and rendered helpless since the world began.

France being broken, Austria crippled in every limb, and Papal Spain dethroned, the Italians within two months took the seven-hilled city out of the hands of its blasphemous master, and exalted as its future ruler an excommunicated heretic. While these wonderful scenes so perfectly fulfilling the prophecies have been transpiring in western Europe, Russia has chosen this time to remove the boundaries set for her colossal empire and launch an iron-clad fleet on the forbidden waters of the Black Sea. She considers those nations less powerful than herself unjust when they decree that she shall have but one port (and that ice-bound nearly one half of the year) through which to export her vast stores of merchandise. The Czar claims a divine right by inheritance to Constantinople, as being the capital represented by one of his crowns; for Russia claims the right of two crowns united in one, as may be seen by the imperial symbol. Those crowns represent, as their capitals, St. Petersburg and Constantinople.

Alexander I, the present Czar, claims St. Petersburg as his capital by hereditary right from the ancient royal house of Russia. He claims also the same right to Constantinople through the royal family of the Eastern Roman Empire. That Empire was broken when its capital, Constantinople, was taken by the Turks in 1449. At that time the Turkish commander ordered the execution of every member of the royal family so as to leave no heir to claim the throne. But one of the family escaped the executioner and fled into the wilderness on the Danube. Her name was Sophia. The king of Russia, learning the circumstances in the case, and wishing to secure the rights and privileges to which she remained the only heir, sent for her, and, in order to secure those rights in his own family, arranged for her marriage with the heir to his crown, his eldest son Ivan. The marriage was celebrated in 1472. (See Put. Dic. of Dates.) From that time the Russian government has claimed the inherent right of Sophia to the Greek Empire, and its capital, Constantinople. It has for a long time claimed and exercised this right in the ecclesiastical department, making her heirs head of the Greek Church. Will Russia relinquish this political claim? No, never! She has waited about four hundred years expecting that God would so control events as to give what she considers her inalienable rights.

The prophecies also give assurance that the Sultan's government, which the Russians consider a usurpation in Constantinople, will be driven into Palestine, where it is doomed to perish. Bishop Newton has given an exposition of the prophecies in the 11th of Daniel and 38th of Ezekiel, which he explains as teaching that Russia will drive the Turk into "some part of the holy land." "There the Turk shall encamp with all his power; 'yet he shall come to his end and none shall help him' —help effectually or deliver him." He also shows that this movement will be followed by great tribulation, "and after that shall be the general resurrection." (Newton on the Prophecies, p. 318.) Dr. A. Clarke quotes and adopts Newton's arguments on this subject.

When those learned men wrote there were no political signs or evidences that such events would ever take place. They depended entirely upon the word of God for their proof. Turkey was one of the strongest military powers upon the earth. Russia was then thought to be greatly its inferior; but for the last fifty years the Turkish strength has been constantly decreasing while the Russian has been rapidly increasing. Is there not now a remarkable coincidence between the teachings of the prophecies as they have been interpreted to us, and present events? France, the great leading supporter of the Papal and Mohammedan powers, is helpless and unable to defend them. The Italians—the predicted agents—have wrested the first capital out of the hands of the Pope, the western blasphemer. Immediately the great "Gog" of the North virtually notifies the nations that he shall no longer be detained from enjoying his inherent rights by any conventional decrees. It is now understood by statesmen that Russia designs to drive the Turkish government out of Europe and take Constantinople and the dominions of the Eastern Roman Empire.

All know that the two great leading questions of the age in the political world have been the Roman or Italian, and the Eastern question. The central idea in the Roman question has been, Shall the Papal government be maintained in Rome? The Eastern question has been, Shall the Turkish government be supported at Constantinople? Carlton, writing from Europe, says: "The Eastern question * * sifted from every side issue may be reduced to this: the driving of the Turk into Asia, and a scramble for his territory." Again he says: "Is there to be a grand rush for the estate of the Ottoman? But that is of the future—a *future not far distant.*" Who is to rush for the estate of the "sick man?" *Russia*, for she claims a divine right to it. She has made preparations for it, and the first part of the programme is evidently accomplished.

Russia and Prussia have no doubt entered into a secret alliance to jointly exercise a controlling, arbitrating power over the European nations. France was first to be crippled and bound at home, while England would thus be left comparatively powerless to defend herself in the East. Russia would next move to take possession of the Black Sea, the Dardanelles, and Constantinople, thus gaining its desired inheritance and exercising a controlling power in the East, while Prussia would dictate in the West.

Political men now begin to see what expositors of the prophecies saw long ago in relation to these matters. Gambetta, one of the leading statesmen of France, recently said: "England made a fatal mistake when she allowed fear and selfishness to prevent her interference. In allowing France to be dismembered and destroyed, England has lost her only ally. The continent has virtually handed over the balance of power to Prussia, whose close and secret alliance with Russia is unquestionable. *No one of sense can doubt the intention to see Russia at Constantinople;* Prussia in Holland, Belgium and Trieste; and the whole control of the whole world delivered over to those powers." But God has taught us in his word that when the Pope should lose his power at Rome, and the Turk at Constantinople, instead of Russia and Prussia controlling the world, Christ, its divinely appointed Heir, should take its throne and reign as King over all the earth forever.

The prophetic record of earthly cities and kingdoms has been perfectly duplicated in the history of rising and falling nations down to the very last specifications. The same authority which has foretold so perfectly the past, has also given a record of the future. The Almighty has issued his decrees, and they will be executed. He has set the bound and it cannot be passed. He has given the diadem of earth to his Son—he must wear it. The capital of the iron kingdom has been taken by the ten kings, but the King of the whole earth will demand it, and with a strong arm will take it in the last fearful struggle of human rebellion. Then arise, Morning Star, and cheer us with the dawning of the glorious day when tyrants shall sink beneath the wave of oblivion, and thou shalt reign triumphantly over the renewed earth forever.

J. C.

A VISIT TO THE SOUTH.

For a few weeks we have been trying to preach the "gospel of the kingdom" in the State of Georgia, both in the central and southern portions of the State. The proclamation of a literal kingdom to come on earth, is new to all classes, but is listened to with admirable candor, and many accept it as truth, while others are loth to give up the theory of an immediate passport through the channel of death to an "upper and better kingdom." Already the doors of six churches have been opened to me — Presbyterian, Methodist, and Baptist—and as many ministers have cheerfully fraternized with me. Have enjoyed some revival interest during my visit, and seen many rejoice in the reception of new light on the Bible.

In many respects this country is half a century behind the North, nearly every thing wearing an ancient aspect—the fire place not having been abandoned for the stove, the chimneys being built on the outside of the houses, and the doors being opened, in many sections, even in the cities, by a latch string on the outside, which can be pulled in at night. The system of slavery proved more detrimental to the white race than to the blacks, having implanted within them an insatiable love of ease, and disrelish for manual labor, which contributes largely toward disqualifying them for success in certain kinds of business after that broken staff, the negro, has proved an unreliable support. In some respects the negroes' condition is not as good as it was before their freedom. Many of them regard the principle ingredient of freedom to consist in liberty to live without work, which gives rise to much laziness, and keeps them enveloped in poverty and want.

The standard of religion among the whites is very low. As a general rule, there is but little done in prayer-meetings even, except what is done by the preacher. I have seen no such coldness at the North among any people.

The colored people, however, whether owing to a different temperament, or to more enjoyment, are very noisy in their religious exercises; but their emotional feelings are no proof of Christianity, for as a general rule, they are no sooner out of the meeting than the whole thing is forgotten. They are destitute of the restraining principle that is requisite to keep them from iniquity; but like the pendulum of a clock, they swing from one extreme to another, alternating between thievishness, licentiousness, lying, fighting, and swearing, on one hand, and boisterous, jumping, and shouting religion on the other hand. There are, however, some exceptions to this rule—some few possess an underlying principle of godly reverence which outlives the momentary excitement, and causes them to live lives of constant devotion and faithfulness. While I would not put out the fire of zeal, I would augment the principle that lives longer than human excitement.

W. S.

THE MISSION OF THE BANNER.

We thank God, first of all, for the blessing that has thus far attended our enterprise. We have the cheering assurance of complete success, if we follow the same guiding hand that has hitherto pointed out the path of duty. In the second place, we thank all our agents and friends for their noble efforts to spread the BANNER to the breezes of heaven. Our paper was started to fulfill a peculiar mission. It was not designed as a competitor of other papers devoted to the promulgation of the same glorious Bible truth, but as a faithful ally. Nor was it intended to supplant any papers or tracts especially adapted to the capacity of children, the retreats of vice, or the homes of affliction. We bid all such papers a hearty "God speed." The BIBLE BANNER was projected to perform the double task of faithfully expounding the Scriptures, and heralding the great truths especially due this generation, to thousands that other agencies have failed to reach. By the blessing of God, we expect to pioneer our way into many of the churches, colleges, theological seminaries, public reading-rooms, and places of business, where we hope to strike some effectual blows for Bible Christianity. Without compromising principle or adopting worldly-policy measures, we shall use our best endeavors to scatter the light in every direction.

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When Falsehood fair entices thee
Against the truth to go,
No matter what the pretext be,
Be thy firm answer—No!

When Rashness would thy tongue profane
With language vile and low,
Oh, make the gross temptation vain,
By answering inly—No!

When Pride the silly wish declares,
That thou shouldst fashion know,
And lifts thy head with empty airs,
Be wise and answer—No!

When Envy would thy spirit chafe,
That others prosper so,
On calm contentment resting safe,
Expel her with a—No!

When Malice foul, or deadly Hate
Would turn thee on a foe,
And dark, revengeful thirst create,
In horror answer—No!

When sluggish Sleep, with folded arms,
Would make thee health forego,
Rise up at once, resist her charms;
Act out the answer—No!

When Avarice would, with heartless speed,
Shut out the sight of woe,
And whisper joys from Mammon's greed,
Indignant, answer—No!

When filthy Lucre lifts her hands,
Ungodly gains to show,
Though she should promise all the land,
Be thy prompt answer—No!

When greedy Gain, or rash Emprise,
Would have thee surety go,
Keep Wisdom's words before thine eyes,
And firmly answer—No!

When mad Ambition would seduce,
The right to overthrow,
And turn the selfish passions loose,
In mercy answer—No!

When foul Contempt of Holy Writ
Would in thy bosom sow
The wish to be where scorners sit,
Let Conscience answer—No!

When Sin, indeed, whate'er her style,
Would have thee with her go,
Stay not to hear the Sorceress vile,
But leave her with a—No!

SECRET SOCIETIES.

BY A. A. PHELPS.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

What a mania has seized all classes of men on the subject of secret societies! Nearly every branch of business is sought to be improved by secret signs and associations. Mechanics and tradesmen who refuse to join them are often crushed or crippled or cursed for their independency. Thus a cruel monopoly is created, and the rights of conscience disregarded. Where and what is American liberty, if success or starvation awaits an individual, according as he shall join, or refuse to join, a secret society? Such a business monopoly merits the reprehension of every noble and independent spirit. Let us have fair play and equal rights for all; then none will have occasion to complain.

Still more objectionable is the fashionable mode of carrying on *benevolent enterprises* under the vail of secrecy. That it should ever have been thought necessary to divide the great temperance army into separate squads to fight the enemy in secret chambers, is one of the wonders of our age. Organization, system, and unity of effort are very necessary to besiege the citadel of Rum. But who does not know that these objects can be fully secured without resorting to secrecy? Many are conscientiously opposed to any organization requiring oaths and pass-words. Hence this very arrangement divides the forces and prevents that unity of effort so essential to the largest success. While we cheerfully acknowledge the good accomplished by the various temperance societies of the day, it is to be feared that some of them have allowed their meetings to so far degenerate into visiting parties and pastimes, as to strike but feeble blows in behalf of rum-ruined humanity.

The liquor traffic is a public invader of human rights. Why should we sneak away in concealment to concoct our plans of opposition? Let the war be open and undisguised. Instead of this ambush warfare, how much better would it be to rally the friends of temperance, effect regular organizations, hold frequent meetings, secure stirring lectures, provide for essays, poems, and free discussions on every practical point, invite every body to attend, and push the battle to the gates! An enthusiasm would thus be awakened which would enlist the energies of all lovers of temperance and truth, and make them feel a personal responsibility in helping roll back the dark waves of death and destruction.

My objection to secret temperance organizations are chiefly these: 1. The element of secrecy divides the friends of temperance, shuts out the enemies of temperance, and thus leads to a partial failure to secure the great object sought. 2. Such societies form an easy stepping-stone to certain mystic Orders that are still more objectionable in their character. I refer to the Orders of Odd-Fellows and Freemasons. And since the latter, from its greater popularity, may be regarded as the representative society, the following remarks will apply to this alone.

I feel very confident that *all* oath-bound secret societies are at war with the genius of the gospel, and the institutions of a republican government; but a fraternity requiring its members to assume such horrid obligations as Freemasonry imposes, is absolutely reprehensible! No man has a right to take a leap in the dark, by committing himself to a course of action in utter ignorance of its moral character. Much less has he a right to swear away his own life. And yet every candidate for Masonic membership does solemnly swear to obey every injunction of the Order, at the forfeiture of his natural life. Any divulgence of secrets, or dereliction from duty, may be punished with death; inflicted, too, in the most barbarous manner. Think of having your "throat cut from ear to ear, your tongue torn out by the roots, and your body buried in the rough sands of the sea at low water-mark!" Or, if that is not sufficiently shocking, think of having "your left breast torn upon, your heart and vitals taken from thence and thrown over your left shoulder, and you carried into the valley of Jehoshaphat to become a prey to wild beasts!" Do you say that such penalties were never inflicted? Be not too hasty in your conclusions. There is the best evidence that a goodly number have been hurried out of the world by the execution of Masonic law. Perhaps not always, nor generally, in the precise mode prescribed in the sacrilegious oaths of the Order;—nevertheless the spirit of the law has been carried out, by putting its violators where they can tell no tales. Morgan, Murdock, Smith, and others, will not soon be forgotten.

But suppose human life were never jeopardized by Masonic connections; the institution still has many gravely objectionable features. Viewed from the most favorable stand-point, it is nothing better than a mutual aid society, constructed on a selfish basis, and calculated to assist the few at the expense of the many. Its boasted benevolence, heralded on every breeze, is but an empty profession, made for popular effect. Is it an act of *benevolence* for a society to appropriate fifty dollars to defray the funeral expenses of a deceased member who had contributed a hundred dollars to promote its interests? A Life Insurance Company, without any special professions of benevolence, confers far greater financial benefits on its members than a Masonic Lodge. Indeed, so large a proportion of Masonic revenue is expended in building splendid temples, buying regalia, victuals and drink, and lining the pockets of high officials, that but precious little is left for the alleviation of human distress.

The *practical fruits* of Masonry are such as ought to avert the sympathies of every lover of truth. It has come to pass in many sections of the country that Masonic law so overrides the civil law as to defeat the end of government, and leave nothing of justice but an empty name. Thus the rights of widows are shamefully violated, and the uninitiated are left to pick up the fragments that remain after the fraternity have been fully served. The less you have to do with civil law, the better, provided your legal opponent, together with the judge and a portion of the jury, are Freemasons. This is the power that throws its mantle of protection over many a black-hearted villain, and strangely opens a way for his escape. Here, too, we find a key to the lenity that is sometimes extended to the worst enemies of the country, who, though they are high criminals, are also high Masons.

The *religious pretensions* of Freemasonry are both musical and shocking. The leading advocates of the system have written in bold and eloquent strains to establish the religious character of their favorite institution. They claim for it "the same co-eternal origin, the same essential principles, and the same ultimate object," as is claimed for Christianity itself! They point to the Bible as one of the "three lights of Masonry"; but what are the *other two* lights with which this blessed Book is associated? "*The Square and the Compass!*" The Bible of Freemasonry is a mere technical term—a variable quantity. In Utah, the Book of Mormon would be the Masonic Bible; in Arabia, the Koran; in India, the Shasters, etc. Masonry has very little sympathy with the inspired *Book of God*; for, while this inculcates the doctrine of *forgiveness to all*, the mystic Order swears eternal *vengeance on its enemies!* It can be easily proved that some of the fundamental principles of Freemasonry are antagonistic to the Christian religion. Universal Freemasonry really has but one article of religious faith—the belief in a Supreme Being—Jehovah, Jupiter, Allah, Bain, or what not. Its religion is only Deism, at best. It knows nothing of a crucified Savior. High Masonic authority has decided that it is *unmasonic* to pray in the name of *Jesus*. "They have taken away my Lord, and I know not where they have laid him." "Wherefore, if they shall say unto you, Behold he is in the secret chambers, *believe it not*." And yet thousands are practically substituting Freemasonry for Christianity, and seeking to be saved independent of the atoning blood. I most firmly believe that "secret-society-ism" presents one of the most formidable obstacles to the spread of Christianity and the salvation of sinners. The mummeries of the lodge-room have dried up the devotions of many who were once in earnest for eternal life. Many a perishing sinner has had his eye diverted from the cross of Christ by the outward glitter and flattering promises of this fair-robed, silver-tongued, modern Diana!

Rochester, N. Y.

RUNNING A RACE.

I remember in my youthful days my father was, at one time, boasting that he had not a son in the world who could outstrip him in running. A number of the family were present, and I waited for a reply; but, as the boys were all silent, I said:

"Perhaps not, but *I* can."

He turned his head away with a most disdainful look, as though it was below his dignity to run with one of his girls, but I dared him to try it, and at length he said:

"If I have got to run with you, I will give you ten feet the start, and five dollars at the end of the race if you win it."

The time and distance were determined. Father stood at his post as unconcerned as though he had an easy task. I felt a little anxious, for I did not care to be outrun, and laughed at in the bargain; so I spared no pains in preparing for the race. We started, and I ran with all my might, fearing at every step the my father would overtake me; but when I reached the goal and looked back, I found, to my surprise, that he had only run half way, and was walking leisurely back.

"What is the matter, father?" said I, as soon as I could get breath and strength to return.

"Oh!" said he, "I forgot to take off my shoes."

I did not forget, however, who had won the race, and heard no more bragging on that subject from that day to this—more than thirty years.

But, young as I was, the thought came to my mind: "We may also forget to lay aside some of the weights which hinder us in running the race that leads to everlasting life, and fail to receive the prize which awaits the faithful at the end.

Many a time, persons may feel so confident of success that they grow careless and forget to prepare themselves for their appointed effort; but those who know the intensity of the struggle which is before them, will strive to have all things ready for a good start, and will free themselves from every thing which may impede their course. In the ancient race courses, men would drop golden balls;—he who stopped to pick them up lost the race and the prize.

How is it with us to-day? Are we ready for the race? Or are we burdened and encumbered, hardly conscious where we are, and standing with neglected duties piled before us mountain high, uncertain what to do and unprepared for any service?

Let us arouse ourselves from sloth and idleness, and heed that Word which says, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith." L.

Men will *wrangle for* religion; *write for* it; *fight for* it; *die for* it; anything but *live* it.

Miscellany.

THE RELIGION OF LABOR.

Religion does not altogether consist of devotional exercises, but, as well, of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces, and ecclesiastical paraphernalia. It is not especially for Sabbaths and sanctuaries, but also for week days, for shops, for homes, for mills, for stores, for streets and fields. Religion is largely an out-door institution. Its Author was born, baptized, transfigured, and crucified under no roof but the sky. It means diligence in business, serving the Lord in common vocations and every-day relations, as well as in consecrated syllables on set occasions. Jesus was more sublimely great, standing unknown at the carpenter's bench in Nazareth, with apron on, than if he had been surpliced as a priest in the temple, or arrayed in robes of royalty on Pilate's throne. He was greater with an adze in his hands than with a crown on his head. Christianity allows no aversion toward the mechanic. It gives him honorable position. It invites him to his home, and visits him in his. Yet how many rich young ladies, who would scorn to associate with the sons and daughter of our workingmen! The matrimonial problems that busy their brains involve such fractions as lawyers, physicians, large-salaried preachers, wholesale merchants, millionaires, and gentlemen of leisure. It would be ridiculous, they think, to throw themselves away on mechanics! Of course, society has its affinities, and that is well. Education grants it. Refinement and culture always seek their level. But we dig *down* for gold. Too often, dissipated dandyism is petted and honored, while intelligent industry is denied a place.

The difference between building houses and selling them is not so great that one should be considered contemptible and the other illustrious. Really, as a business, it makes but little difference whether a man mends clothes, bones, pens, houses, laws, or morals. Work is work, and nothing less; man is man, and nothing more.—*Workday Christianity.*

THE POPE'S RESIDENCE.

The Vatican, the official residence of the Pope, stands directly against the side of Saint Peter's church, under the guns of the castle of St. Angelo; and it is the most extensive palace in the world. In a building on this site Charlemagne had quarters when in Rome. The larger part of this palace was built about the time Columbus was seeking America. The edifice is a vast block, shaped like the letter L, and contains twenty courts open to the sky, and eleven thousand halls, chapels, saloons and apartments. The main entrance portal of the Vatican is under a mighty Doric colonnade, which cost 850,000 scudi, and is guarded by a company of halberdiers, by birth Swiss, and by profession, mercenaries. One of the halls in the Vatican is 2131 feet long and 27 feet wide. The library of the Vatican possesses 24,000 manuscripts, 50,000 printed books, and over 2,000 volumes of Papal archives, which last comprise the written history of this great branch of the nominal church. An armory, a mint, a magnificent collection of pictures, a still more wonderful collection of ancient sculpture and inscriptions, and a government manufactory of mosaic, are included in this palace; there are no less than ten thousand different shades of colored glass used in the mosaic factory of the Vatican. Michael Angelo and Raphael executed their greatest works upon the walls of this palace.—*Ex.*

A BEAUTIFUL FIGURE.

Life is a fountain fed by a thousand streams that perish if one be dried. It is a silver cord twisted with a thousand strings, that part asunder if one be broken. Thoughtless mortals are surrounded by innumerable dangers, which make it more strange that they escape so long than that they almost all perish suddenly at last. We are encompassed with accidents every day, to crush the decaying tenements we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and atmosphere, whence we draw the breath of life, are impregnated with death; health is made to operate its own destruction. The food that nourishes contains the elements of decay; death lurks in ambush along our paths. Notwithstanding this truth is so palpably confirmed by the daily example before our eyes, how little do we lay it to heart! We see our friends and neighbors die, but how seldom does it occur to our thoughts that our knell may give the next warning to the world!

APPLES.

There is scarcely an article of vegetable food as widely useful and universally liked as the apple. Why every farmer has not apple orchards, where the trees will grow at all, is one of the mysteries. Let every house-keeper lay in a good supply of apples, and it will be the most economical investment in the whole range of culinaries. A raw, mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful desert that can be placed on the table is a baked apple.

If eaten frequently at breakfast, with coarse bread and butter, without meat or fish of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute apples—sound and ripe—for pies, cakes, and sweetmeats, with which their children are too frequently stuffed, there would be a diminution in the total of doctors' bills in a single year, sufficient to lay in a stock of this delicious fruit for the whole season's use.

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Doctrinal.

"SEARCH THE SCRIPTURES"

THE SONG AND THE CITY.

BY M. R. PHATTEPLACE.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Isa. 26: 1.

This is a song of victory. But not a song inspired by maddened passions and human strife, or from fields made hideous with dying moans, and drenched in fraternal blood. It comes not from whence orphans weep, widows mourn, and desolation reigns. It is a song of honor without oppression, and of peace without interruption, anarchy or end. Its keynote is God. Its theme is the blood-wrought salvation in Jesus Christ. Its melody, like the tideless wave of divine glory, shall roll from "sea to sea, and from the river to the ends of the earth."

I. WHEN SHALL THIS SONG BE SUNG?

When shall its strains commence and its melody roll? The emphatic language of inspiration is, "*In that day* shall this song be sung." From the context we learn,

1. In "that day" God "will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25: 7.) The "covering cast over all people" must be the dust that hides the mortal remains of earth's silent sleepers from view, or old ocean that has made a sepulchre for its human captives among its coral beds, or that decomposition of the human organism that destroys its visible identity and reduces its component parts to their original elements.

"All alike are there;
The mighty grave
Wraps lord and slave."

The destruction of the face of the grave and the covering of death, can be nothing less than the resurrection of the dead. The mighty dust-wave that has rolled over the myriads of earth's dead, at the Archangel's summons will be rolled back, and before the judgment throne will be "gathered all nations." This must refer to the re-organizing and re-living of the dead; for, as the dead are dust, the opening of the grave would reveal nothing human, unless that dust was brought again into life. As this resurrection is in "that day" referred to in our text, the singing of this song must yet be future.

2. This song is sung in that day when God "shall swallow up death in victory." (Isa. 25: 8.) Death is the foe of man and curse of God. It has made the most fertile valleys sad with green mounds, and watered them with tears. It is the "last enemy" that shall be destroyed. It shall be cast into the lake of fire which is the second death. This is one of the events to transpire in the day of the Lord; therefore, this song will not be sung until after the second personal advent of Christ to this earth.

3. In that day "the Lord God will wipe away tears from off all faces and the rebuke of his people will he take away from off all the earth." (Isa. 25: 8.) On this passage we remark:

(1.) Tears will flow until after the judgment; for there will be weeping and wailing, even there.

(2.) Tears will not be wiped away until after the new heavens and earth exist.

(3.) Tears will not cease until after God makes his abode with men; for, "God shall wipe away all tears from their eyes," which would not be true if there were no tears to wipe away, and could not be true if God was not with men.

(4.) God shall wipe away tears from off ALL *faces*, which would not be true if sinners were somewhere in Gehenna fire, weeping. As tears are wiped away in "that day," this song cannot be sung until the wicked are destroyed, and the saints beneath the cloudless skies of redeemed Eden swell their eternal numbers.

II. THE SONG.

The first strain in this song is, "We have a strong city."

1. This city is not the church. It would spoil the sense of these passages to substitute church for city: "We (the redeemed church) have a strong church." "God is not ashamed to be called their God, for he has prepared for his church a church." "This church lieth four square." "This church has three gates on each of its four sides." What is a spiritual "north side?" What is a spiritual cubit? How can a church lie spiritually four square? In what manner can "the names of the twelve apostles of the Lamb" be written in spiritual "jasper," and spiritual "sapphire," &c.? And if it be ridiculous to read of a city twelve thousand furlongs high, what shall we say of a *church* twelve thousand furlongs high! We therefore conclude that the city referred to cannot be spiritual.

The fact that this city is the "Mother of us all," in the same sense that it is the "Bride, the Lamb's wife," does not militate against this position. Every Christian is a child of this city. They will be born of it, after it descends from God out of heaven. Thus saith the Lord by the prophet: "Shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth and not cause to bring forth? saith the Lord.... Rejoice ye with *Jerusalem*, and be glad with her all that love her.... That ye may suck and be satisfied with the breasts of *her* consolations; that ye may milk out and be delighted with the abundance (margin, brightness) of *her* glory.... Then shall ye suck, ye shall be borne upon *her* sides and dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in *Jerusalem*." (Isa. 66: 8—13.) And this is when "by fire and sword the Lord will plead with ALL flesh."

2. This is a literal city. So literal, that it is built of material substance. (Rev. 21: 18.) So literal, that its jewelled walls can be measured. So literal, that its foundation will be garnished will all manner of precious stones. So literal, that the river of water of life, gushing from beneath the Throne, ripples along amid its golden streets and palisades of glory. So literal, that the tree of life grows in the midst of the street of it, and beside life's crystal river. So literal, that, if the splendor of God did not illuminate it, there would be need of the sun, moon, and candle to light it. So literal, that the nations of the saved shall walk in its literal light, in the presence of their literal King, on Eden's literal soil, "forever, even forever and ever."

III. THE CITY'S PREPARATION.

When [illegible] ascended from Mt. Olivet to the r[illegible] hand of the Majesty on high, he went away to prepare this city, as one grand object of his heavenly mission. "I go to prepare a place for you." (Jno. 14: 2.)

1. If Jesus went to heaven *to prepare* a place, the place was not prepared *before* he went.

2. If Jesus *went to* heaven to prepare a place, that place would be *in* heaven.

3. Jesus did not go away to prepare this earth, for that was "*prepared* for you from the foundation of the world." Yet we fully believe he will *repair* it, that the "place of his feet" may be "glorious."

4. St. Paul clearly informs us that this place is in heaven, and calls it by name: the "Jerusalem which is *above*." (Gal. 4: 26.)

5. The Revelator beheld "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. 21: 2.)

6. This city, new Jerusalem, will be entered only by those who are written in the Lamb's book of life. "And there shall in no wise enter in'o it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21: 27.) As it is entered only by the righteous, it is evident it was prepared for such only.

7. As this city is the only place in heaven which God has prepared for his church, it must be the place Jesus Christ went away to prepare.

This is a song of creation's jubilee and groaning creation's rest. For its hills and valleys shall teem with glory; "the mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands," and the teeming millions of immortals shall celebrate their entrance into that city with hymnings of praise. It shall be sung by the pure in heart. It shall be the swellings of immortal exaltation, from those who had humbled themselves beneath the mighty hand of God. It shall come up from the host of the white-robed as the voice of many waters, and as the voice of mighty thunderings.

This is a song of "salvation"—salvation from the tempest of divine wrath, beneath which earth shall reel to and fro like a drunkard. For, far above the melting elements, far above the dissolving earth, far above the embattled millions of earth's wicked, lost, dying multitudes, far above those terrible massive fire-clouds that shall roll earth-ward the sinner's doom and sin's end, sheltered in God's pavilion from the power of hell and the strife of earth, welcomed within Jerusalem's portals, standing white-robed upon its transparent gold, they shall sing a song that shall roll far down eternity's aisles: We have a strong city; salvation has God appointed for walls and bulwarks!

West Gloucester, R. I.

THE NATURE OF MAN.—No. 3.

BY MILES GRANT.

HISTORICAL VIEW.

It is often quite a help in understanding a doctrine to know its origin and historic progress. A story may be reported by a good man, and be believed, because told by him; but when it is known that it originally came from a liar, and is all false, we can not then receive it as truth, though it may have been believed and proclaimed by a thousand good men. Because they were deceived, and led to endorse the lie, that does not make it true, or present any reason why we should believe it when the facts are known. In relation to the nature of man, we find very conflicting views among the ancients, who were not acquainted with the divine Scriptures. This shows that their sources of information were not very reliable and satisfactory. When speaking of the Egyptians, Herodotus, the oldest historian whose writings have been preserved, says:

"The Egyptians say that Ceres and Bacchus hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal, and that when the body perishes, it enters into some other animal, constantly springing into existence; and when it has passed through the different kinds of terrestrial, marine, and aerial beings, it again enters into the body of a man that is born; and that this revolution is made in three thousand years. Some of the Greeks have adopted this opinion." (Bk. 2, sec. 123.)

Thus we learn that the Egyptians "were the *first* who *asserted* the doctrine that the soul of man is immortal," and afterwards some of the Greeks adopted the same belief. If the whole world should adopt the doctrine from the Egyptians and Greeks, would that prove it true? If the Pope was not infallible before the vote of the Ecumenical Council, did that vote change his nature? If the belief of the Egyptians and Greeks was false in relation to the nature of man, could any number of believers since their time change the fable to truth? We very much doubt whether any candid person, who had any confidence in his Bible, would argue that a doctrine was true simply because it was first believed by the ancient Egyptians and Greeks, who were heathen, and taught the transmigration of the souls of men into beasts, birds, and fishes; and that in "the infernal regions Ceres and Bacchus hold the chief sway."

When speaking of the religious views of the Egyptians, Tytler says:

"The extravagant length to which the Egyptians carried their veneration for their consecrated animals exceeds all belief. The sacred crocodile, the dog, or the cat, were kept in an inclosed space set apart adjoining to the temples dedicated to their worship. They were constantly attended by men of the highest rank, whose business was to provide them with the choicest victuals, which they were at pains to dress in the manner they supposed most agreeable to their palate. They washed them in warm baths, and anointed them with the richest perfumes. The finest carpets were spread for them to lie on; chains of gold and circlets of precious stones were hung around their legs and necks; and when the stupid animal, insensible to the honors that were bestowed on him, died, like the rest of his kind, the whole province was filled with lamentation; and not only the fortunes of the priests, but the public revenue was without scruple expended in the performance of the most sumptuous funeral obsequies.

"It is not then to be wondered at that the superstitions of the Egyptians were a copious subject of ridicule to other nations of antiquity, and contributed to degrade them in the opinion of those whose objects of religious worship, if not fundamentally more rational, were less ludicrous, less childish and unmanly. What could they think of a nation where, as Herodotus tells us, if a house was on fire, the father of a family would take more pains to save his cats than his wife and children? where a mother would be transported with joy at the news of her child being devoured by a crocodile? or where the soldiers, returning from a military expedition, would come home loaded with a precious booty of dogs, cats, hawks, and vultures?" (Hist., vol. 1, pp. 46–7.)

Shall we look to such a people for truth, who believe a cat is a divine being? As this people "were the first who asserted the doctrine that the soul *of* man is immortal," is it not a good reason why we should look upon it with suspicion?

In Asia, the Buddhists, Brahmins, and Hindoos, adopted a view of the nature of man similar to that of the Egyptians, as is shown by the following extract from the *Bhagavad Gita*, a work containing a compound of Brahminic philosophy:

"The soul neither killeth nor is killed. You can not say of it, it hath been, is about to be, or is to be hereafter. It is a thing without birth. It is ancient, constant, and eternal... As a man throweth away old garments and putteth on new, so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not; the fire burneth it not; the water corrupteth it not; the wind drieth it not away. It is indivisible, inconsumable, incorruptible; it is universal, permanent, immovable." (Wilkins' Translation, pp. 36, 37, 40.)

After reading these views of man's nature, as held by the heathen, we think it must be apparent to all, that they are mere speculative opinions, without any reliable evidence to sustain them. But let it be remembered that this is the germ, the origin of the belief that man is immortal. We do not find evidence that any one believed it before the time named by Herodotus, which was over twenty-five hundred years after the creation of man. The question may properly arise, Why did the Lord hide it from Moses and his associates? If it was truth, why not reveal it to him and the prophets?

The Arabians, who mingled with the patriarchs and their children, did not believe in the immortal nature of man. In the lectures before the Surry Institute, London, Dr. John Mason Good, when speaking on this subject, and referring to the book of Job, says:

"If we turn from Persia, Egypt, and Hindoostan, to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindoostan, derived its polite literature, we shall find the entire subject [*of the immortality of the soul*] left in as blank and barren a silence as the deserts by which they are surrounded; or if touched upon, to betray doubt and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been, generally, though perhaps not universally, accredited; but the future existence it alludes to is that of a resurrection of the body, and not a survival of the soul after the body's dissolution. The oldest work that has descended to us from this quarter, (and there is little doubt that it is the oldest, or one of the oldest in existence,) is that astonishing and transcendent composition, the book of Job."

He goes on to say: "Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely, as I have just stated it, a patriarchal or traditionary belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body.

"The Hindoo philosophers, totally and universally denying a resurrection of the body, support the doctrine [of a future life] alone upon the natural immortality of the soul; while the Arabian philosophers, [among whom was Job] passing over the immortality of the soul, rested it alone upon the resurrection of the body." (Good's Book of Nature, p. 333.)

Dr. Whately, Archbishop of Dublin, gives the following on this subject:

"The very notion of the soul's immortality, as explained by them, [the ancient philosophers,] involved the complete destruction of distinct personal existence. Their notion was, (I mean when they spoke their real sentiments; for in their exoteric or popular works, they often inculcate, for the benefit of the vulgar, the doctrine of the future retribution, which they elsewhere laugh at,) that the soul of each man is a portion of that Spirit which pervades the universe, to which it is reunited at death, and becomes again an undistinguishable part of the great whole; just as the body is resolved into the general mass of matter. So that their immortality, or rather eternity, of the soul, was anterior, as well as posterior; as it was to have no end, so it had no beginning; and the boasted continuance of existence, which, according to this system, we are to expect after death, consists in returning to the state in which we were before birth; which, every one must perceive, is the same thing, virtually, with annihilation.

Let it be remembered, then, when the arguments of the heathen sages are triumphantly brought forward in proof of the soul's immortality, that when they countenanced the doctrine of future retribution they taught with a view to political expediency what they did not themselves believe; and that when they spoke their real sentiments on the subject, the eternity of existence which they expected, as it implied the destruction of all distinct personality, amounted practically to nothing at all. (Revelations of a Future State, S. 5.)

We have found that the seed, from which came the tree producing all the fruit relating to the natural immortality of man, germinated and grew in heathen soil; and, although it has been pruned of some of its ugly branches, and transplanted into Christian lands, we are still fearful that it bears poison fruit, that is well calculated to corrupt the pure theology of the holy Scriptures.

We will sum up the testimony on this point, by the following from J. H. Whitmore's work on "Immortality," pp. 17, 18:

1. "The Egyptians, according to profane history, were the first who taught the immortality of the soul; and, as sacred history is entirely silent on the subject, the doctrine must be regarded as of heathen origin.

2. "The doctrine of the natural immortality of the soul was, in the Egyptian, Indian, and early Grecian philosophy, blended with the belief in its pre-existence and proper eternity.

3. "The doctrine of individual immortality was not held in the Grecian schools, except as an exoteric faith, promulgated from motives of public policy.

4. "In Arabia, the doctrine of a future life was through a resurrection of the dead, and, as a consequence, the notion of a natural immortality was discarded. As this was the country of Job, the inspired author of the oldest writings, this notable exception may be reasonably traced to the illuminating beams of revelation."

AN OPEN BIBLE.

BY C. C. MARSTON.

The greatest spiritual calamity that can befall any people is to have a closed Bible. It is an open Bible that we need most of anything else in *this* age of priestcraft and superstition. The greatest sin of our times is that of closing the Bible. Men from whom better things might be expected are engaged in this work. Spiritual leaders and so-called shepherds of Christ's flock are closing the Bible and refusing to give it to the people open and unfettered. They will allow them to read the many beautiful passages interspersed through the Bible, concerning the literal *resurrection of the dead*, but not without prefacing it with "It is spiritual," or "It takes place at death," or some other explanation equally absurd and unscriptural. The time of the reward is asserted to be at death. As soon as men die, they go immediately to heaven or hell. And this doctrine is preached so much that the people are led to consider it exceedingly *orthodox*, notwithstanding the plain statement of Jesus, when he says: "*Thou shalt be recompensed at the resurrection of the just.*" Would to God the people were allowed to read an *open Bible!* We are taught by popular expounders and interpreters of the holy Bible that *man is immortal*—that he is naturally in possession of an immortal personality distinct from the body. We ask them if it is a Bible doctrine; and, if so, to point out the passage that explicitly teaches it. But with confusion upon their lips they are forced to leave the field of Bible argument and declare, as they retire, that "though it is not explicitly taught in the Bible, yet it is supported by principles of philosophy, &c., which make it stronger than if it were clearly declared in a dozen texts." These are the words of a leading divine, used in a discussion on this subject. But what are we to do with the plain declarations of God's word? It declares that *God only hath immortality*, that man may obtain it by *seeking for it*, that *man is mortal*, &c. I ask what shall we do with these plain statements? If man had an open Bible, nothing could be done only to *believe it*. But many have heard the cry of *materialism* and *unpopular doctrine*, and have listened to the bartering exposition of learned divines until they fear to search the Scriptures for themselves. Such is one of the great evils of these times. May God speed the happy day when we shall have an open Bible: when the people shall be allowed to read and understand the plain, literal, simple word of God as it came from the inspired pen.

The only possible way by which a man can know himself a Christian is by the direct witness of the Holy Spirit. If he lacks this, he lacks the only satisfaction, for nothing else can ever satisfy the soul. And, as God can [illegible] to a lie, he can not h[illegible] unless his whole being is perfectly consecrated to Christ, and his whole heart trusts perfectly in his atoning merits for present and eternal salvation.

Prayer is the devil's plague.

WHAT THINK YE OF CHRIST?

BY J. M. SNOOK.

"The entrance of thy words giveth light."

Let us examine the Divine Record, that we may learn to think *rightly* of Christ.

I. In the examination of any document we must let each part have its proper bearing upon every other part, else our conclusions will be wrong. Example: In John 10: 30, Jesus says: "I and my Father are one." Many from this conclude at once that Jesus and his Father are one and the same person, forgetting, for the moment, that while Jesus was a material being, they believe that the Father is an immaterial being, "without body, parts or passions," forgetting also that Paul says of Christ that he "thought it not robbery to be *equal* WITH *God*." Why? Because he was "in the *form* [image or likeness] of God." (Phil. 2: 6.) Again: "For it pleased the *Father* that in him [Christ] should all fullness dwell." (Col. 1: 19.) Jesus says himself: "The glory which thou gavest me I have given them; *that they may be one*, EVEN *as we are one*." (John 17: 22.) Surely they will repudiate the conclusion to which their premise based on John 10: 30 would lead them. Hear the Master once more: "My Father is *greater* than I. (John 14: 28.) "I can of mine own self do nothing." (John 5: 30.) See also verses 17 to 23. While we would give Christ all honor, we must not go beyond what is written.

II. It is natural for the human mind, like a pendulum, to swing to extremes; and so another class deny that Christ had any previous existence; but the apostle says that "though he *was* rich, yet for your sakes he became poor;" (2 Cor. 8: 9,) and Jesus prayed, "O Father, glorify thou me, with thine own self, with the glory which I had with thee *before the world was*." (John 17: 5.) See also Dan. 3: 25, where the king saw one "like the son of God" walking in the furnace of fire with the three Hebrew children.

III. I believe "the record that God gave *of his Son*." I do believe with Peter, John, Martha, the Eunuch, and the Samaritans, that Jesus was and is the SON of God; that he existed as a personal being previous to his being "made flesh;" that he died, was buried, and raised from the dead; that he was and is possessed of divine powers.

IV. The witnesses and their testimony.

1. The devils and demons cried out saying, "What have we to do with thee, Jesus, thou, *Son* of God? art thou come hither to torment (cut off or destroy) us before the time?" Some may object to the witnesses, but let it be remembered that many of you believe that demons are the spirits of persons deceased, (and know a great deal more than while in the flesh, in fact have "become as gods knowing good and evil,") instead of those angels who kept not their first estate and were cast down to the lower air (tartarus). For myself, I frankly confess that such testimony is not worth mentioning, unless fully corroborated by competent and worthy witnesses, in which case, and especially if against themselves, it *is* effective in a chain of collateral evidences. It will not avail to say that the testimony of a known liar is more damaging than beneficial. That is true in the main, and I suppose (1) that is why *they* spoke the truth here; and (2) that is why Jesus nearly always forbade them, and commanded their silence. (Mark, 1: 34. Luke, 4: 41.)

2. The Jews acknowledged that a sinner, or one who had a devil, could not do these miracles. (John, 9: 16; 10: 20.) If Jesus was not just what he claimed, he must have been an impostor. He did claim to be the *Son* of God. (John 10: 36.) His miracles were his witnesses, the fame of which, reaching John in prison, led him to send to, and question, Jesus. (Perhaps he was disappointed that the second clause of Isa. 42: 7 was not fulfilled towards him.) Jesus replies: "Go and show John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, *the dead are raised up*, and the poor have the gospel preached to them." (Matt. 11: 4, 5.) By the touch of his garment, virtue is imparted with healing power. The blind receive sight by a touch of his finger or a word of his mouth. The dead receive life by a word of command. Thousands are fed with five or seven loaves and two small fishes, and the fragments are more than the original stock.

3. The elements add their testimony. The *sea* and *winds* obey his voice. (Matt. 8: 23-27.) He walks upon the water. (Matt. 14: 25.)

4. When Christ was crucified, the *Earth* trembled, and the *rocks* were rent. (Matt. 27: 51.) The *Sun* was darkened three hours. (Luke 23: 44.) The Roman soldier, recognizing the testimony, exclaimed: "Certainly this was a righteous man."

5. His curse withers the *fig-tree*. (Matt. 21: 20.)

6. Even the *fish* bring in their testimony; at one time furnishing the money to pay their taxes, (Matt. 17; 27,) and at another, filling their net, after an unsuccessful night of toil. (John 21: 6.)

7. When Jesus was baptized, the Holy Spirit was sent as a witness, representing the fowls of the air in the form of a *dove*. (Matt. 3: 16.)

8. If we desire an unbroken link of witnesses, we next apply to the *beasts* of the field, and in Matt. 8: 28 and 21: 1 and onward, we have a record, showing the power and control he had over them.

9. The next in order will be the children of men. We will call up Peter as a principal witness. "Whom do men say that I the Son of man am?"—"Thou art the Christ, the SON of the living God." (Matt. 16: 16.) Did any other *man* reveal that to Peter? No. Not "flesh and blood, but my Father in heaven." Again he says: "To whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art the Christ the SON of the living God." (John 6: 68, 69.) Poor, fickle Peter; he afterwards denied with an oath that he knew him. Try again. The Samaritans. (John 4: 42.) The multitude. (Matt. 21: 12-16.) The Eunuch: "I believe that Jesus Christ is the SON of the living God." (Acts 8: 37.)

10. Still higher witnesses are at hand. When Christ is born, the *Angels* bring the glad tidings, saying: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." (Luke 2: 10, 11.) Again, after Christ's temptation (or trial), and in the garden, after his earnest prayer, angels minister to him. (Matt. 4: 11. Luke 22: 43.) At the tomb, one testifies to his resurrection. (Luke 24: 47.) When he is received up into heaven, two of the heavenly host inform the disciples that "this same Jesus... shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

11. Last, but most important, is the testimony of the *Father*. "This is my beloved SON, in whom I am well pleased; hear ye him." (Matt. 3: 17: 17; 5.)

"I have both glorified it, and will glorify it again." (John 12: 28.) Need we add to the testimony?

Jesus says: "All power is given to me in heaven and in earth." (Matt. 28: 18.) Hence, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4: 16.)

WHY DO MEN LIVE AGAIN?

BY W. KELLAWAY.

Some think the reason is because men have immortal souls, which are the germ of a future life: but they deny themselves, for, talk to them of the immortal soul in another connection, and they will tell you it is in Abraham's bosom; and if it be in Abraham's bosom, then it cannot be in the dead body, and consequently that cannot be the germ of future life.

Others think it is because the spirit is liberated, and comes down to fetch away the tenement of clay: but this wonderful capability of building the "fallen" body, is asserting more than would be claimed by an unpretending man, who knows his own abilities.

Others say, "If the Spirit of Him who raised up Christ from the dead dwell in you, He who raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." These words were spoken to believers. It refers to the "first resurrection." It is true of the saved. The germ of life, even eternal life, is in them, and it only needs the proper influences to be at work, for them to live again at the proper time.

But there are others who will live again; for, "As in Adam all die, even so in Christ shall all be made alive." It may be said that the 15th chapter of 1 Corinthians is addressed only to believers, and that, therefore, the "*all*" in the second place of its occurrence means only the dead saints. But it is by no means demonstrated, because the subject is only the righteous, that a fact of universal application and significance may not be introduced. So far from this, the passage teaches as plainly as language can that the same *all* who died in Adam shall be made alive in Christ. Who has died in Adam? *All* men, women, and children who have ever lived and breathed. Who will be raised in Christ? All men, women and children who have ever lived and breathed. It is a truth that Christ is not only the special Savior of them that believe, as the sacrifice for their sin, and their Deliverer by his Spirit, but as "the man Christ Jesus," he repairs the loss of the first Adam for man, and restores the life which he took not away. Then what is the germ of the life of the godless? Answer: The will and purpose of God.

Will *all* men live again? Yea, verily, for "all that are in their graves shall hear his voice and come forth." And they could not "hear his voice" if the deafness of death was not dispelled; nor "come forth" unless they had life-power to give them motion. "They that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation." "Believest thou this?"

That which causes men to live is something outside of them. That something is God. He who causes the grain to live again is God. It falls into the ground; it dies. Is there any life in 't? Nay. Does it re-live by itself? Nay. But, being in a certain condition God in nature makes *the earth* supply influences to the seed: the seed-vessel is formed; and the plant vegetates, and grows. So it is with the Christian. His mind is formed by the word of Jehovah aright. He dies. He is in the right state to hear the cry, "Arise my love, my fair one, and come away!" He answers the call, for he has the Spirit, and God raises him, by Christ, from the dead.

But there is also a living of tares in nature. When they are sowed they die and live as much as the wheat does. And the wicked shall live again. Not however in the same glory, or for the same time, or in the some likeness as the righteous are privileged to take.

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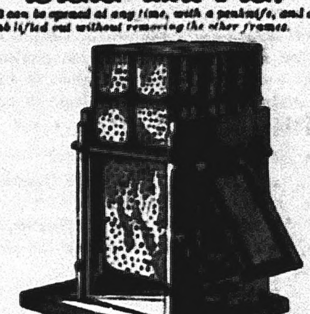

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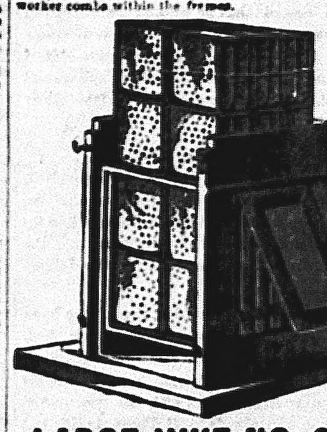

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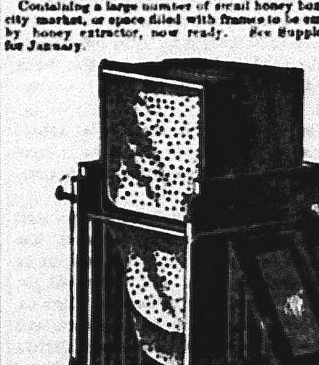

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The Bible Class.

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other departments.

Nature of Christ.

Did Christ possess a *di ne* nature? If so, did he receive it from G SCHOLAR.

If we comprehend the difficulty with which "Scholar" is grappling, we give to the above queries a most hearty *affirmative*. There was certainly something more than sinless humanity in the Redeemer of a ruined world. *He was the divine Son of God.* Far back in the misty ages of eternity past, the blessed Son existed in blissful companionship with the great God and Father of all. There was enrapturing "glory" encircling those two majestic personalities "before the world was." To say that the Son was identical in person with his Father, is to use language devoid of sense. And to say that there was absolutely *no Son* till the incarnation at Bethlehem, is to deny Jesus Christ many of his claims and rob the gospel of much of its glory. Such a Jesus would not fill the picture of Inspiration, nor answer the purpose for which he stooped to our low abode. Let us exalt that glorious Name which falls like sweet music on our ears, and opens a stream of gladness to our hearts! A. A. P.

David's Syllogism.

Thomas Fuller, in his "Scripture Observations," says:

Lord, I find David making a syllogism, in mood and figure: two propositions he perfected.

"If I regard iniquity in my heart, the Lord will not hear me."

"But verily God hath heard me. He hath attended to the voice of my prayer."

Now, I expected that David would have concluded thus:

"Therefore, I regard not wickedness in my heart." But far different, he concludes:

"Blessed be God, who hath not turned away my prayer, nor his mercy from me."

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, but he puts it on God's head. I will learn this excellent logic, (for I like David's better than Aristotle's syllogism,) that whatever the premises be, I make God's glory the conclusion.

"Caught Up."

I am inquired of, by a correspondent, whether Paul's statement that we shall be "caught up," may not mean being raised up from the grave, instead of rising up into the atmosphere? I answer, No, for the following reasons:

1. The statement includes those who have never been in their graves, having never died. "The dead in Christ shall rise first. Then we which *are alive and remain* shall be *caught up* together *with them* [with the resurrected saints] in the clouds." (1 Thess. 4: 16, 17.) As the living saints, who are not to be raised from the dead, are to be "caught up" *with* the resurrected saints, and also as the resurrected saints are to be "caught up" *after* being raised from the dead, it is certain that this being "caught up" is not identical with the resurrection.

2. The expression "in the clouds" cannot signify a resurrection, nor can it be reduced to a figure without also making the resurrection a figure.

3. In being "caught up" we are "to *meet* the Lord in the air." In order to "meet," the Lord must be coming toward us, and we be going toward the Lord. But where will the Lord come from? From heaven. Then we must "meet" somewhere *between* earth and heaven—Paul says "in the air"—and if Christ's descent is literal, our ascent must be as literal if we literally "meet." W. S.

The Syriac Testament.

The Syriac version of the New Testament, commonly called *Peshito*, or "plain," is a very early translation of the original of the New Testament into the Syriac language. It was translated into English by Dr. Murdock some years ago, and is one of the most interesting versions we have ever yet read. It brings us nearer to the original document of the New Testament than any version yet known. Tischendorf is of opinion that it was made at the end of the second century. Reuss and Scholten regard its precise date as uncertain. Arnold, planting himself on facts, remarks that the first historitical proof of the existence of this version is found in the works of Ephraem the Syrian. Ephraem flourished during the middle of the fourth century. He is said by some to have died in 373, by others in 375, and by others in 378. We are therefore safe in saying that the Syriac version was made before the year 350.—*Advent Chris. Times.*

"Once for All."

Jude says, "We should earnestly contend for the faith which was ONCE delivered unto the saints." What was *this* faith? *When* was this faith delivered? *Who were the saints?*

This is one of the few passages in the New Testament in which the word "faith" seems to be used for the scheme of doctrine, or the outline of religious facts and truths, which the believer in Christ accepts; though even here, it may be regarded as set forth impliedly, rather than directly, by that word. It is well to adhere in the interpretation of "faith" to the simple, primitive meaning of personal confidence or trust, unless the connection absolutely forbids. It was a later age which added the objective idea. But our version misses the full emphasis of Jude's language, in one respect, by rendering *apax* "once," when the meaning here is, "once for all," as the critics and lexicographers generally state. The idea is thus made much more forcible as against the arguments of errorists. Christians are not to contend for the faith merely as something *once or formerly* delivered unto the saints, but as that which was delivered unto them *once for all*, and was not, therefore, subject to change, and was not to be superseded by any later dispensation. This conviction is what Christians now need; that they should adhere to Christ and his apostles as final authority, and resist every attempt to draw them on to an "improved" and more "liberal" doctrine.—*Advance.*

Memorizing Scripture.

Is it well for children to memorize all the Scripture possible? ROSETTA ANN.

This is a very sensible and practical question. It is important that the mind should be richly stored with religious truth. In youth, the mind is more impressible, and the memory more tenacious, than in later years. For this reason childhood and youth should not be wasted in idleness and ignorance, but vigorously devoted to physical, mental, and moral culture. But the *stuffing* process is not always the best method of development. The practice, so often adopted, or memorizing hundreds and thousands of verses within the compass of a few weeks, is positively injurious. (1.) The task is often performed for the sake of winning a specified prize, and not to gain a knowledge of the Scriptures. (2.) Such intense application often proves injurious to health. "Much study is a weariness to the flesh." (3.) The mind is in danger of becoming unhinged. How cruel to overstrain the tender faculties of youth! (4.) If insanity does not ensue, such exhausting efforts are apt to produce a mental relapse, so that study becomes burdensome and repulsive. (5.) Such a practice disciplines the memory at the expense of other intellectual faculties. It requires but little brain-power to make a parrot. (6.) A mere memorizer fails to receive the spiritual profit he might otherwise gain. A few verses *studied—explained—understood—impressed upon the heart*,—would be far more profitable than a cart-load of Scripture mechanically memorized, but neither comprehended nor applied A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Why did Moses, Elijah, and Christ fast *forty days?* SCHOLAR.

Was Christ conscious of the storm while asleep in the ship? Matt. 8: 24.

Was the tempest spoken of in Matt. 8: 24 caused by Satan, who is called the "prince of the power of the air?"

"Be ye angry, and sin not." Eph. 4: 26. What is the true sense of this passage? ERNEST SEEKER.

Isa. 65: 20. Who will clear up this difficult passage?

Religious Summary.

Immortality and "Intuition."

A correspondent of the *Morning Star* gives the following as his "strong point" to prove the natural immortality of man:

"Here is the argument for immortality. It is consciousness. To feel it and know it through intuition, is the clearest of all proof,—the highest of all authority. It is the final arbiter, beyond which there is no appeal. If we can not rest in this, we can not rest in anything."

We are glad the above writer has intelligence enough to see and candor enough to acknowledge, that he cannot appeal to the *Bible* for proof of the doctrine to which he fondly clings. He is content to base the whole argument upon personal consciousness. But in doing so he is hewing out a "broken cistern that can hold no water." What has a man's present consciousness to do with the question of future and eternal existence? That question is purely a matter of revelation. If the Bible proclaims the doctrine of inherent immortality, let us believe it, without resorting to any other source of light. If the Bible does *not* teach it, and especially if it teaches the exact opposite, it is vain to fall back upon human reason, and much more so upon "intuition," for reliable evidence in the case. If the doctrine referred to were an axiomatic truth, the "intuition" would be universal. But stubborn facts prove that there is no such universal "intuition," nor even a universal *faith* in natural immortality. In some ages of the world the advocates of innate immortality were "few as angels' visits!" Where was personal "consciousness" or keen-eyed "intuition" then, that they did not utter their authoritative voice? *Tradition* has had far more to do with the doctrine in question than *"intuition."*

A Minister's Trial.

Another case has recently occurred that shows the narrowness of creed-bound sectarianism and the tyranny of senseless ritualism. Charles Edward Cheney, an earnest and successful minister of the Episcopal Church in Chicago, has been tried for omitting the word "regenerate" in connection with the sprinkling of infants. He was too conscientious to use language that would sanction the dogma of "baptismal regeneration." During the trial the Rev. Dr. Sullivan, while on the stand, was asked if it had not been customary for bishops, presbyters, and deacons, "to add to and omit words from the service of the Church." His answers was: "I have known one instance in which a clergyman was always attacked with a violent fit of coughing when he came to that word 'regenerate,' and when he had recovered from it he had got beyond it."

Mr. Cheney was found guilty of the charge, and suspended until he should repent of the past and promise amendment in the future. But suspension or expulsion is not always a calamity. Such treatment has secured to many an uncompromising servant of God a field of usefulness which he would otherwise never have occupied.

The Bad Habit of Choirs.

The New York *Examiner* thus describes a fashionable choir: "The choir-loft ten feet behind and ten feet above the worshipers; then the fourteen sorts of tune-books; then the balustrade to hide the praisers themselves, who come tripping to their places with exuberant satisfaction and demonstrative delight; then their salutations and greetings, which in any other part of the church would be considered intolerably irreverent; (therefore the choir-loft is not recognized as a part of the church;) then the titter, a disease which is as incurable in choirs as it is inseparable from them; then solemn singing with a background of merry smiles, hilarious nudging and characteristic (not to say choristers') winks; then a grand reconnoitering of tune-books, accompanied by appropriate whispers, during the prayer or reading of the Bible, then a literary entertainment, or an exchange of penciled notes on all the great questions that interest the human mind—excepting religion; then the transformation of the choir-loft into a sleeping car, of which the chorister is the conductor, who wakes up his passengers when it is time to go to praising again."

It is exceedingly doubtful whether the modern method of praising God, as described above, is an actual improvement on the apostolic plan, as brought to view in I Cor. 14: 15. "I will sing with the spirit and I will sing with the understanding also." Does any one seriously believe that the heartless and artistic performances of fashionable and quarrelsome choirs constitute any part of acceptable worship?

A Perceptible Difference.

There were twenty-eight *baptized at the altar* of the Methodist Church, by the Rev. Mr. Church, in Wellfleet, and a congregation of 350 present at preaching, in the midst of the great snow storm, Sunday the 12th, and not a customer at the dram shop all day. Who beats that?—*The Church.*

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem, and were all *baptized of him in the river Jordan*, confessing their sins." Mark 1: 4, 5.—*Advent Herald.*

O. P. J. Account.

Jay Cooke, of Philadelphia, early in his career read "Gold and the Gospel," and resolved to take Jacob's pledge, "Of all that thou shalt give me, I will surely give the tenth unto thee." He directed his clerk to open an account with O. P. J., (Old Patriarch Jacob,) and to credit to it one tenth of all the commissions that came into the office. Some of the largest financial transactions of the country have been intrusted to the firm of which he is a member, and its success is one of the wonders of the land. O. P. J. account must now amount to a sum that would take the figures of five places to express. When asked how he could afford to give such large contributions, he says, "It don't cost me anything; it's the Lord's money I give."

Methodist.

The official returns made by the several annual conferences of the Methodist Episcopal Church in the United States, held during 1870, furnish the following statistics: Bishops, eight annual conferences, seventy-two; traveling preachers, 9,193; local preachers, 11,404; members in full connection, 1,173,099; members on probation, 194,035; total lay members, 1,367,134; number of churches, 13,372; number of Sabbath-school scholars, 1,221,398; benevolent collections, $967,862. These figures do not include the statistics of the foreign missions in China, Bulgaria, and South America, the official returns from which have not yet been received.

Theological Seminaries.

The total number of theological seminaries of all denominations in the United States, is ninety-two. Of these fourteen are Roman Catholic, in which nearly one thousand two hundred students are preparing for the priesthood and other offices in the church.

God and Government.

Senator Yates, of Illinois, has presented a memorial to Congress, asking that God and the Christian religion shall be recognised in the Constitution of the United States. A national convention to further this object met at Philadelphia recently.

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THE BIBLE BANNER,

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

WATCHING.

I'm watching for the Bridegroom,
He is coming o'er the height;
Each day brings him nearer, nearer,
He is almost now in sight.
How my joyous spirit boundeth—
How my heart thrills with delight!
To the nuptials, ready virgins,
He has brought you robes of white.

Oft I've watched, and oft I've fainted
For the coming of the King;
Now let living and let fainted
Make their acclamations ring!
He has come his Bride to shelter
From the tribulation's storm;
Foes may in their life-blood welter,
But she's on his bosom warm.

She is safe in his "pavilion,"
In the blue, ethereal dome,
And with loving words she'll welcome
Virgins to her royal home.
Now the wedding feast is ready,
All the Bridegroom's friends—no more
Bring within the crystal portal,
And forever close the door.

And she's joined in heart forever
With her Husband and her Lord;
She will reign co-equal ever
With the One so long adored.
And so I watch, and so I pray
For fulfillment of the word,
And ever with his "servant" say,
"Come now quickly, dearest Lord."

Sel. by C. M. Pierce.

Doctrinal.

"SEARCH THE SCRIPTURES."

THE NATURE OF MAN.—No. 4.

BY MILES GRANT.

BELIEF OF THE JEWS.

It is generally supposed that the Jews believed in the immortality of the soul, from the call of Abraham to the present time. This supposition is found to be very far from the facts in the case. On examination it appears that none of them believed the doctrine till the sect of the Pharisees arose, about one hundred and fifty years before Christ; and that they adopted the belief from the heathen nations, with whom they had been associated during their captivities. There is no mention of the immortality of the soul in all the writings of Moses, nor any of the prohets, or other writers of the Old Testament. In Bishop Lowth's *Lectures on Hebrew Poetry*, he says:—

"That which struck their senses, they delineated in their descriptions: we there find no exact account, no explicit mention of immortal spirits."

There is but little poetry in modern times, that does not abound in references to the immortality of the soul. Bishop Lowth was a firm believer in the modern doctrine, but was compelled to admit that in Hebrew poetry there is "no explicit mention of immortal spirits." Why this marked silence on the subject in all the inspired writings, if it is a Bible doctrine? Is it rational to suppose that our heavenly Father preferred that his people should gather their doctrine from the heathen tree, instead of making it known to them in the pages of inspiration? We find it very difficult to come to such a conclusion. When speaking of the Jews, Gibbon says:

"Since the introduction of the Greek or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls, and Providence was justified by a supposition that they were confined in their earthly prisons to expiate the stains which they had contracted in a former state." (*Decline and Fall*, vol. iv, p. 491.)

This shows from what source the Jews received their belief in the immortality of the soul. The Pharisees were on one extreme, and the Sadducees on the other. The former believed in the immortality of the soul, and the latter denied the resurrection of the dead; hence Jesus said: "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16: 6.) The disciples thought the Savior referred to the eating of their bread, till he explained himself. "Then understood they how that he bade them not beware of the leaven of *bread*, but of the *doctrine* of the Pharisees and of the Sadducees." (Matt. 16: 12.)

Passing from the Jews to the first advent of our Savior, we find him endorsing Moses and the prophets, but, like them, he does not say one word about the immortality of the soul; neither do we find any mention of it in the writings of the apostles or apostolical fathers. Such expressions as the following are not found once in all the sacred Scriptures: "Immortal soul," "undying soul," "never-dying soul," "immaterial soul," "deathless soul," "disembodied soul," "immortal spirit," "deathless spirit," or any other similar expressions. Said Polycrates, bishop of Ephesus, who flourished A. D. 196:—

"In Asia, great lights have fallen asleep which shall rise again in the day of our Lord's appearing, in which he will come with glory from heaven, and will raise up all the Saints; Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus. Moreover, John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and a teacher; he also is buried in Ephesus; also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried in Smyrna. Why should I mention Sagaris, bishop and martyr, who rests at Laodicea? Moreover, the blessed Papirius; and Melito the eunuch, whose walk and conversation were altogether under the influence of the Holy Spirit, who now rests at Sarais, awaiting the episcopate from heaven, when he shall rise from the dead. (Eusebius, b. 5 c. 2.)

The following is from Irenæus, bishop of Lyons, and a disciple of Polycarp. He was martyred A. D. 202. He says:—

"Life is not of ourselves, nor of our own nature, but a gift of God's favor. And, therefore, he who preserves the grant of life, and renders thanks to Him who bestows it, shall receive length of days for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know Him who bestows it, deprives himself of the gift of duration to all eternity. And, therefore, the Lord speaks thus to such ungrateful persons: "If you have not been faithful in that which is least, who will commit much unto you?" signifying that they who are ungrateful to Him for this short temporal life, which is his gift, shall justly fail to receive from Him length of days for ever and ever."

Lactantius says:

"Man stands erect and looks upward, because immortality is offered him, though it comes not unless given from God. For there would be no difference between the just and the unjust, if every man that is born were made immortal. Immortality, therefore, is not a law of our nature, but the wages and reward of virtue."

It is very evident that all the Bible writers, in harmony with the teachings of Jesus, hoped for future life only by the resurrection of the dead. Hence Paul says: "If Christ be not raised..... then they also which are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (1 Cor. 15: 17, 18, 32.)

It was not till the second century that we find any of the followers of Christ believing in the immortality of the soul; and then it was brought into the church by men who believed it before their conversion to Christianity, and were unwilling to renounce it after they embraced the Christian religion. In the second century, Origen took the lead in an effort to harmonize Platonic philosophy with the Bible. This he could not do and adhere to the literal reading of the Scriptures; and rather than give up his philosophy, he spiritualized the Bible, and thus drew inferences from certain passages to favor the doctrine of the immortality of the soul. From his time onward, his views continued to spread, till they were generally believed during the dark ages, when the Roman Catholic church held sway. Indeed, the success of that church depended very largely on a belief in the doctrine. Their purgatory, indulgences, and prayers to saints, were fruits from the old heathen tree, that sprang from the Egyptian germ. Hero-worship, spiritualism, and every false system of religion, together with the doctrine of eternal torment, all grew on the same tree. Said Jesus: "A good tree cannot bring forth evil fruit." (Matt. 7: 18.)

In A. D. 1513, during the pontificate of Pope Leo X., a council was held, which issued the following decree:

"Whereas, some dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the canon of Pope Clement the Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics." (Caranza, p. 412.)

Thus the philosophy of Plato was made to triumph over the teachings of Moses and the prophets, Jesus and the apostles.

Said Luther in the 27th proposition of his *Defense*, published in 1520:

"I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Wm. Tyndale, who gave the people the first printed edition of the Bible in English, for which he suffered martyrdom, when controverting Platonic philosophy, and the doctrines of the church of Rome, said:

"In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection.... The heathen philosophers denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together—things so contrary that they cannot agree.... And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it..... If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of a resurrection?

Men who have carefully examined the historic evidence on this subject, find it to be true that the doctrine of the immortality of the soul was grafted into Christianity from Platonic philosophy, during the second century. The following is from an able orthodox writer:

"We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen. .... It is hardly needful to say that we do not doubt the immortality of the soul; we only assert that this doctrine has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory." (Darby's *Hopes of the Church.*)

In summing up the historical argument, we must consider the following points settled:

1. That the doctrine of the immortality of the soul is of heathen origin, and was first taught by the Egyptians, and afterwards adopted by other nations.

2. About one hundred and fifty years before Christ, the doctrine was imbibed from the heathen by the Pharisees, a sect of the Jews.

3. In the second century, it began to be believed by professed Christians, and finally became a very important doctrine in the creed of the Roman Catholic church, resulting in purgatory and prayers to saints.

4. Unless we can find some better authority for the origin of the doctrine, than has yet appeared, we must conclude that the evidence in its favor is exceedingly doubtful, and unworthy of Christian confidence.

MAN.

BY C. C. MARSTON.

The grandest piece of divine workmanship is *man*. He was the crown of the creation. When God made all else that was to be made, then as the last but most necessary he brought into existence a superior being whom he called man.

There are many things relative to the character of man that may be clearly deduced from items recorded in his history, among which we notice his almost ungovernable passion for and devotion to Satan. Since the day of his transgression of the divine law the universal testimony of his history has given evidence to this fact. Had he remained devoted to the government of his Creator, he never could thus have been made an instrument of unrighteousness. Satan could never have led him "captive at his will." But when he rebelled against God by deliberately disobeying him, at that moment the divine protection by which he had been hitherto shielded from the crafty and malicious designs of his great foe—the devil—ceased to encompass him. Age does not improve his moral condition. On the contrary he grows worse and worse. His heart proves to be "desperately wicked." He was so enthusiastically devoted to sin and Satan that at several periods in his history it became necessary for God to visit him with direct and destructive judgment. The *flood*, and the desolation of Sodom and Gomorrah, are living and startling examples of the unfortunate devotion of man to sin, and of the obnoxious nature of the same to a just and holy God. Man's disposition has not changed. He is still polluted with sin. But thank God, there is a remedy for the great malaria with which he is infected. An asylum is found in the wounds of Jesus for the sin-sick soul.

Although man is obliged to pass through the dark portals of death, yet he has offered to him a future. He shall not be held by the manacles of his enemy forever. A day of deliverance awaits all whose names are found in the Lamb's book of life. "Then shall thy people be delivered," says the prophet. The redeemed of Israel shall come from the "land of the enemy" and possess the kingdom forever.

THE KINGDOM CHRIST PREACHED ABOUT.

BY WILLIAM SHELDON.

When Christ came preaching, "The kingdom of heaven is at hand," he alluded to a kingdom then future—a kingdom then at hand, either in an emphatic or a comparative sense; and this preaching is styled "the gospel of the kingdom;" (Matt. 4: 23;) hence "the gospel of the kingdom" is not good news concerning a kingdom already in existence, but concerning a kingdom to come. This preaching produced a great excitement in the land of Israel, and some "thought that the kingdom of God should immediately appear," (Luke 19: 11,) and believing that Jesus himself was to be the king, they were determined to "take him by force, to make him a king." (John 6: 15.) Even after the death and resurrection of Christ, he spent forty days upon earth, "speaking of the things pertaining to the kingdom of God." (Acts 1: 3.) After Christ's ascension, Paul affirmed that he should "judge the quick and the dead at his appearing in his *kingdom*;" (2 Tim. 4: 1;) from which we learn that this kingdom is not due till the future "appearing" of Christ to judge the living and the dead. Then in what sense was this kingdom "at hand," at the first advent? In the same sense in which Peter used the expression "at hand" when he said, "The end of all things is at hand"—that is, in a comparative sense, the remaining time being so short when compared with the time that had already past. So the time to precede the establishment of the kingdom of God was so brief, when compared with the long time that had then rolled away, that it was said to be "*at hand*." But it is now "*nigh* at hand." Let us be ready.

SOPHOCLES ON BAPTIZO.

"Mr. E. A. Sophocles, a native of Greece, an eminent scholar, and professor of Greek in Harvard University, has just published a Greek Lexicon of the Roman and Byzantine period—from B. C. 460 to 1100 A. D.—a work of incomparable value to the student of New Testament Greek. We give the following specimens: '*Baptizo*—1. To dip; to immerse; to sink. 2. Middle, *baptizomai*—to perform ablutions; to bathe. 3. *Baptizo, mergo, tingo, or tinguo*—to baptize. [There is no evidence that Luke or Paul, and the other writers of the New Testament, put upon the verb meanings not recognized by the Greeks.] For the mode of administering the rite, see Barnabas, Justin, Irenæus, Tertullian, etc. It will be seen that the theories of Dr. Edward Beecher, Dr. Dale, and other Pedo-baptist writers, who have 'sought out new inventions' as to the meaning of *baptizo*, obtain no countenance from the learned author of the lexicon. The real scholarship of the world is with the Baptists."—*Christian Era.*

"Let not the sun go down upon your wrath, neither give place to the devil." He that carries passions to bed with him, will find the *devil* creep between the sheets; and why should we give place to him who crowds in so fast himself?—*Seeker.*

THE FUTURE REIGN OF CHRIST.

BY WM. SHELDON.

In a previous article, Jesus Christ was shown to be the "last heir to David's throne." Has the reign of that royal "Heir" yet commenced, or is it still in the future? Among the many reasons that might be assigned for believing the reign of Christ to be *future*, we offer the following:

1. When Christ begins his reign on David's throne, it will continue "forever" and be "as the days of heaven"; (Ps. 85: 29;) whereas he is to occupy the throne upon which he is now seated only for a limited period of time, in harmony with his Father's request: "Sit thou at my right hand, until I make thine enemies thy footstool"; (Ps. 110: 1;) hence, he is not now seated on the promised throne. Christ will never vacate the throne of David after beginning his reign thereon, but continue to occupy it "as the days of heaven" onward glide, while he *is* to vacate the throne which he *now* occupies as the guest of his heavenly Father.

2. As Christ can have but *one endless* reign, and as his reign on David's throne shall have "*no end*," and as it is certain that one endless reign is to begin in the future, it must be the reign on David's throne. The endless reign of Christ is to begin under the sounding of the seventh trumpet: "And the seventh angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world are *become* the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11: 15.) It is evident that the sounding of this trumpet is yet future, and that this kingdom is to be a literal kingdom, instead of a spiritual rule to be inaugurated by the spread of the gospel, from the statement that follows, designating other events to be witnessed under the sounding of the same trumpet, which are not in harmony with the theory of a spiritual kingdom, for it is said: "Thy wrath is come, and the time of the *dead* that they should be *judged*, and that thou shouldest give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. 11: 18.)

These events transpire under the seventh trumpet—the same trumpet that introduces the kingdom of Christ. Then comes the "*wrath*" of God upon the wicked; and who will claim that "wrath," instead of mercy, is used to convert men? As this trumpet introduces a display of "wrath," it is evident that the kingdom here to be introduced cannot be the result of the conversion of the world, for "wrath," never converts men. At the same time comes "the time of the dead that they should be judged"; but when are the dead to be judged? We are informed by Paul that Christ "shall judge the quick and the dead at his appearing." (2 Tim. 4: 1.) The "appearing" of Christ is due under this trumpet, for the dead remain unjudged till he shall appear, and they are to be judged under this trumpet; and when Christ appears, instead of coming to convert the wicked, and thus introduce a spiritual kingdom, Paul affirms he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." (2 Thess. 1: 7-9.) So the kingdom due under the seventh trumpet is connected with the Lord's coming to judgment, and with the rewarding of the prophets: and this reward is not due till the resurrection, for Christ says, "Thou shalt be recompensed at the resurrection of the just;" (Luke 14: 14;) consequently this kingdom comes after the resurrection of the saints. Under this same trumpet, sinners are to be destroyed. From the foregoing investigation, we have discovered (1) that the reign of Christ is not due till the day of "wrath" arrives; (2) that it is not due till after the coming of Christ; (3) that it is not due till after the resurrection of the saints; (4) that it is not due till after the judgment arrives; (5) that it is not due till after sinners are destroyed. Then Christ will "reign forever and ever," over resurrected, judged, and immortalized saints, in realms dispossessed of sinners; thus possessing a *real kingdom*, instead of reigning spiritually over unjudged men. Then, as David's great heir, he will take the throne of David, and "of his kingdom there shall be no end." Then the now obsolete kingdom of Israel shall be restored under an immortal King, and a change will be experienced by the subjects corresponding with the deathless nature of their King, for at his coming he "shall change our vile body, that it may be fashioned like unto his glorious body." This "reign over the house of Jacob" cannot refer to the house of Jacob in a *mortal state*, for that would involve the eternal duration of mortality and death, because of "his kingdom there shall be *no end*," and such a reign, if it were over mortals, would involve a continual propagation of the species to prevent the kingdom from becoming extinct, for death would soon obliterate a kingdom of mortals, unless it were thus replenished; but Jesus affirms that the subjects of that kingdom "neither marry, nor are given in marriage; neither can they die any more." (Luke 20: 35, 36.)

At the coming of Christ, all who are entitled to the kingdom will experience a resurrection, or a change equivalent thereto, which will divest them of mortality, and invest them with a deathless nature, while all others will be destroyed; for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first;" and the angel Gabriel made this affirmation to Daniel concerning the resurrection: "Thy people shall be delivered, *every one* that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life;" (Dan. 12: 1, 2;) and the Revelator, in speaking of the *same time*, when the "the books were opened," and "another book was opened which is the book of life," and the dead were "delivered up," affirms: "And whosoever was *not* found written in the book of life was cast into the lake of fire." (Rev. 20: 15.) This testimony clearly proves that "*every one*" found in the book at the resurrection, will be "delivered" from mortality, by a "redemption of the body," or by having mortality "swallowed up of life;" while at the same period, "*whosoever*" is *not* found there written, will be cast into the lake of fire—thus leaving no mortal ones as subjects of the kingdom, but immortals only: for the name of every human being will then be found either written in the book of life, or *not* written there. All whose names are then found written there will be delivered, or made immortal; while all whose names are *not* written there, will be destroyed in the lake of fire. This consideration clearly shows that only immortal men will dwell in the coming kingdom of Christ.

3. The reign of Christ must be future, from the fact that Paul couples it with his appearing, and with the judgment—both future events: "I charge thee, therefore, before God, and the Lord Jesus Christ, who *shall judge* the quick and the dead at his *appearing* and his *kingdom*." (2 Tim. 4: 1.) This kingdom is not to precede his appearing, but when he comes "whose right it is" to reign on David's throne, the kingdom will be established which shall have "no end."

4. Christ's own testimony connects the establishment of his kingdom with his future return from heaven to earth: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory;.... *then* shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." (Matt. 25: 31-34.) It is evident that Christ cannot occupy two thrones at the same time, and when elevated to the throne of David, he is to occupy it while "the days of heaven" endure; so "the throne of his glory" must synchronize with the throne of David in the glorious restitution. When he "comes in his glory," his kingdom comes, and not before; and then the saints all enter it, after a separation between the wicked and the righteous has taken place.

5. That the commencement of Christ's reign is still future, is further evident from the fact that he is set forth as the Divine Nobleman, having gone "into a far country, to receive for himself a kingdom, and to return;" who at his return, "having received for himself the kingdom," issues this edict of extermination against his foes: "Those mine enemies that would not that I should reign over them, bring hither and slay them before me." (Luke 19: 12, 15, 27.) The kingdom which he has gone to have conferred upon him, is now filled with enemies who are sending messages of protestation after him, saying, "We will not have this man to reign over us;" but when he is constituted Ruler of this kingdom, all these enemies are to be exterminated, preparatory to his glorious reign. As this work has not yet been accomplished, his reign has not commenced. He has gone into the far country—heaven—not to reign there, but to receive the right to the kingdom, or be invested with kingly power, and then he is "to *return*;" and at his return, "having received for himself the kingdom," he will make an end of rebellion therein, and reign forever on "the throne of his father David."

6. As the throne of David was never in heaven, Christ's present occupancy of that throne, as the honored guest of his Father, cannot fulfill the contract which was made in the oath of Jehovah to David, and in his promise to Ezekiel; for the throne now occupied by Christ was never occupied by David's successors, as David's throne was to be, nor has that throne ever been *overturned, overturned, overturned*, as David's throne was to be previous to being occupied by the promised "*seed*" of David, which Peter and Gabriel affirm to be Christ. The throne which Christ now occupies in heaven existed long before David was king, and it was never said of that throne, "It shall be no more until he comes whose right it is, and I will give it him." David's throne has been in ruins, and will remain thus till David's *seed*, Christ, shall occupy it forever.

7. The present office of Christ is that of "*Mediator*," or "High Priest"; but before the commencement of his reign on the throne of his father David, he is to officiate as "*Judge*" of the human race; and as mediatorship and judgeship cannot be exercised at the same time, his mediatorship must close before he officiates as Judge, and he must do the work of judging prior to his reign, or his kingdom would contain unjudged subjects; hence, as his judgeship is yet future, his reign is also future.

8. Preparatory to his reign, the territory of his kingdom must be dispossessed of its unholy occupants: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of *his kingdom* all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 40-43.) As this work is not to be accomplished till the "end of this world," and as it must precede his reign, the commencement of his reign is yet future.

We have here presented a sample of our reasons for believing that the reign of David's great Heir is still future, of whose "kingdom there shall be no end." He shall banish death from earth, and reign over immortalized and glorified men. The sleeping saints will be awakened and invested with immortality, preparatory to participating in this kingdom of unfading felicity, when "the tabernacle of God shall be with men," and "the former things are passed away," being succeeded by an endless era of glory. Then "the root and the offspring of David," being both David's Lord and David's Heir, shall reign forever on David's throne.

Miscellany.

ORIGIN OF MODERN SPIRITUALISM.

The spirits commenced their manifestations in this country by knocking on the door of a house occupied by Mr. Michael Weekman, in Hydesville, Acadia, Wayne county, N. Y., in 1847. Mr. Weekman says that one evening, about the time of retiring, he heard a rapping on the outside door. On opening it he found no one there. He went in for the purpose of retiring, and just before getting into bed heard the rapping repeated. He quickly opened the door, went out and looked around, but found no one. It being frequently repeated, he took hold of the door-latch, and as soon as the knocking was repeated, he sprang out, went round the house, but no one could be found.

One night, a little girl about eight years old was heard to scream; the family ran to her, and as soon as she was able to relate facts, she said she felt something like a hand on the bed and all over her, but was not alarmed till it touched her face. It felt cold. It was some days before she recovered her equanimity. The next family who resided in the house was that of Mr. J. D. Fox. Both Mr. and Mrs. Fox were members of the M. E. church, well known, and of unimpeachable character. They moved into the house where Mr. Weekman had lived, in Dec., 1847, and in March, 1848, first heard the noise. The knocking was so strong as to jar the floor. It was first heard one night, just after the family (except Mr. Fox) were in bed. It continued till they went to sleep, and they were unable to detect the cause. From that time it was continued each night. The 31st of March the family retired early, and soon heard the knocking. A little girl, twelve years old, endeavored to imitate it, by snapping her fingers, and a response was given by knocking as many times as she snapped. When she stopped the sound ceased. Another girl said, "Now do as I do," and began to strike one hand with the other; the knocks were repeated as before.

When intelligence was thus manifested, Mrs. Fox requested it to count ten. It did so by rapping ten times. It also, by request, counted the ages of the children correctly. Mrs. Fox questioned it as to its identity. When asked if it was a human being, it was silent.

"Are you a spirit?"

Two raps were given.

"Are you an injured spirit?

Two raps as before were given. It was finally ascertained that it purported to be the spirit of a pedlar, who had been murdered in that house for money—five hundred dollars—at the age of thirty-one; and that he had left a wife and five children, and his wife had been dead about two years. The neighbors were then, by consent of the spirit, called in, and the questions continued. From this family the manifestations have spread all over the United States and Canadas.—*Daniel's Spiritualism, pp.* 13—15.

HUMILITY.

Dr. Franklin, writing to a friend, says: "The last time I saw your father, he received me in his study, and at my departure, showed me a shorter way out of his house, through a narrow passage, crossed by a beam overhead. We were talking as we withdrew, and I turning partly towards him, he suddenly cried, 'Stoop! Stoop!' I did not know what he meant, till I felt my head hit against the beam. He was a man who never failed to impart instruction; and on this occasion said: 'You are young, and have to go through the world; stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has been of service to me, and I have often thought of it when I have seen pride mortified, and men brought low by carrying their heads too high."

"A meek man," says Mr. Henry, "escapes many of those perplexities, those woes, and sorrows, and wounds without cause, which he that is passionate, provoking, and revengeful, brings upon his own head." The two goats, that met upon the narrow bridge, were both in danger had they quarrelled, but they were both preserved by the condescension of one that lay down, and let the other go over him. It is the evil tendency of passion, that it turns our friends into enemies; but it is the excellency of meekness that it converts our enemies into friends, which is an effectual way of conquering them."

THE BIRTH-PLACE OF GENIUS.

It is one of the mysteries of life that genius, that noblest gift of God, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world, in tears and in despair. Not in the brilliant saloon, furnished with every comfort and elegance—not in the library, well fitted, softly carpeted, and looking out upon a smooth, green lawn, or a broad expanse of scenery—not in ease and competence, is genius born and nurtured, but more frequently in adversity and destitution, amidst the harrassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair, is genius born and reared. This is its birthplace; and in scenes like these, unpropitious, repulsive, wretched men have labored, studied, and trained themselves, until they have at last eliminated out of the gloom of that obscurity, the shining lights of their times—become the companions of kings, the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting to a species of intellectual legislation.

HOW DREAMS ARE CAUSED.

In order to prove that almost any dream can, with tolerable certainty, be excited by special classes of stimulants, M. Maury caused a series of experiments to be performed on himself when asleep, which afforded very satisfactory results.

First experiment—He caused himself to be tickled with a feather on the lips and inside of the nostrils. He dreamed that he was subjected to a horrible punishment; a mask of pitch was applied to his face, and then torn roughly off, taking with it the skin of his lips, nose and face.

Second experiment—A pair of tweezers were held at a little distance from his ear, and struck with a pair of scissors. He dreamed that he heard the ringing of bells. This was soon converted into the tocsin, and this suggested the days of June, 1848.

Third experiment—A bottle of *Eau de Cologne* was held to his nose. He dreamed that he was in a perfumer's shop. This excited visions of the East; and he dreamed that he was in Cairo, in the shop of Jean Marie Farina. Many surprising adventures occured to him there, the details of which were forgotten.

Fourth experiment—A burning lucifer match was held close to his nostrils. He dreamed that he was at sea (the wind was blowing in through the windows) and that the magazine in the vessel blew up.

Fifth experiment—He was slightly pinched on the nap of the neck. He dreamed that a blister was applied. And this recalled the recollection of a physician that had treated him in his infancy.

Sixth experiment—A piece of red-hot iron was held close enough to him to communicate a slight sensation of heat. He dreamed that robbers had got into the house, and were forcing the inmates, by putting their feet to the fire, to reveal where their money was. The idea of the robber suggested that of Mme. d'Abrantes, who, he supposed, had taken him for her secretary, and in whose memoirs he had read some account of bandits.

Seventh experiment—The word *parafaraïmus* was pronounced in his ear. He understood nothing, and awoke with the recollection of a vague dream. The word *nasmus* was next used many times. He dreamed of different subject, but heard a sound like the humming of bees. Several days after, the experiment was repeated with the words *Azor, Castor, Leonore*. On awakening he recollected that he had heard the last two words, and had attributed them to one of the persons who had conversed with him in his dream.

Eighth experiment—A drop of water was allowed to fall on his forehead. He dreamed that he was in Italy, that he was very warm, and that he was drinking the wine of Orvieto.

Ninth experiment—A light, surrounded by a piece of red paper, was repeatedly placed before his eyes. He dreamed of a tempest and lightning, which suggested the remembrance of a storm he had encountered in the English Channel in going from Meriaix to Havre.

CHRYSOSTOM'S ELOQUENCE.

The following burst of eloquence from Chrysostom, when he was sentenced to banishment, is a good specimen of the style of this "silver-tongue" preacher:

"What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth and all its fullness is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and can carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not lined my house with rich tapestry. It is that I have not clothed me in robes of silk. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution, and Elijah must fly. Herodias is taking her pleasure, and John must be bound in chains. The Egyptian wife tells her lie, and Joseph must be thrust into prison. And so if they banish me I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John, the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder

War is Death's feast.

Practical.

PATIENCE.

Patience—may I obtain this grace;
Patience, to win the Christian race;
Patience, to bear each earthly ill;
Patience, to do God's holy will.

Patience, though anguish rend my heart;
Patience, though earthly friends depart;
Patience, though they may scorn, deride;
Patience, whatever may betide.

Patience, to bear my daily cross;
Patience, though I may suffer loss;
Patience, though writhing under pain;
Patience, 'twill bring eternal gain!

Patience, though trials press me sore;
Patience, though grief my cup run o'er;
Patience, amid the toils of life;
Patience, to cease from worldly strife.

Patience, in every trying hour;
Patience, to baffle Satan's power;
Patience, the victory to gain;
Patience, to conquer in Christ's name.

Patience makes hope spring up anew;
Patience will cheer life's journey through;
Patience will calm the troubled breast;
Patience will guide to heavenly rest.

Patience! my soul, time's almost o'er;
Patience! soon thou wilt weep no more;
Patience! Christ's coming draweth nigh;
Patience! soon thou wilt dwell on high.

Catalia, Ohio. MARY S. GUILFORD.

THE DUTY OF MEETING TOGETHER, AND EXHORTING ONE ANOTHER.

BY W. N. FILE.

God has created us social beings, alike capable of making impressions upon, and receiving impressions from, those with whom we mingle in our passage through this vale of tears. And though we be ever so secluded, and endeavor to keep ourselves aloof from the society of our fellow-beings, we still exert an influence upon them, to a greater or less extent, as we come in contact with them. Society is divided into *classes*; each one seeking an element, in which to move, that corresponds with its characteristics, and whose affiliations are in sympathy with its leading features. It is an old and true adage that "birds of a feather flock together;" and it is equally true, that the subjects of the same hopes and fears seek their parallel, as the metal does the magnet by which it is attracted.

There are but two classes recognized in the scriptures:—"He that serveth God, and he that serveth him not." These are actuated by different motives; their courses lie in opposite directions. The Psalmist, speaking of one with whom he had been associated, says: "We took sweet counsel together, and walked to the house of God in company;" (Ps. 55: 14,) but the wicked have taken crafty counsel against thy people, and consulted against thy hidden ones." (Ps. 83: 3.) Thus we see that it is as impracticable for these conflicting elements to harmonize, as it is for water and oil to flow together in unison, and present no distinctive lines between them. And this principle is recognized and acted upon by our Savior, the apostles, and prophets. We are commanded to come out from among them, (the wicked) and be separate; to "walk not in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful."

This being the case, it leaves us but one element in which we can move, and enjoy the approbation of our heavenly Father; and this is as it should be. Indeed, our social wants could be met in no other way. Who can conceive of a greater misfortune, than to be compelled to move continually in a circle alike foreign to our tastes and religion.

Love is the foundation upon which Christianity rests; hence Christ says to his disciples: "This is my commandment, that ye love one another, as I have loved you." (John 15: 12.) With whom, then, can the Christian rejoice in the bright prospects of the future, but with those "of like precious faith?" With whom can he mourn the trials, temptations and afflictions of the present, but with those alone who can apply the only balm that can heal his wounded spirit? With whom can he unite in heartfelt prayer to a throne of grace, but with those who look to the same source for "grace to help in every time of need?" With whom can we join in songs of love and praise, but with those whose hearts are overflowing with gratitude to the same kind providence?

It has been the habit and duty of the servants of the Most High, in all ages and dispensations, aside from their private devotions, to meet together for the worship of God—to offer up burnt offerings under the law, or "spiritual sacrifices" under the gospel; to comfort and exhort one another, under afflicting circumstances, or to mutually rejoice over each other's welfare. And though the Savior has promised to manifest himself to us and to comfort us individually, yet there are distinctive blessings which can be sought and obtained only through a *united* effort in a *collective* capacity. Hence our Savior says: "When two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) The great pentecostal shower of the Spirit was not received by the apostles, until "they were *all with one accord in one place*," (Acts 2: 1;) thus showing the purpose of God in this instance, for Christ had said unto them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.)

"Men are known by the company they keep." This idea not only expresses the fact, that men seek society agreeable to their several characteristics, but that they are, also, governed in their actions by the maxims, precepts and opinions of their associates. Christ and the Apostles, recognizing this fact, have exhorted us to meet together to worship, not only as a *privilege*, but as a *bounden duty*, the reasons for which are plainly defined. One is, to glorify and praise our Creator. The other, to edify, comfort, exhort and admonish one another. Thus, the apostle says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." (Heb. 3: 12, 13.) Here it is seen that it is not only the privilege and the duty of the church, to meet in a collective capacity, but an absolute necessity also.

Sin is very deceptive; and except we avail ourselves of the means which God has placed at our disposal, to overcome it, we are in danger of being overwhelmed, and borne down to ruin, in consequence. It requires the "whole armor of God" to enable us to "stand against the wiles of the devil." What is so calculated to divert our minds and hearts from God, as an uninterrupted association with those who despise his law? And what so fitted to recall us, and keep our minds "staid on God," as the frequent exhortations and warnings of his faithful followers? The Psalmist's experience is a beautiful illustration of this fact. In speaking of the state of the wicked, he says: "I was envious of the foolish, when I saw the prosperity of the wicked. * * They are not in trouble as other men, neither are they plagued like other men. * * * Their eyes stand out with fatness: they have *more than heart could wish*. * * When I thought to know this, it was *too painful* for me; until I went into the sanctuary of God; *then* understood I their end. Surely thou didst set them in slippery places: thou castedst them down to destruction." See Ps. 73.

David's feet had "well nigh slipped," through contemplating the worldly prosperity of the wicked; but the services of the sanctuary brought vividly to mind what God had declared concerning them. How important it is then that we should improve every opportunity to meet with, and exhort one another.

Although the worship of God, in a collective capacity, has been a duty and a necessity, in all ages and dispensations, yet there are times of peculiar trial and danger, in which it becomes still more urgently important that Christians should meet for prayer, and "exhort one another." And if there ever was an increased need of the admonitions and counsels of each other, it is while the church is journeying through the perils of the last days.

The prophet, in speaking of the coming of the Lord, and the prevailing wickedness that should exist just prior to that event, says: "THEN they that feared the Lord, *spake often one to another*: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that *feared* the Lord, and that thought upon his name. And they *shall be mine*, saith the Lord of hosts, *in that day* when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." (Mal. 3: 16, 17.) Thus we see the vast importance of speaking "often one to another," in this age of overflowing wickedness, when men are deceiving others, and, in turn, being deceived. We see also that a book of remembrance was kept for those, and those only, who performed this duty.

The apostle Paul speaks yet more distinctly upon this point, and enjoins this duty especially upon those who should be living in the last end of this dispensation, and consequently enjoying the light of the prophetic word, in regard to the speedy coming of our blessed Lord. He says: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 24, 25.) This language was, no doubt, spoken prophetically, and must be looked upon as an especial injunction to the church, in the "time of the end," who should be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." It is to those who are *expecting* the Lord; and must be obeyed by them in order to receive the blessing accruing therefrom.

In view of these facts, let us, to whom this scripture applies with peculiar force, be regular in our attendance at the social meeting, which is the true index to the life and condition of the church. What though a brother or sister differ with us on some minor doctrinal point; shall this justify us, in the sight of God, in absenting ourselves from the place where it should be our study—not so much to discuss knotty questions—but to worship God through Jesus Christ, and to "consider one another to provoke unto *love* and to *good works*!"

The apostle speaks of a class whose "manner" it is to "forsake the assembling of themselves together." How many there are who are fulfilling these words, and thereby neglecting their duty to God and to their fellow pilgrims! Let us heed the admonition of the apostle, and instead of being cold and indifferent to each other's welfare, in this most perilous hour of the church's history, let us increase our exertions, and "exhort one another, and *so much the more*, as we see the day approaching."

The enemy is straining every nerve, and making desperate efforts to crush the truth; and shall we, who are possessed of this knowledge, stand with folded arms, and see each other overcome by the "deceitfulness of sin," and leave unemployed one of the very means designed to shield us from the attacks of the enemy? If we do, we dishonor God, and peril our own salvation. In view of these facts, let us "double our diligence, that we may make our calling and election sure." Let us avail ourselves of every means of grace, that we may be enabled to sail safely through the whirlpools and along the rock-bound coast of the last days, and finally reach the port of eternal rest.

IDOL-WORSHIP.

BY EDWIN T. BIMES.

A true worshiper of God will love all his creatures and works, beholding in these the wisdom and love of the invisible Creator whom he worships by *faith*.

And idolater never looks by faith beyond the work of creation to the invisible God in worshiping that which he sees; consequently *he* worships by *sight*.

In this land of Bibles, we wonder at the superstition of heathen nations, and yet in our own midst we have almost every form of idol worship. True we do not see men bowing down to grotesque figures of wood and stone, for the idols of America are of a different character. Anything coming between God and man, taking his affection and devotion from his Creator, is an idol. No doubt many have partaken unconsciously of the idolatrous spirit of this day, worshiping their children, the husband or wife, the minister or meeting house, their farm or their merchandise. When deprived of these they have confessed they were loving the creature more than the Creator. But who does not love beautiful children or the affectionate companion of one's life? And are we not taught to esteem the servant of God very highly in love for his work's sake? While this is true, let us not forget that our affection for every creature must be subo[illegible]love for God.

O[illegible] intoxicating drinks, with o[illegible] ne[illegible]ties [illegible]en become the idols of a morbid appetite, imposing on their worshipers a cruel servitude from which they acknowledge they would rejoice to be set free. The worship of self is a most common form of idolatry; some worshiping their talent or position in society, while others with less brains worship their fine apparel or personal appearance. Those who make an idol of gold or silver, bow at the shrine of *Mammon*, to whom thousands sacrifice time and toil, honor and truth, health and life!

For long years we have been taught that the church, by preaching the gospel, was gradually rooting out from the heart of man idol-worship in all its forms, implanting in its place that worship which is "in spirit and in truth," and hastening the day of evangelical triumph when "every creature" would be praising God. Surely the gospel will accomplish its mission, be preached in all the world for a witness, and those who believe it will be saved; but the day when idol-worship shall be abolished will not be brought about by the instrumentality of the church. Alas, her temples, dedicated to the worship of God, are everywhere thrown open for the worship of *worldly pleasure*, and professors and worldlings join hands, eating and drinking with the drunken. The true worshipers, a minority, weep between the porch and altar, or have hung their harps on the willows; for there is no concord between the music of Zion and Babylon. The Lord is soon coming; he will abolish the idols, while they who worship them will cast them "to the moles and bats to go into the clefts of the rocks and the tops of the ragged rocks for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isa. 2: 18–22.)

A LETTER TO YOUNG PREACHERS.

As to your making or composing sermons, I have no good opinion of it. Get a thorough knowledge of your subject: understand your text in all its connection and bearings, and then go into the pulpit depending on the Spirit of God to give you power to explain and illustrate to the people those general and particular views which you have already taken of your subject, and which you conscientiously believe to be correct and according to the word of God. But get nothing by heart to speak there, else even your memory will contribute to keep you in perpetual bondage. No man was ever a successful preacher who did not discuss his subject from his own judgment and experience. The reciters of sermons may be popular; but God scarcely ever employs them to convert sinners, or build up saints in their most holy faith. I do not recommend in this case a blind reliance upon God; taking a text which you do not know how to handle, and depending upon God to give you something to say. He will not be thus employed. Go into the pulpit with your understanding full of light, and your heart full of God; and his Spirit will help you, and then you will find a wonderful assemblage of ideas coming into your assistance; and you will feel the benefit of the doctrine of association, of which the reciters and memory men can make no use. The finest, the best, and the most impressive thoughts are obtained in the pulpit when the preacher enters it with the preparation mentioned above.—*Adam Clarke.*

A FATAL MISTAKE.

Some men, both in the church and out of it, would divorce morals from piety. Worship and Sabbaths, singing and prayer, are accounted too high and holy to be soiled with thoughts about things so gross as honesty, integrity, fair dealing in business and old-fashioned chastity. All these latter things are called *works*; and works are not to be named on the same day with faith and grace. Faith and grace constitute religion,—works belong only to morality. The former are in their view heavenly; the latter, altogether earthly. In the former they think they find Christ; the latter they discard as not savoring of Christ or the gospel. "What!" say they, "does not the gospel save by faith alone? If you mix in works, do you not mar the gospel?"

Thus plausibly, yet absurdly, do these men reason, and so corruptly, by natural consequence, do they live. Romanism has long since given this style of religious sentiment its full development. All through her creed and practice, religion is one thing, morals another; and no connection is held to exist between them. Is there any necessity that Protestantism should work out the same problem again to learn its certain results? Is it any wonder that moral rottenness lies undisturbed beneath the shadow of such religious teaching and thinking as this? Need we marvel that the odor thereof makes religion an offence to men of shrewd intelligence and therefore tempts them strongly to infidelity?—*Oberlin Evangelist.*

ECCLESIASTICAL POTTERY.

There are ecclesiastical usurpers who deign to dictate certain finite and fixed opinions and creeds for believers. Young converts, susceptible to impression when their whole nature is softened by the Spirit of God—when ready to be renewed in the image of Jesus Christ and made free indeed by the emancipating powers of truth—are too often taken up professionally, as just so much senseless clay, trodden into proper consistency by the agony of repentance, to be put on the potter's wheel of Augsburg, Westminster, Andover, or some other local patent, turned into mere sectarians of a specific form and feature, burnt into fore-ordained hardness and glaze, and fixed in statued discipleship, brittle and growthless as earthenware.

There is an abundance of this plaster-[illegible]is religion in Christendom. Protests need not so criticise and ridicule little images of Rome, until these specimens of cast formalism are removed from their own sanctuaries. They are shapes, and may be capable of sounds, but that is all. They occupy room, but exert no saving power on others. If they have spirit in them, they hold it as dumbly as jugs do their spirits. They stand as so much clay-work in the Church of Christ. They do not, as intelligent and responsible beings, represent the Gospel of grace as revealed in the New Testament—the broad, open liberty of divine sonship in Christ Jesus, original and alert as Pauls and Luthers and Wesleys for every new issue in discipleship. They are content with the empty forms of religion, while they deny the power. They are earthen pitchers, the work of the potter's hands. Not the Gospel of the Son of God, not the Holy Spirit, but treatises on theology have made them what they are. Custom has fashioned them, and not the blessed Christ.

Many of our popular churches where the precious sons of Zion might have place and power, are nothing more than spiritual potteries, where the sum and substance of all religion are run in clay, turned, baked, and finished in fancy styles for exhibition. It is pretty, and so is a pitcher; and as a pitcher is hollow, so is this pious pottery of the churches. But the first blast of the judgment-bugles in the air will batter and scatter such earthenware to fragments. There is a sad havoc made of souls when Zion's sons are degenerated to the dumbness and deadness of potter's work. The only test of true membership in the Church of Christ is that recorded on the pages of the New Testament. The potter's wheel of later ages are human inventions to divide, confuse, and destroy the unity of Christian brotherhood. We do not urge objection to denominational organizations, if only they are sympathetic and supplementary in their methods. But when they become exclusive and belligerent—when they, by common consent, resolve themselves into heresy-hunters, and use their breath and brains to magnify the letter that killeth, and in strife against the overflowing Spirit that giveth life—when they become jealous of each other's spires and statistics, quarrel over each other's agencies, and proselyte from each other's ranks, they do excite in heaven the lamentations of sinless angels, and the pity of the ascended Lord himself. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter?"—*Workday Christianity.*

WHAT WE READ.

Few people realize what a powerful and controlling influence the periodicals we read have over us. They are either a feast of good things to our moral and spiritual natures, or a deadly poison. How many a youth is lost to virtue, purity, and morality, through the influence of a vicious newspaper; and we wonder how it happened! It is characteristic of the human mind to remember longest that which is least likely to benefit it. Who can measure the influence of first impressions on childhood? If your child reads or listens to an immoral or vulgar sentence, the pure mind of that innocent one may be stained for life. Parents often do not put stress enough on the great importance of placing in the hands of their children a publication which does not corrupt or poison the minds of the young. A dollar spent for a good paper is the best investment that can be made for the spiritual well-being of your children.—*Golden Censer.*

THE BIBLE BANNER.

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The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

WILL THE WORLD BE CONVERTED?

As many theologians insist that the coming of Christ cannot be witnessed till after all the world has been converted to Christianity, it may be well to refresh the memory with scriptural arguments which negate that theory, and prove that wickedness will not only continue to exist in the world, but will even predominate till the end of time.

1. Jesus, in giving us the parable of the wheat and tares, which he explains to represent the righteous and the wicked, says: "Let both grow together till the harvest." He then explicitly affirms: "The harvest is the end of the world." (Matt. 13: 30, 38, 39.) This cannot be reconciled with the theory that the gospel will remove all the tares from the field a long time before the arrival of the harvest. The righteous and the wicked will remain together till the dawn of that day when "one shall be taken, and the other left."

2. The prophet Daniel saw a "little horn" rise among ten horns, which was to "speak great words against the most High," and also to "make war" with the saints, thus showing that it indicated a *wicked* power—let that power be what it may—and Daniel affirms that it was to continue "till the Ancient of days should come." (Dan. 7: 21, 22.) If such a blasphemous and persecuting power is to continue till the coming of "the Ancient of days," the doctrine of the world's conversion cannot be true, let this horn be the Papal power, or some other—it reaches to the judgment.

3. The Revelator saw a Beast arise early enough in the history of time to "make war with the saints" for the space of "forty-two months," with a stream of "blasphemy against God" issuing from his mouth, and continuing his existence till the coming of the "King of kings" from heaven. (Rev. 13: 1—7, & 19: 19.) The power symbolized by this beast, let it be what it may, is a wicked power, and is to exist till the opening heavens reveal the coming King: how then can the world be all converted prior to the coming of Christ?

4. The "false prophet" is brought to view as existing in connection with the Beast, and as coming to his end at the same time—at the revelation of Christ. (Rev. 19: 20.) As this "false prophet" power cannot indicate a righteous power, and as its existence is not to be terminated till the advent of Christ, it is evident that the world cannot be converted previous to that event.

5. The Revelator bring to view the Dragon as existing early enough to seek the life of Christ, and late enough to experience the outpouring of the sixth vial, at which time Christ affirms, "Behold, I come as a thief." (Rev. 16: 13—15.) So this dagonic power, which had so long "deceived the whole world," must exist in one of its unholy phases till the close of time, thus proving the impossibility of a conversion of the whole world."

6. Though persecution may not always come in precisely the same form, it will remain true during the entire history of the church that "if any man will live godly in Christ Jesus, he shall suffer persecution;" and as persecution is impossible when there is no one to do the work of persecuting, which would be the case if all sinners were converted, the time will never arrive when persecutors will all be converted to God; nor will the time ever come when the narrow path will become so broad that all the world shall walk in it, or the broad path be so narrowed down that nobody can walk in it.

7. The picture of the "last days," furnished by the apostle Paul, looks quite unlike the conversion of the world: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure man than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3: 1—5.) This state of things is to have an existence "in the last days," or just at the time we are told the whole world is to be converted. The two positions clash—which is right? Is this picture right, and rightly located?

8. Instead of telling us that the whole world shall be evangelized in the latter time, Paul affirms: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4: 1.) That sounds more like having the world extensively converted to Satan, than having it all converted to Christ.

9. The Revelator portrays a mission of unclean spirits just before the end of time, under the sixth vial, and affirms: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16: 14.) Thus the "spirits of devils" are to be doing their greatest work just at the time the conversion of the world is looked for by theologians.

10. Peter describes the state of things to obtain before the coming of the Lord, and instead of telling us that all men will then be righteous, he asserts: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. 3: 3, 4.) "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 1: 17, 18.) Surely these statements do not prove the conversion of the world in the last days, but do prove a different theory.

11. Paul presents the fact that the "MAN OF SIN" should rise prior to the Savior's advent, and continue his unholy existence in the world till Christ should destroy him "with the brightness of his coming." (2 Thes. 2: 8.) The world cannot be all converted while the power indicated by the "man of sin" continues to exist, and that will continue in existence till Christ comes in his glory to destroy it.

12. Jesus affirms: "As the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24: 37.) And all are aware that those were days of crying sins, calling for an exterminating flood of water. Similar days will precede the Savior's advent. He will not come to a world all converted, but to a world containing holy and unholy ones; "the one shall be taken, and the other left." He will find some crying, "My Lord delayeth his coming," but such he will "cut asunder." Thus it is certain that sin and sinners will continue in the world till the coming of the Lord in glory.

Against this array of testimony, men try to prove the conversion of the world by quoting and misapplying the following text of Scripture: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possesion." Here the advocates of the world's conversion stop reading; but the next verse tells us what is to be done with them: "Thou shalt *break* them with a rod of iron; thou shalt dash in them in pieces like a potter's vessel." (Ps. 2: 8, 9.) Thus they are not to be converted, but *destroyed*, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." (2 Thes. 1: 7—10.) Not till then will sin be exterminated, or rebellion cease.

W. S.

PROPOSED MEETING IN NEW YORK.

For several years those who are "waiting for the kingdom of God" have felt the importance of putting forth a special effort to warn the people of this great city to prepare for the scenes of the Judgment so soon to burst upon a guilty world. The want of financial ability and unity of action has hitherto prevented any movement in this direction at all commensurate with the magnitude of the mission to be fulfilled. We trust a more effectual door is about to open. It is proposed to secure a large tent, and inaugurate a campaign during the early part of the summer, to be continued as long as the providence of God shall direct. (1) To hire a large hall for a sufficient length of time would be altogether too expensive. (2) A tent meeting would have attractions for many who scarcely ever enter a church edifice.

We trust such an enterprise will bring abundant blessings; but it is well to remember that it will also bring its burdens and responsibilities. The work of God demands the spirit of sacrifice. If those who claim to "love the appearing of our Lord Jesus Christ" will act out their honest convictions by giving their time and money to spread the truth, we may look for happy results. We are looking to the Lord and the people to provide a tent and furnish means to carry on the work. Something has already been subscribed for this object. All who wish to help the enterprise will please send their money to H. A. KING, BIBLE BANNER OFFICE, New York, who has been chosen to act as treasurer.

It is expected that Miles Grant, John Couch, and other efficient laborers will assist in carrying on the proposed meetings. We have just received a letter from Brother Grant, in which he alludes to the subject under consideration in these words: "I approve of the proposed meeting in New York, and do not now know any reason why I cannot comply with your request, as I purpose to reach home in May. Something should be done in New York to arouse the people from their stupor."

CHRISTIAN EXPERIENCE.

While the BIBLE BANNER is strongly committed to the advocacy of what we believe to be true scripture *doctrine*, let none of our friends forget that a correct theology is far from being sufficient to answer the great purposes of salvation. Personal and earnest attention to the vital part of Christianity is indispensable. How sad that any should allow their religion to degenerate into cold and heartless abstractions. We plead for *spiritual life*, as well as scriptural light. We ask our readers to communicate such facts relating to their own experience, and such thoughts on the general subject of heart-religion, as shall make our "Experimental" Department glow with interest!

OUR NEW OFFICE.

On the first day of May, we shall move our office to 14 Murray Street, nearly opposite the City Hall. As we shall then have much more comfortable quarters, with an abundance of room, we design to keep on sale a good supply of religious books, to accommodate those who do not find it convenient to secure them elsewhere. The list of books, to which we ask your attention, will be published in our next number.

SIGNS OF TROUBLE IN THE EAST.

All our latest news from Europe strangely raises the question whether war must not soon be a fact in the East. The London Conference has not settled the Eastern question. By conceding the claims of Russia the Conference has made Russia vainglorious, but has not satisfied Great Britain, or, indeed, any of the other Powers. Russia raises a loan and strengthens her army. Austria agonizes to maintain the form of unity. Hungary is fighting for an autonomy which would make her independent of all German influence, and which might make her the nucleus of a new imperial centre. Prince Charles of Roumania remains at his post, because he feels it to be his duty, not because he likes it. The German press now speaks plainly and tells the Cis-Leithans that their interests all centre in incorporation with the empire. As Russia can now put into the Black Sea as strong a fleet as she pleases, we shall not be surprised to learn any day that Russia is on her way to Constantinople. If the Turk must leave Europe, why not now as well as later?

The above from the *N. Y. Herald* is in perfect harmony with the exposition of prophecy by Brother Couch, in our last number. But though they agree as to the next movement among the nations of earth, how different the views entertained in regard to the final *results* of the coming struggle! The *Herald* is looking for crowning glories for the brows of earthly potentates; but the BANNER looks to that rapidly approaching crisis when the glory shall be taken from all the crowned heads of earth and given to a Conqueror that hails from heaven! May God hasten the glad consummation.

H. A. K.

SOUTHERN TOUR.

Since my last note from the South, by invitation of the Rev. Dr. Bowman, I visited South Carolina, and spent about two weeks in preaching the gospel of the kingdom in several different localities. Dr. Bowman is a Methodist minister of no ordinary talent, and a believer in the doctrine of total destruction of sin and sinners, and the sleep of the dead, for which he has been twice arraigned by the Southern Methodist Conference of S. C. I enjoyed my visit with him much, and the people listened to my discourses with eagerness and candor, many of them having already received the light of truth under the preaching of the doctor.

I found the people friendly and hospitable. When a man goes among them with a right motive, and on business disconnected from political policy, confining his mission to the original stock of southerners, instead of going among northern agitators and negroes, the Ku Klux will not meddle with him. It is useless to think of making a mission jointly to both whites and blacks. The man from the north who mingles with the blacks cuts himself off from the society of the whites. If I wish to reach the blacks, I can do it more *securely* through the whites than by a direct mission to the blacks; for in their present uncultivated state they have no stability independent of white influence. But the whites are willing to listen to the truth, and can be extensively reached by proper men.

W. S.

NEW AND BEAUTIFUL PREMIUMS.

"A thing of beauty is a joy forever."

We have just made arrangements for several fine steel Engravings, which we now offer to subscribers according to terms below. They are really fine engravings, and will be an ornament in the parlor of the most fastidious. Two of them are entitled,

1. OUT TO THE RESCUE.
2. SAVED.

The *first* represents a large, handsome dog, just ready to plunge into the sea to the rescue of a drowning child; and the *second* represents the noble brute, completely exhausted, but with the child in its paws, saved on the shore. They are on sheets 18 x 24 inches, and are sold by the publishers at retail for $1 per copy. The third is

THE LORD'S PRAYER.

Being the entire prayer, each separate part illustrated with a beautiful design, intended to impress the mind with the sentiment expressed in words. This is on a sheet 19x24 inches, and is sold by publishers at retail for $1.50.

To those who choose engravings instead of books, we will send them on the following terms, neatly done up on rollers, and post paid.

The BANNER for 1871, and either engraving, for - - - $1.25
The BANNER for 1871, and two engravings, for - - - 1.75
The BANNER for 1871, and all three engravings, for - - 2.00

We will also send the engravings as premiums for subscribers as below, if any agent prefers. The subscriber he sends will, however, get a book free, or engravings according to above offer.

One engraving for 2 subscribers.
Two " " 3 "
Three " " 4 "

Three different samples sent to agents for $1.

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The BIBLE BANNER will be mailed to subscribers at ONE DOLLAR A YEAR, *payable in advance if possible, but always within three months.*

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Knowing the power of valuable books to make effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each subscriber, we publish in another column a list of books, by our best writers, mostly on prophetical and doctrinal subjects, and will send the choice from the list post paid, free, to every yearly subscriber.

For Presents and Distribution.

We will furnish the BIBLE BANNER for free distribution at the rate of 40 cents a year, ($40 per hundred copies,) where fifty copies or more are ordered at one time, or 45 cents where ten copies are ordered, or fifty cents a year when sent as a present to others, or a few samples by mail, with or without price, to all who will send us their address.

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Those who receive sample copies of the BIBLE BANNER, without having subscribed for the same, are hereby kindly requested:

1. To subscribe for the paper without delay. You need just such a monthly sheet as we hope to make this; and while helping yourself, you will also aid a good enterprise.

2. Present it to others, and request them to subscribe. We wish to begin the volume with a large list.

3. Order a copy sent as a present to some distant friend or relative who may be a stranger to the truth.

4. Let all who are able, take several copies to scatter free. "Cast your bread upon the waters."

"The Bible Banner" Free.

Those who devote their time and energies to the gospel ministry can have the BANNER free by sending us subscribers; and any person who will act as our agent and send us five or more subscribers with the money, can have the BANNER free, or retain 25 per cent., or select a premium from the large list of valuable articles which appears in another column.

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14 Murray St., N. Y.

Experimental.

CONSECRATION OF SELF.

BY A. A. PHELPS.

"Present your bodies a living sacrifice."

Christianity extends its claims over the entire being. God has an undisputed right to all there is of us. It is our "reasonable service" to lay our "bodies a living sacrifice" at our sovereign Master's feet. To withhold the offering is to "rob God" of what is justly his, by the threefold right of creation, preservation, and redemption. We are not our own. We have been "bought with a price." By the bloody sweat and dying agony of the Son of God, we have been ransomed from the thralldom of sin and the slavery of the devil, and are now under the most sacred obligations to devote our lives and energies to the service of our loving Redeemer. If the natural relations and providential mercies of our great Creator and kind Benefactor fail to move us, O let our stubbornness be conquered by the gushing blood of Calvary!

Consecration is emphatically *our* part of the contract. It is not a blessing to be sought, but a work to be done. It is the hearty renunciation of sin, and the deliberate surrender of self to God. The personal agency involved in the transaction is brought out in such passages as the following: "Cease to do evil." "Break off your sins by righteousness." "Let us cleanse ourselves from all filthiness of the flesh and spirit." "He that hath this hope in him purifieth himself." "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The responsibility is thus rolled upon ourselves, and it is utterly impossible to shake it off. Let us give up the cruel controversy with God, and sweetly sink out of self into all his blessed will!

The consecration must be complete. Nothing short of a full surrender will answer the purpose. The *law* demanded for sacrifice the unblemished firstlings of the flock. Is the *gospel* so lenient as to claim only the worthless dregs and filthy fragments of a human life, leaving us at full liberty to devote the best of our being to "the world, the flesh, and the devil"? The very thought is impious, and the experiment must eventuate in certain ruin. Many seem to suppose that a sinner can be pardoned and justified without making a full surrender to God. We regard such teaching as dangerous in the highest degree. Pardon is never extended to rebels with drawn swords. A sinner must repent, give up his hostility, and fully submit to Christ, if he expects the voice of pardoning mercy to salute his ears. It is true that such a penitent understands but little of the details that make up a consecrated life; still he enters into a covenant with God so comprehensive as to cover the whole ground. He deplores the guilty past, and solemnly dedicates his future years to God. He renounces self, abandons sin, gives up the world, dissolves partnership with satan, and consecrates himself to the Lord the very best he knows how. To do less than this, would be to trifle with sacred things, and bring upon him a curse rather than a blessing. A *refusal* to give up all, explains many a sad failure among those who become more or less aroused on the subject of personal salvation. Thousands desire religion, but they do not desire it *intensely* enough to pay the gospel price. They "seek" to enter in, but they seek too faintly and fitfully to succeed. They are not willing to *"strive"*—to *agonize*—to cut loose from sin in all its forms, and take the narrow way at any cost! In this age of superficiality, many are "daubed with untempered mortar," and made to believe that they can be Christians without any special consecration. The consequence is that they take on a religious profession without any change of heart or life. They exhibit the same unholy tempers, the same avaricious spirit, the same disposition to run after fashion and folly, that they did before. Their religion is scarcely more than a mixture of mummery and self-deception. It cost nothing—it is worth nothing.

How vastly different from this is the experience of a genuine gospel convert! He has given all *for* Christ, and he finds all *in* Christ. As he journeys, he sings:

"Welcome, O bleeding cross,
Thou only way to God!
My former gains were loss,
My path was folly's road;
At last my heart is undeceived—
The world is given, and Christ received!"

He now enters the heavenly race to *run*. He enlists in the Lord's army to *fight*. He goes into God's vineyard to *work*. He enters the gospel school to *learn*. He starts out upon a progressive career, to "grow in *grace*, and in the *knowledge* of our Lord and Savior, Jesus Christ." The light shines more and more clearly. He learns more of God—more of himself—more of the world—more of the Bible—more of the duties and responsibilities belonging to a Christian life. He feels his infirmities, and cries to God for help. New crosses, trials, and self-denials appear; but he has counted the cost, and stands pledged to walk in all the light that shines, and discharge every obligation which Christianity imposes. His covenant of consecration covers every rising emergency, and he only needs to seek for new degrees of love, as he receives new degrees of light, to maintain a constant victory and make real advancement in the pathway to Paradise.

Are we fully consecrated to God? Do we continually "present our bodies a living sacrifice" to him who has bought us with blood divine? Are all the members, faculties, and functions of these bodies laid upon God's sacred altar? Do we turn away our *eyes* from beholding vanity, and employ them only to the glory of God? Do we lend our *ears* to the dictates of Truth and the demands of Duty, rather than to the songs of revelry and the tales of slander? Do our *tongues* always keep in the right place and engage in the right kind of work? Are our *hands* employed in works of industry and labors of love? Do our *feet* carry us only in paths of virtue and usefulness? Or do they sometimes convey us to places of merriment and vice, where *consecrated* feet ought never to go? Are our *brains* so consecrated to Christ that all our reading, writing, studying, preaching, and planning, have reference to the Master's will and honor? Do we lay all our literary laurels down at the feet of Jesus? In a word, do we really recognize these bodies as "temples of the Holy Ghost?" If so, then we have no right to adorn them with forbidden tinselry, defile them with filthy tobacco, derange them with beastly gluttony, inflame them with burning alcohol, or recklessly expose them to danger and death. How much is implied in being wholly the Lord's! May this be the earnest aspiration and happy realization of every reader!

FAITH.

BY JOHN COUCH.

But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11: 6.)

The Scriptures present faith as an absolutely essential element, in human experience, during man's probation. Our future life and happiness are hinged upon it. By it, all that is desirable in the future is secured: without it, all is lost. Through it we triumph over Satan, and become the friends of God. It opens to the sinner the prison doors of darkness and woe, and raises him to heavenly places, and purest joys of divine communion. It delivers from the evils of this world, and secures to us the riches and glory of the next. It denounces Satan as a liar, and exalts the testimony of Jesus as eternal truth. It makes its possessors strangers and pilgrims in this world, but heirs of Christ, and citizens of the kingdom of God.

What is it? and how can it be obtained? It is the principle by which we are enabled to please God; for "without" it, "it is impossible to please him." What must man do to please God? That which God made him to do, or designed him for. What must a machine do to please its inventor and maker? The work he designed it to do. Did God have a wise and glorious design in the creation and endowment of man? Did he design him to fill a certain place, and do a certain work? He did; and when man fills that place and does that work, God is well pleased with him.

What was evidently the central idea, and grand object, in man's creation and endowments? Worship. He was made for worship, and is emphatically a worshiper. The principles of worship in here in his nature. Place him where you may, and educate him as you will, he is still a worshiper. If he does not worship the Creator, he will worship something created. If he does not worship the invisible God, his heart will be ruled by a visible one. The Bible and human experience testify, that man was made for that great work.

It then follows that man cannot please God, only when he becomes a worshiper, according to the divine purpose. It is also true, according to the text, that none can become acceptable worshipers to God, but such as are controlled by faith. Faith must, therefore, be something that produces in man acceptable worship. Worship consists of love, adoration, sympathy, and obedience. Love is the central characteristic principle in all worship; for it is impossible to worship a being whom we do not love. Adoration is the acknowledgment of the superiority of the being worshiped, over the worshiper.

Knowledge is a pre-requisite of love and adoration. We cannot love a being, or thing, of which we have no knowledge; nor can we reckon any being superior to ourselves, until we know in what the superiority consists. Therefore it is impossible to worship any God, until we gain some knowledge of that God.

The natural and legitimate channel through which God wished to convey knowledge to man, was, his organs of sense. He gave him the eye, by which he could know color and form; the ear, by which to understand sound. That was the normal status of man as a worshiper. To carry out and perfect the plan, God, the Creator of all, associated himself directly with angels and man, whom he designed as his worshipers. They could look upon the majesty and glory of the Infinite, and with heavenly love praise him. They could hear the indescribable melody of his voice, and adoringly bow before him. They could gaze upon the infinite beauties of Deity's temple, and with unutterable joy join the chorus of universal praise. But the scene has changed. The earthly temple has been defiled. The curtain has fallen between the worshipers and their God. The melodies of the heavenly anthems are broken. The richness and blessedness of earthly worship, stamped with perfection, is lost for a season. Man, having become a rebel against his God, was deposed from his excellent position as an intelligent worshiper of Deity, and his temple being defiled, and the divine presence withdrawn, he could no longer, through the organs of sense, gain the requisite knowledge of God, to produce the required worshipful spirit. At that point man *utterly failed* to meet the requirements of his Creator, and that failure must have been eternal, had not a new plan been instituted by God, through which to reinstate man as a worshiper.

The fundamental principles connected with worship could not be changed. Love, adoration, and obedience, must still be the ingredients of true worship. A true and correct knowledge of the being worshiped, was still essential to the purity of devotion. But as sin had introduced new circumstances connected with the worshiper, not provided for in the original plan, new principles must be introduced to meet them. The whole change in this department resulted from the fact, that man had lost the power to gain the required knowledge of his God, through the appointed channel. God had removed so far from man as a sinner, that direct association was lost, and thus man was left, as to a knowledge of his God, in *perfect darkness*.

At this point in human history, new principles must be introduced, or man utterly fails to please his God as a worshiper. The chasm must be bridged, and man and his God associate again. If the changed circumstances forbid *direct* association, then *indirect* must be substituted, through some agency or medium, which will not be needed after man's disabilities are removed, and the direct presence of God is restored.

What do the Scriptures present as the new principles, through which man, in his fallen state, is enabled to approach his God as an acceptable worshiper? Faith and Hope. Faith was designed to bridge the chasm, and bring the rebel man back to the presence and favor of his God again. It raises the fallen out of the pit, so that he can once more talk with God, and behold through this medium, his infinite perfections, which causes his heart to overflow with divine love, expressed in praises and adoration.

What is faith? It is divine testimony, human credence, or confidence, and divine power. The testimony is evidence relating to those things which man, in this state, cannot know through the senses of his organs. The credence, is man's confidence in that testimony, that the beings and things testified of, *do*, and *shall*, exist. The power is communicated through the Holy Spirit, and vitalizes the confidence, so that absent beings and objects seem present, and distant ones, near.

Faith was designed to partially restore man to his former status as a worshiper. The channel through which the knowledge of his God had been conveyed, was closed. He could no longer see, hear, or associate with him, therefore, he could not love or adore him. Faith takes the place of sight; as it is said, "We walk by faith, and not by sight." Man was made to walk by sight, but in his fallen state, faith is substituted. Through faith "we know in part," that is, we imperfectly comprehend the beings and objects with which our senses are not directly connected. We receive testimony that forms and colors do, and will exist, in a perfect state; but in this world, there are no perfect forms or colors; so we cannot fully comprehend how the perfect ones will appear. Therefore, in this state, as Paul says, "we see through a glass [faith] darkly, [imperfectly,] but then face to face; *now* I know in part, but *then* [in the restitution] shall I know even as also I am known."

Faith cannot give its possessor the perfect knowledge, as a worshiper, which God designed him to enjoy in his sinless state; yet it is the only channel through which we can gain any degree of true knowledge of the Deity.

The desires and principles, which were designed to control man in his perfect state, still inhere in him in his fallen state. He was made to desire and enjoy the presence of God, and to worship him; looking upon his glorious majesty, and listening to the heavenly music of his melodious voice, filling his heart with purest love, as he adoringly bowed before him.

As the desires and principles which produced that worship are still operative in his nature, he will naturally seek to worship in the same way, laboring to produce the same circumstances and results. Therefore it is natural for man to worship something he can see, hear, and enjoy, through his organic senses: and something with which he can associate directly. This principle accounts for the fact, that a majority of the human family have, in all past ages, worshiped gods tangible to their organic senses, made by their own hands, and constituted objects of worship by their own decisions.

As man in his original state was inspired with love, adoration, and holy devotion, by looking up to the glorious majesty of his God, surrounded by objects of perfect beauty and glory, he naturally desires the same in his worship in his fallen state. Idolatrous worship, therefore, is the only worship natural for man in this world. As the multitudes are controlled by nature, instead of grace, the majority will always be found worshiping something with which they are personally connected. And as man was *made* to worship a glorious God in a glorious place, his *nature demands* a god glorious and beautiful, located in a beautiful place; so men following the lead of their natural hearts, make their idols beautiful to the eye, putting them in gorgeously adorned palaces and temples; thus the gods and temples both become objects of worship to men destitute of divine grace.

The evidence or testimony embraced in saving faith, presents first the God of the Bible as the only object of man's supreme love and adoration. That evidence is presented in the Scriptures of divine truth, the teachings of the Holy Spirit, and divine providences. No evidence outside of these is incorporated in evangelical faith. The second element of faith, is man's credence given to that evidence. Credence given to testimony is an acknowledgment of the existence of things testified of. To look upon God as differing from the testimony given of him, is a rejection of the testimony; and is unbelief. The revelation presents him as the Creator, and rightful Ruler, of all things. It follows, therefore, that all who truly receive that revelation, will submit to him as their Governor, and Supreme Head; thus, by faith, making the law of God their rule of life.

The divine power incorporated in saving faith, is an important element in its composition. Faith is represented in the Scriptures, as being "weak," and "strong," that is, having much and little power. Paul presents faith as one of the fruits of the Spirit. The Spirit, therefore, produces faith, as an apple-tree produces apples. It seals its evidence and testimony with its divine unction. It vitalizes and makes confident man's credence of the testimony, so that his experience in his association with the beings and objects testified of, is made as nearly as possible, as if that association was direct through the senses of his organs.

Paul said of Moses, that he by faith, endured AS SEEING him who is *invisible*. Paul, therefore, taught that the confidence of Moses' faith was so strong, that an invisible Savior did exist, that he suffered just as much for him, as if he could have *looked* upon him with his eyes. Faith enables its possessor, like Abraham, to account "those things which be not as though they were; who against hope believed in hope." (Rom. 4: 17.) Abraham is here represented, by faith looking upon the dead as already living again; for he had hoped, according to the promise of God, that Isaac should become the father of a great nation; but, against that hope, he expected to see that son bleeding in death; yet beyond that tragical scene, his faith saw, as a reality, that son reliving, and the veritable father of the promised nation.

Faith in divinely revealed evidences of distant and hidden beings and objects takes the place of our organic senses; and when those evidences are credited, under the operation of the Holy Spirit, the objects become as real to the believer, as if known to the senses. Perfect faith, therefore, produces the same kind of experience as personal presence, but not to the same degree. That faith takes the place of our organs of sense, is made plain in the Scriptures, which represent the believer as seeing, hearing, tasting, not by the literal organs, but by the power of faith.

The true believer in God will not, like the heathen, study to exercise and gratify his organic senses in his worship, by receiving any earthly being or thing with which he desires to associate, as the supreme object of his love; neither will he desire to worship in a place where the surroundings are calculated, by their beauty, or gorgeousness, to engage his senses with admiration. His enjoyment in worship must be produced by the action of faith, and not of sight, "for we walk [worship] by faith, and not by sight." In his seasons of devotion, his mind and heart by the power of faith ascend to God, and seem to view him truly and really existing, just as the evidences of revelation represent him. A wonderful power is then given, which makes him feel that he is in the presence of the God of the universe, looking upon his glorious majesty, listening to the sweet tones of his enrapturing voice, which fills all the space with its eternal melodies. He contemplates his wonderful works and infinite love, the vastness of his creations, his ceaseless care over it all, and the mercy of redemption's plan in the ending of evil, and the eternity of good.

In this state his soul fills with unutterable love to God, as the infinity of Deity lifts his eyes to the point of supreme adoration, where his heart melts with sorrow for sin, and his longing soul exults in the sweet assurance of eternal redemption.

This experience is more heavenly than earthly, so elevating the aspirations of him who enjoys it, that all earthly objects and beings seem vain and unworthy of his love and worship. The nominal Christian has no knowledge of it. He who only *assents* to the truthfulness of inspiration, but has not yielded his *heart* to the *claims of the divine law*, cannot comprehend this sweetest of all human emotions.

Faith has the power to carry the devotional mind away from scenes and objects now present, to those distant; and as the absent ones are vastly superior to those present, it immediately loses a degree of interest in the present, and becomes all absorbed in *seeming* "to be present with the Lord."

The man of faith needs no idol, for in mind and heart he is carried away from all earthly things into the presence of the God of the universe. He will not accept any man as leader and captain, for he has daily interviews with Jesus, whose counsels and commandments he esteems superior to all others, and delights to keep them. He does not seek as his devotional retreats the richly ornamented earthly temples, where the harp and lute mingle their notes in human harmonies, thus to receive his inspiration of devotion through the organic eye and ear, but with the piercing eye of faith he looks beyond the obscuring veil of the curse, and gazes with inexpressible admiration upon the Infinite Jehovah, the King of Paradise restored, and the fadeless glories of the new creation.

dom from his obedience to God. So when he was tested as to his submission to the divine law he yielded to the temptation of Satan and rebelled against his supreme Head.

This rebellion necessarily resulted in a universal war throughout the kingdom. Man was invested with power to control to a certain extent God's earthly dominions both animate and inanimate. When he was brought to the test to see which he would submit to as his superior and supreme Ruler, God or Satan, he received Satan as his counsellor and dictator.

Under those circumstances, Adam, if he had retained his control of the kingdom, would have drawn it all under the direct power of the Adversary. But God divested the king of his power to control his dominion, in the animate and inanimate departments, and caused all to rise up in open rebellion against him.

The earth throws up her noxious weeds, thistles, and thorns, to choke the precious plant which grows for the benefit of man, and no pruning or cultivation can prevent it. The war is perpetual. The food man eats, the water he drinks, and the air he inhales, all insidiously infuse the poison of death. Diseases, tempests, thunderbolts, and earthquakes makes an invincible army, warring against the rebel, man, and his fallen posterity, and sweeping the vast generations under the dark wave of death.

The whole animate creation has wheeled into line against man, and he is under the necessity of putting the steel into the horse's mouth to restrain him by fear while drawing his chariot. He must constantly hold the threatening rod over the ox, or he will not submissively bear his burdens. The little sweet-toned forest songster must be caged, to yield to man's control and become the family musician.

Amid the countless missiles of death hurled at the first man from every quarter of his kingdom, he sank down into the open grave at the foot of his throne. His descendants through all generations down to the present have shared his fate. But inspiration has drawn back the dark curtain and presented a "second man, the Lord from heaven," as the appointed and commissioned Ruler of God's earthly kingdom through the ages of its *second*, perfected, and glorified state.

The first man received his kingdom in a perfect and glorious condition as it come from the hands of its Creator, but the sin of its lord and ruler blasted its glory and destroyed its perfection. A universal groan for about six thousand years has told the story of the sad change; but the "second man" "from heaven" comes to repair the breach and heal the terrible wound. To accomplish this mighty work, he must take the place of the first man in his perfect state in the image of God. Therefore to fit him for the high position of Lord and Ruler of this world, he must not descend from fallen, corrupt man, but directly from God, like the first man. Taking the place of the first man, he must be subject to the same laws, and his loyalty tested by the same trial. Both must be tried in the same departments by the same tempter.

The first temptation of the first man was to eat contrary to the divine will. He was overcome by failing to believe God meant what he said, so that he could not apply the word of God as his sword of defence. The second man was tested at the same point by a temptation to eat contrary to God's will, and gloriously triumphed by applying the word of God literally to the circumstance of the temptation. Having conquered perfectly in every department of trial he proved himself worthy of the high position to which he was called. Being thus qualified he received power from God to rule this world as its Lord and King.

The first man lost the power to control this world morally and physically. The second man regained that power and manifested it while he was here. He controlled Satan, evil angels and spirits, and wicked men, at will. Water was turned into wine, the fig tree perished, the winds were hushed to silence, and bread mysteriously multiplied, by his commandment. Blind eyes were made to see and deaf ears were made to hear; all diseases were driven from their victims, and the dead raised to life by his touch and word. He manifested his lordship over the living and dead—over the earth and the heavens; and then retired personally, for a season, from earthly scenes of sin and confusion.

The first man commenced his official work when the kingdom was in a perfect and glorious state. The second man began his work when the kingdom was in a fallen and ruined condition. Rebellion ruined it—loyalty will repair it. The sin of the first man threw all his descendants into a bankrupt and dying condition; righteousness in the second man will raise all his children to wealth and eternal life.

As our first father by transgression lost the kingdom, we cannot heir it by our birth of him; but as our second Father purchased it with his blood, we inherit it by our birth of him, which is a second birth. Therefore we cannot "see the kingdom of God" under the headship of the "second man," unless we are "born again."

Christ made his first advent into this world to be inaugurated into the high office he was called to fill, and establish by incontrovertible proof his claim upon men as their counsellor and prospective eternal King. God gave to Adam and his heirs the dominion of earth for six thousand years. At the expiration of that period the divine decree gives it into the hands of Christ, the second Adam, who is to govern it through the illimitable ages of eternity.

An outline history of the reign of Adam's sons is given in the prophetical Scriptures, spanning the arch from the reign of Nabuchadnezzar king of Babylon to the establishment of the kingdom of God which shall *fill the "whole earth."* Adam and his posterity have nearly spent their day. The four families of kings—Babylonian, Medo-Persian, Grecian, and Roman—have all arisen in exactly their predicted order. The fourth or Roman has developed every change and condition which its prophetic history demands down to the very closing scenes. The history of the present status of earthly governments is duplicating the prophetic record of their last days. We have evidently come to the culminating point in the history of the first family. Its woes have been protracted by the tardy revolutions of six millenaries. The curse has draped its million sin mourning, and converted continents and seas into a vast charnel-house. All beings put under the dominion of the first man have rioted in lawless confusion and cruel oppression until an involuntary universal demand is made for a coming Deliverer. The church of God has waited through the slowly rolling watches of sin's dark night, gazing with untold anxiety to see the morning star arise to introduce the glorious day when earth's second King shall come, hushing into eternal silence the jarring note of sin, sweeping the curse away into oblivion, and renovating the face of creation. The new earth, all glorious with heavenly adornment, shall take its place among the perfected parts of God's harmonious universe.

Then shall the prayer of the long waiting church of Christ be answered—"*Thy kingdom come.*" Then shall the "second man"—earth's righteous "Lord from heaven"—appear descending through a cloud, seated upon *his glorious throne*, followed by an extended train of heavenly attendants, while a voice of triumph as of mighty thunderings and many waters shall echo through the vast regions of Adamic dominions, shouting the victorious reign of earth's glorious and ever blessed King. Then shall Judah's harp awake from its long and mournful silence, and its quivering strings softly roll the enrapturing note of eternal redemption. Faith runs its glancing eye over the trackless way of prophetic anticipation and sees the dark shadows of evil pass away, and hears the dying accent of human woes cease for ever, as the radiant morning of eternal day rolls its waves of heavenly light over the verdant fields of Messiah's kingdom! Then shall the transcendent joy arise, and the new creation all sinless and pure shall be stamped with infinite perfection, and every stone and saint shall reflect the *glory of God* as earth again becomes the temple of renewed and perfected worship.

A LICENSE AT THE BAR OF GOD.—"Yes," said the Rev. John Pierpont, "you have a license—and that is your plea I adjure you to keep it; lock it among your choicest jewels; guard it as the apple of your eye; and when you die, and are laid in your coffin, be sure that the precious document is placed between your cold and clammy fingers, so that when you are called upon to confront your victims before God, you may be ready to file in your plea of justification, and boldly to lay down your license at the bar of the judge.

THE FINAL TRIUMPH OF THE SON OF GOD.

BY JOSEPH CHAPMAN.

"For this purpose was the Son of God manifested, that he might destroy the works of the devil." (1 John 3: 8.)

The great Bible theme "which God hath spoken by the mouth of all his holy prophets since the world began" (Act 3: 21) is the final and complete triumph of the Son of God in his kingdom and reign. This is the burden of prophetic song which, like a chain of light, runs through the entire word of God. That word would be inexplicable without this. "Christ crucified," and yet coming in his kingdom, power, and glory, constitute both the ground and object of the believer's faith and hope.

Why an all-wise and merciful God has permitted the conflict between good and evil to continue through the long and weary ages of the past, will not be fully understood by poor, short-sighted mortals, so long as they here "see only through a glass darkly." There is however a reason, which the thoughtful will be prepared to appreciate. We contrast light with darkness, summer with winter, health with sickness, plenty with poverty and want. Thus only have we power to know the value of the blessings we here possess. So when "that which is perfect is come," (1 Cor. 13: 10,) "at the appearing and kingdom of our Lord Jesus Christ," (2 Tim. 4: 1,) in the unclouded light of the glory then revealed, the difference between the reign of the "Prince of Peace," and the prince of darkness will fully appear. The bliss of the one will be held in everlasting contrast with the sin and misery of the other, as now seen and felt under the curse, "while the whole creation groans and travails in pain together, waiting for the adoption, to wit, the redemption of the body," (Rom. 8: 22–24,) "at the revelation of Jesus Christ." Without the present bondage of Satan, sin, and death, there could be no *deliverance* from it. Without *conflict* there can be no *triumph*.

Christ came to our fallen world for a definite purpose clearly set forth in the sacred oracles. In brief, his great mission is "to destroy the works of the devil." He came "that through [his] death he might destroy him that had the power of death, that is, the devil." (Heb. 2: 14.) In this great work the mighty Conqueror "shall not fail or be discouraged till he send forth judgment unto victory" in the earth, "on the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." This is to be done not by poor, puny, self-conceited, boasting man, but "without hands." "The zeal of the Lord of hosts will perform this." (Isa. 9: 7.) Mark how David's Son on David's throne is to accomplish this—"with judgment and justice." In the provisions of grace, "He is faithful and just to forgive us our sins;" (1 John 1: 9.) but to those who reject his mercy and grace, "God is a consuming fire." In the coming judgment dispensation, now imminent, he will order and establish his kingdom with "judgment." When the second Adam in person shall take possession of "the uttermost parts of the earth," he shall "break the heathen [enemies] with a rod of iron; and dash them in pieces like a potter's vessel." (Ps. 2: 9.) Then, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 3.) Judgment will then be swift to overtake the guilty. Then will it "come to pass that every soul that will not hear that Prophet shall be destroyed from among the people." (Act 3: 23.) "He will thoroughly purge his floor," and remove the chaff and tares from his kingly domain. "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." (Ps. 37: 20.) "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) Though now true that "the wicked spread himself like a green bay tree," his day is coming. The prediction will yet be verified that "he passed away, and, lo, he was not; yea, I sought him but he could not be found." (37th Psalm.) Thus has God deigned to lift the curtain and tell us by what means the wicked shall be removed, and "the works of the devil destroyed," preparatory to the establisment of his kingdom in power and glory, upon the "new earth wherein dwelleth righteousness."

How very different is this Bible teaching from the theology of our day, as generally taught! "Perish," "consume," "destroy," "burn up," certainly do not signify eternal preservation. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Mat. 10: 28.) Did our Lord mean what he said? Or did he refer to the continuance of "soul and body in hell" for the infliction of endless torment? Verily this horrible dogma is but part and parcel of the rubbish of ages, handed down by tradition from heathen mythology and papal superstition and corruption. It is based on the fallacious idea of natural immortality.

If by any possibility it should finally come to pass that a large part of the race, instead of being "destroyed," should be preserved in sin and misery, and eternally punished by him who gave them their being—"whose mercy endureth forever"—then sin and misery, which are the direct works of the devil, would last eternally. In such an event, Satan, with his subordinate legions, would unfurl the banner of triumph, and have the fiendish satisfaction of torturing his victims forever. We are also taught by some that the holy God, whose name and nature "is love," will eternally exert his power in the same work of torture and torment! Who does not see that if this horrible picture should ever prove to be a verity, the mission of Christ must signally fail? If sin and misery are eternally perpetuated, the "works of the devil" are never destroyed. But the dire work of Satan will be utterly obliterated, and the Son of God shall gloriously triumph!

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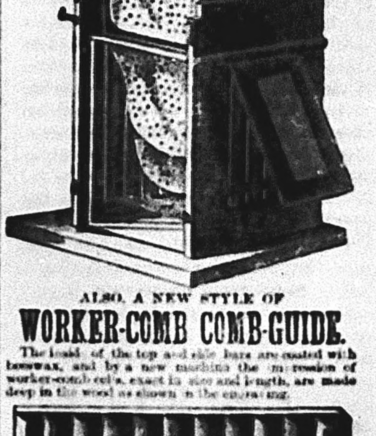

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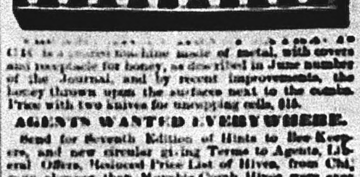

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Religious Summary.

Revivals.

There are but few accounts this year in the newspapers of revivals. Here and there a church is stirred by what it believes to be the Spirit of God, but there is no general religious feeling, such as we often hear of. This may indicate either spiritual health or barrenness. A revival presupposes a former state of deadness and inactivity; and probably, if there be no revival, the blessing has not been withheld, and the extraordinary blessing is not needed. Yet it is to be feared the calmness of the Church is more a lethargy than the sign of abundant grace.—*United Presbyterian.*

There is no room to doubt whether the absence of a revival interest, indicated above, is attributable to "spiritual health or barenness." Without any question it is the latter. Zion languishes at every point. The virgins have gone to sleep. The spirit of the world has dampened Christian zeal and spread moral desolation all around. The church has lost her love for perishing men, by losing her faith in the promises and power of God. Instead of reaching out after dying sinners, and making aggressions upon the devil's territory, she has settled down in her fancied security to doze and dream and die! The work of "conversion" is changing hands. So far from the world being converted by the church, the church is being rapidly converted by the world!

What Next?

We learn that the saloon-keepers of Scranton, Pa., have formed a strong and binding organization "to oppose the alarming increase of priestcraft and religious hypocrisy in America, and especially to oppose temperance in every form, and the so-called Young Men's Christian Association, which makes it its chief object to ruin the business of honest dealers in beer and liquor." We should feel very much like giving this novel institution our sanction, if it would confine its *proscription* to "priestcraft and hypocrisy," and its *protection* to "*honest* dealers in beer and liquor." In the former department its energies would be overtaxed, while in the latter it would be reduced to a mere sinecure. "Honest" rum-sellers are quite as scarce as religious hypocrites are abundant!

The Church of England.

The church establishment is trembling ominously at its foundations. This may only mean that the house is settling down after the blows aimed at it, or it may precede its final overthrow, which the next few sessions in parliament will probably show. Meanwhile opinions are freely given for and against the disestablishment and disendowment of "our dear old mother church." The extreme ritualist hails the prospect of disestablishment with rapture, and longs to be able to light his candles, swing his censers, nod in his confessionals, and pursue his mummery and millinery business with no wholesome fear of the law before his eyes. The low church tremble for the loaves and fishes, and dread, not a little, having to compete with their evangelical brethren amongst the dissenters upon their own ground. The Bishop of Carlisle plainly charges his clergy to "practice swimming before the craft becomes a wreck."—*Am. Baptist.*

The Bible in Rome.

Rev. D. A. Cunningham writes from Rome to the *Presbyterian* that "The Bible can be distributed in Rome as easily as in Philadelphia." He has preached under the very shadow of St. Peters, and distributed the Bible to the crowd gathered near the gates of the Vatican. The police not only protect, but encourage the work of Bible distribution. Papacy can no longer exclude the book she so much dreads from the chief citadel of her strength, and its influence is more fatal to her power than the unity of Italy has been to the Pope's temporal authority.

News from California.

Elder Miles Grant, who has been laboring very successfully in the land of gold for several months past, sends the following cheering report:

"*Dear Bro. King:*—The Lord is doing a great work in California. I am now holding meetings in the Presbyterian church in Vallejo, assisted by the Methodist and Presbyterian ministers. Some twenty, or more, have been converted. Among them are some who were very wicked men. This is said to be the most wicked place in the State. The work is going forward *powerfully*. This city is some twenty-five miles north of San Francisco. It was once the capital of the State. It is pleasantly situated on San Pablo bay.

I am to remain here this week, and go to San Jose next week, in company with Bro. Baily. San Jose is said to be the garden spot of the State.

Hundreds have embraced the truth in San Francisco, and many more are examining to see if these things are so. A large number will unite with us in church fellowship. A Baptist minister, in San Francisco, called on me, yesterday morning, to let me know that he was ready to preach the blessed hope, including the sleep of the dead, and the destruction of the wicked. Several others think of going forth to sound the alarm."

Infallibility.

It is stated that 80 per cent. of the theological professors of the German Roman Catholic Literary Institutions, are opposed to the dogma of Papal infallibility. In Austria and Hungary, more than half of those who opposed the dogma at Rome, remain firm. In Germany and England, there are demonstration of opposition among some of the leading men of the church; while in Ireland and America, we do not hear of one who opposed the doctrine, who still adheres to his opposition. The subserviency of Irish and American Catholicism to the Pope is significant.

Infidelity.

We have received a circular addressed to "all the friends of Mrs. Thomas Paine and of *The Investigator*," asking us to join in a subscription for a memorial building "as a testimonial to the great services of THOMAS PAINE in the struggle for American Independence and for Universal Mental Freedom." We are a little in trouble about it. We might like to subscribe in honor of the patriot Paine or Jefferson or Franklin; but the infidel P. or J. or F., if such they were, is quite another matter. His "great services" to the cause of "American Independence" have never been properly appreciated. We feel as much disgust as do his disciples at hearing vulgar people call him "Tom" Paine; but that his views on religious questions have aided the cause of "Universal Mental Freedom," whoever this capital and capitalized lady may be, we have failed to discover. We have seen no remarkable mental or moral superiority in infidel communities or newspapers. We mean to look dispassionately upon such things, and we feel a qualified admiration for Mr. Abbott's *Index*, or for Mr. Towne's *Examiner*; but the *Boston Investigator* appears to us an unmitigatedly ignorant, bigoted, and perverse sheet, which has made no progress in its own science of unbelief since the days of Mr. Paine. We respectfully decline to subscribe for the "Paine Memorial Hall," the main object of which is to provide a home for the *Investigator*, and stores and offices whose rent shall perpetuate its existence. For the use of the word "infidel" in this paragraph we are indebted to the *Investigator*, which has the stolid courage not to be ashamed either of the word or the thing. —*The Independent.*

Statistics.

The Baptist denomination in this country, embracing all its shades and forms of opinion, numbers 1,563,630 communicants, over whom are placed 9,553 ministers, connected with 783 associations. The number of Baptist churches is 18,605, or nearly twice as much as that of the Baptist ministry. The Methodists have 13,373 churches, and 9,192 ministers, which is a larger proportion of ministers to churches among the Methodists than among the Baptists. The Presbyterian Church of the United States has 4,526 churches to 4,238 ministers, the two being nearly equal in numbers. The Protestant Episcopal Church of this country has 39 dioceses, fifty-one bishops, 2,512 parishes, 2,762 clergymen, and 200,000 communicants. These statistics show a very marked difference between these denominations in the relative proportions which the number of their ministry bears to that of their churches.

Mohammedanism.

A writer from the East gives an account of the Mohammedan zeal which manifests itself about Cairo in Egypt. At that city is a university to which students crowd to read the Koran, and to hear it expounded. The place is holy ground, and the students take off their shoes and sit with bare feet to listen to their Arabic teacher. Every one that goes out from this institution is expected to go as a kind of missionary to propagate the Moslem faith. Many of these students travel long distances through the center of Africa, over Arabia, Persia, Central Asia, India, and countries still further east, to spread their faith.

Papal Piety.

A correspondent of the *Boston Transcript* writes from Geneva of one of the methods which the Pope has resorted to for replenishing his treasury. In 1865 France, Italy, Belgium, and Switzerland agreed upon an equal coinage, which should be current alike in each country. The Pope, although invited, declined to come into the agreement; but soon adopted a similar coinage of his own, which obtained ready currency, until it was discovered that nearly all the coin in Switzerland was that of the Pope. An examination was then made, and it was found that the Pope's coin was twenty per cent. below par value. The Pope made at least $800,000 by the swindle!

Trinity.

John Calvin's opinion of the prayer, "O holy, blessed, and glorious Trinity," was not complimentary. "It savors of barbarity," said he. And again, "The word Trinity is barbarous, insipid, profane—a human invention, grounded on no testimony of God's word—the Popish God, unknown to Jesus Christ and the Apostles."

The Bible Class.

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other departments.

Anger and Sin.

"Be ye angry and sin not." (Eph. 4: 26.)

This standing passage has called out three expositions:

I.

This passage is *partially* explained by the last clause of the verse: "Let not the *sun go down* upon your wrath." "*Sin not*," by being in anger without or beyond just cause; or by indulging in it too long, in a wrong spirit, or for a wrong end. "Sin not" by continuing in anger and seeking for revenge.

H. H. WHITMAN.

II.

We do not understand that the above passage gives us license to sin, or to become angry; but, as John says, "If we say we have no sin we deceive ourselves;" *i. e.*, we are liable to sin—we are liable to get angry. Therefore if we should by any means get angry, we must not sin; for God will not excuse us because we are angry. The Diaglott renders this passage: "When angry, do not sin; let not the sun set on your wrath." Whiting's Translation: "Do not sin by being angry." This last rendering is undoubtedly correct. The Christian ought not to get angry at any thing, but be patient, long suffering, good, affectionate, returning good for evil. Paul says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath;" and, "Overcome evil with good."

J. W. SUBSCOMBE.

III.

The language in Eph. 4: 26, "Be ye angry and sin; let not the sun go down on your wrath," cannot be justly construed as a permission to get mad in the day time, and a prohibition against getting mad after sundown; for Paul says, "Put off all these; anger, wrath," &c. So anger in not allowable in a Christian either by day or night. Some critics make the passage a question: "Will ye be angry and not sin?" This is more reasonable than to suppose that anger is here recommended, contrary to other portions of Scripture. W. S.

"Can Divinity Die?"

In the March number of the "Banner" the question is asked: "Did Christ possess a divine nature?" which *I think* was correctly answered by Bro. Phelps. But this gives rise to another question: *Can Divinity die?* If not, how we anything more than a human sacrifice for sin? If Divinity can die once, why not again?

S. W. DAVIS.

The question would be more perspicuous if it were less abstract in its phraseology. Whatever might be said of "Divinity" dying, we are positively assured that the *divine Son of God* could die, for the very excellent reason that he *did* die. "He died for us, the just for the unjust." While we have an overwhelming array of testimony that Jesus literally gave up his life for a ruined race, there is no Scripture nor reason for believing that the *casket* was only bruised, to let the *jewel* escape unharmed! If the *real* Jesus neither suffered nor died, it is very evident that we have nothing more than "a human sacrifice for sin."

But if the divine, pre-existent Jesus could die once, why not again? (1) Because the demand will never again exist. (2) Because the Son of God is *immortalized* now, and hence beyond the reach or possibility of death. "Christ being raised from the dead, *dieth no more*." (Rom. 6: 9.) Years after the glorified Redeemer ascended to "the glory which he had with the Father before the world was," he sent back this blessed assurance: "I am he that liveth and was dead; and, behold, I am alive forevermore." (Rev. 1: 18.) For the same reason *we* shall be exempt from death, when glorified with our immortal Head.

A. A. P.

Isaiah 65: 20.

There is good authority for believing that a *negative* has been left out of this text, which, if supplied, would make it read as follows: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall *not* die an hundred years old; *neither* the sinner being an hundred years old shall be accursed." S. W. D.

We will be thankful if B. W. D. will give his "authority" for the omission to which he refers, and to any others who will shed light on this obscure passage. Talk on. Ed.

Then and Now.

Dr. Adam Clarke, in is commentary on 1 Cor. 15, says: "One remark I cannot help making: the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*; how is this? The apostles were continually insisting upon it, and inciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors in the present day seldom mention it. So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect."

Who spoke them?

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 59.)

There is a difference of opinion in regard to the authorship of these words. By an unfortunate blunder, the expression—"Lord Jesus receive my spirit"—is sometimes put into the mouth of Stephen's enemies. Though this interpretation of Scripture might seem to remove a difficulty, and thus favor the Bible doctrine of man's unconsciousness in death, we must still protest against it, as being altogether unwarranted by the original Scriptures. No scholar in the land would accept such rendering for a single moment. It is very doubtful whether even the English version will allow us to refer the prayer of the dying Stephen's persecutors; but when we come to the Greek, the question is settled at once, beyond the possibility of dispute. The Greek words rendered—"Stephen, calling upon [God] and saying"—are the following: *Stephanon, epikaloumenon kai legonta.* The two participles are thus seen to be in the accusative case, singular number, and masculine gender, agreeing with the noun *Stephen*. It was *Stephen* that called upon God. It cannot possibly be otherwise. If the doctrine of the unity of man, or the unconscious state of the dead, depends upon our success in taking this petition out of Stephen's mouth, and putting it into the mouths of his murderers, then the doctrine is false; but, thank God, there is an abundance of Scripture testimony in the case, without wresting any passage from its legitimate meaning. A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will there be *two separate resurrections?* If so, when is the first, and when the second? Will there be a thousand years between them?

Why did Moses, Elijah, and Christ fast *forty days?* SCHOLAR.

Was Christ conscious of the storm, while asleep in the ship? Matt. 8: 24.

Was the tempest spoken of in Matt. 8: 24, caused by Satan, who is called the "prince of the power of the air?"

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Miscellany.

HOLD ON! HOLD IN! HOLD OUT!

Hold on, my heart, in thy believing,
The steadfast only wins the crown;
He who when stormy waves are heaving
Casts with his anchor, shall go down.
But he whom Jesus holds through all
Shall stand, though earth and heaven shall fall.

Hold in thy murmurs, Heaven arraigning,
The patient sees God's loving face;
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace.
He wounds himself who heaves the rod,
And sets himself to fight with God.

Hold out! There comes an end of sorrow,
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow,
The cross points on to Paradise.
The Father reigneth! cease all doubt!
Hold on, my heart! Hold in! Hold out!

ENGLAND'S GREAT POET.

CHURCH IN HORTON, THE VILLAGE WHERE JOHN MILTON LIVED.

EARLY LIFE.

John Milton was born in 1608. He was favored with excellent early advantages. At the age of seventeen he entered Christ's College, Cambridge, where he distinguished himself by his Latin compositions and general classical attainments. On leaving College he repaired to his father's residence in the village of Horton, where he spent five years in the most diligent study of the Greek and Latin classics. It was here that he wrote "Comus" and several of his minor poems. The next five years were divided between foreign travel, teaching the languages, defending the Puritans, and girding on the armor for those earnest exertions in the cause of civil and religious liberty, for which he is entitled to the grateful regards of his countrymen.

MARRIAGE.

At the age of thirty-five he was married to Mary Powell. In a single month she deserted him and returned to her friends. All his letters of entreaty and remonstrance were disregarded. He at length resolved on a final separation, and was seriously considering the matter of marrying another young lady, when he was surprised by a visit from his wife, who implored pardon and reconciliation on her knees. This awakened his former affection, and the sad breach was healed. After living happily together for several years she died, leaving him three daughters. A second marriage was followed by his companion's death within a year.

PUBLIC LABORS.

It is not strange that his eminent scholarship and powerful pen should have brought him into public notice. His masterly productions dealt telling blows against the tyranny of kings and in favor of popular freedom. Naturally enough his positive convictions and earnest utterances made him unpopular with those who believed in the "divine right of kings," and sometimes exposed him to such bitter blasts of opposition that he was obliged to conceal himself from public view. Soon after the death of the king, he was promoted by Cromwell to the office of Latin Secretary to himself and the parliament. He continued to hold this position till Charles II was restored to the throne.

THE BLIND BARD.

In the prime of life, and at the very hight of his public activities, a veil was drawn over his eyes and the light of this world was forever shut out. But the fires of genius were not to be smothered. Milton was born a poet, but his energies were for years divided between poesy and politics. Blindness drew him away from the commotions of public life and prepared the way for those exquisite productions which have enshrined his name in immortal honors. "*Paradise Lost*" and "*Paradise Regained*" were his masterpieces, though they were but little appreciated in his own day. "Paradise Lost" was sold for a paltry pittance—$140 being the entire amount of remuneration which himself and family ever received! How much would a publisher give to-day for the copy-right of that wonderful poem? "Paradise Regained" was brought out four years later. This was Milton's preference; though the public verdict is in favor of the other. "Paradise Lost" has been pronounced "the noblest monument of human genius."

RELIGIOUS VIEWS.

Many of Milton's admirers are not aware of the fact that he was a rank heretic, if the tenets of current theology be accepted as the standard. He repudiated the doctrine of the trinity, and rejected the "double-substance" theory of man's nature. He believed that man is "properly one and individual, not compound or separable; *not, according to the popular opinion*, made up and framed of two distinct and different natures, as of soul and body; but that the whole man is soul, and the soul man—that is to say, a body or individual substance, animated, sensitive and rational." He strongly argued the unconscious state of the dead, and believed in the final destruction of the wicked.

Those who scout these views as a "modern heresy," do not appear to be well posted on the historical bearings of the question. A little patient research would show them that just such "heresy" was endorsed—

1. By Archbishop Whately, the greatest English Church theologian of the present century.

2. By Joseph Priestly, the most renowned pioneer discoverer in the realms of chemistry.

3. By William Tyndall, the first translator and publisher of the English Bible.

4. By Martin Luther, the greatest religious reformer of the Christian era.

5. By John Milton, the greatest religious poet and most powerful essay-advocate of political freedom that the present dispensation has produced.

If such names are considered of no account, we will then refer the reader to Jesus Christ, and the Apostles and Prophets; for it is on such a sure foundation that we base our faith and hope.

A. A. P.

WHO ARE SAINTS?

All God's people are saints. The Scriptures make no distinction among them. Saints are sanctified or holy ones. The pious under former dispensations were saints. David speaks of "the saints that are in the earth." We read of "the saints in Jerusalem," the "saints at Rome," the "saints in Achaia," all the "saints in Christ Jesus," &c. The meanest Christian is a saint. "To me," says Paul, "who am less than the least of all saints, is this grace given." For the popish custom of canonization there is no authority in Scripture, and no foundation in reason. It makes a distinction where God makes none. It pronounces judgment on the characters of men from an imperfect human knowledge. How does the Pope know, how can mortals know, who are holy and who are not? All believers, in the charitable language of Scripture, are saints; a select few, in the presumptuous language of Romanism, are saints. "With me," says Paul, "it is a very small thing that I should be judged of man's judgment."

It is custom, we presume, rather than a conviction of its propriety, which leads many Protestants to employ the language of the Romish canon, and say St. Paul, St. Peter, &c. We do not affirm that it is sinful to use this epithet—Peter and Paul were saints—eminent saints—though Paul accounted himself the least of all—but it is inexpedient to use it. It is countenancing a false distinction and a superstitious practice, which have given birth in the Romish Church to numerous feasts and ceremonies, which we are sorry to see to some extent adopted by the Protestant Episcopal church. To be consistent, we should call all Christians saints, or we should call none so. If we say St. Peter, then let us say St. Chrysostom, St. Luther, St. Doddridge, St. John Newton, and St. John Bunyan.

To some it may seem wanting in reverence to say simply Paul. Call him then "brother Paul;" for so he is styled in the Bible. It is certainly not more disrespectful to speak of Paul without a title, than it is to speak of Abraham, Isaiah and Jesus without one. How would Saint Jesus sound? The late Andrew Broddus, of Caroline, in anticipation of his death, directed that these words should be inscribed on his tombstone: A Sinner Saved by Grace. He was doubtless as worthy of canonization as multitudes who have been superstitiously canonized and worshiped. —*Religious Herald.*

NATURE AND GOD.

There are men who glorify nature and rail at God. They honor nature's "laws," as just, and complain of God's judgments as cruel and severe. They believe in a god more merciful than the God of the Bible. They cannot believe in a God who drowned the world, burned Sodom, and will punish sin and destroy sinners at the end,—they believe in "the God of nature."

But what do they gain by the change? Are not "the laws of nature," as they term them, as immutable as those inscribed on tables of stone? Do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, diseases waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with "the laws of nature?" Does not "the God of nature" do all this? Pray, then, what do men gain by throwing away their Bibles which they will not believe, when they must find the same facts and worse ones in the book of nature where they can neither doubt them nor deny them?

They gain just this; they put away the chastisement of a Father, and fling themselves amid the revolving gearings of an almighty Machine that crushes them in the dust, and then grinds them to powder. They have the same *facts* they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy.

Let then the infidel glory in the fact that he has *preserved* his *death-warrant*, and *burnt up the pardon* that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of heaven;—but let the Christian rather rejoice that he possesses every real blessing of which the ungodly man can boast, and, added to them all, he has the presence of a Divine Father, and the sympathy of an Almighty Friend, who, while he reproves in righteousness and punishes in justice, yet pardons with such infinite and compassionate love, that the heart of the penitent turns with tears to him as to the only Savior, saying, "THERE IS FOTGIVENESS WITH THEE THAT THOU MAYEST BE FEARED."—*The Christian.*

ADDRESSING CHILDREN.

No man ought ever to address children unless he knows what he is going to say how he is going to say it, and why he is going to say it.

1. Always use the simplest, plainest words---monosyllables, if possible.

2. Never speak without, like the archer, having a distinct object in view.

3. Allow no issue to divert you from the object. In your attempt to capture three rabbits, by running first after one, and then after the second, and then after the third, you lose all.

4. Never tell a story because of its having a laugh in it.

5. Do not talk a long while, and then ask a vote for five minutes more. Children are too polite to refuse you, though your talk may greatly bore them.

6. Use enough of legitimate illustration or anecdote to hold the attention of children, but be very careful it is appropriate and has sense in it.

7. Watch the tones of your voice. Boys can see as quickly as an elocutionist when you have gone from the natural to the false, the falsest to the declamatory; that is to say, they know when you are "speaking your piece," and they will at once say to themselves, "I can speak better than that myself." Then it is time for you to sit down.

8. Never ask children for their attention, nor allow any body else to ask it for you; for, if you do, ten to one the children are not at fault, but yourself. Say something to rivet attention, or stop.---*Best Words.*

A religion that never suffices to govern a man, will never suffise to save him. That which does not sufficiently distinguish one from a wicked world will never distinguish him from a perishing world.

OUT ON THE OCEAN.

H. A. KING.

On the 10th of June we embarked on the steamer "Virginia," of the "National Line," and commenced traveling by a "watery way," toward the shores that stretch out under eastern skies. The weather was fine, and everything inspired us with the hope of enjoying a safe and prosperous voyage. To this end we feel confident that we could not fall into better hands than the operators of the "National Line of Steamers." The 'Virginia' is over twenty rods long, and is commanded by Captain Sumner, who, with the inferior officers, seem disposed to do everything in their power for the comfort of the passengers. In the matter of eating there is some danger of being "killed by kindness;" for the rich provisions are served up *four times a day*, which is altogether too much for one who has been brought up at a plain farmer's table.

LAST SIGHT.

"A nice day for getting clear of the land," said a Scotch passenger who evidently knows more of the sailor's dread of land in bad weather than we do. Gliding onward over "deeps profound," a shade of sorrow came over us as the last object connected with our own dear America faded from our vision. The light-house on Fire Island, near the eastern extremity of Long Island, was the last object on which our eyes were lingering, as we gave way to some serious reflections on the perils of the deep and the probabilities of ever again pressing the soil of our native land. Our confidence is in that God who "holdeth the winds in his fist, and saith to the raging sea, Thus far and no farther shalt thou go, and here let thy proud waves be staid."

A BOY'S GAME.

The next morning after we left Sandy Hook, seven boys, from 14 to 16 years old, made their appearance. An officer informed us that the same boys hid away in the same vessel, behind some sacks of coal, when she last left Liverpool. They now propose to return home, because they say they cannot find work in New York. This is certainly *one* way to take a trip to the new world and back again, "without money and without price." The officers treated them kindly, but set them to work to pay their passage.

FIRST SABBATH.

On Sunday morning the Captain inquired if we were an Episcopal Minister. On being answered in the negative, he said: "The doctor and I will read the service, which will take about fifteen minutes, when you can speak to the multitude." We thanked him for the Christian spirit manifested, and discharged our duty as best we could, leaving the result with God.

SEA-SICKNESS.

We had not been long at sea when a number of the passengers began to "cast out Jonah!" They described their sufferings as terrible. Our mode of living has been such that we never have the headache, and are seldom troubled with any other ache. Hence we had hoped to escape this unpleasant disease that preys upon the ocean. But we were not to be allowed thus to revel in the luxuries of ocean-life, without taking a respectable dose of its "bitter pills." Bad milk and oat-meal porridge had produced a sour stomach, and when the vessel began to rock under the high winds at an angle of 30 to 40 degrees, we had a personal demonstration of the fact that sea-sickness is not altogether a creature of fancy! Two dreadful days passed, and all was right again.

"IT IS ONLY BEER."

We have had repeated invitations since we left New York to take a social glass with some select company. Our refusal often brings out the assurance that "it is only beer." We noticed a fast young man paying special attention to an intelligent lady. An old gentleman made some inquiry into the matter, and informed us that she was a widow, but said he had not learned whether she was such "by the grace of God or by the laws of Indiana!" The young man drank rather too freely one night and sought to gain the assent of the fair lady to become his wife. She refused. He then fell upon his knees and begged with such earnestness that his fellow-passengers witnessed the love-fit and made it the subject of conversation the next day, much to the chagrin of our romantic young Briton. "*It is only beer!*" The next night we were awakened by a young Scotchman who had been refused "another bottle of beer." Believing that somebody had been falsely reporting him, he sought the villain "to smash his head!" We were then out in the "gulf-stream" where the water and weather were excessively warm, and the passengers' rooms stood open. The raving Scotchman entered room after room in quest of his imaginary enemy. Our room was entered, at length, but the officers soon came to the rescue, and the only damage we received was the smashing of the fine, new, fur hat, which our brother finally persuaded us to wear to Europe! As our fellow-passengers looked at the mangled hat next morning, we could not help remarking, "*It is only beer!*" The young man felt thoroughly ashamed of his riot and offered us a sovereign for our ruined hat, but we refused to accept anything short of a pledge of total abstinence.

OCEAN SIGHTS.

These are so rare, compared with the greatly diversified objects to be seen on the land, that the few which do appear are possessed of double interest. The monotony of ocean-life was occasionally relieved by such sights as the following: A *Whale*, at some distance, spouting the water; a *Shark*, which we all rushed to see, with only small success; *Porpoise*, which are a singular sort of fish, three or four feet long, going in large droves, and darting through the wave-crest with nearly the speed of our vessel; a *Flying Fish*, which dropped upon the lower deck, measuring a foot long and fifteen inches across his wings, and capable of flying two hundred yards; the *Stormy Petrel*, a bird but little larger than the swallow, with web-shaped feet, commonly called "Mother Carey's Chickens," and often seen following a vessel a thousand miles from land; and not the least important of all, a *floating ship*, with every sail unfurled to the breezes of heaven. Contrary to what one would naturally expect, vessels are but rarely seen when you get out in mid ocean.

THE FIERY WATERS.

We have also satisfied our curiosity by gazing at the "flashes of light" on the foaming waters behind the ship at night. At first the small sparks reminded us of "lightning bugs;" but we finally stretched our imagination enough to make the white foam seem a little like a "sheet of flame," as travelers have described it! The sparks emitted are genuine phosphorous light, caused by the decay of fish and animalcules.

WIDE WATERY WASTE!

We have taught Geography, and often given the length and breadth of the great bodies of water on the earth; but never till now did we gain any adequate idea of the extent of old ocean. A ride on the cars, through a thousand miles of variegated country, fails to give a truthful conception of the watery expanse. Moving in an ever-advancing circle, with a radius of a dozen or twenty miles, and completely bounded by the horizon, it is all *water*! WATER!! WATER!!!

LAND, HO!

The distant hills of Ireland loom up to view. The first point of land to be seen is Fastnet, on the southwestern coast of the Emerald Isle. It consists of three hills—the largest called the "Bull," the next in size, the "Cow," and the smallest, the "Calf."

On the 23d of June we passed along the southern coast of Ireland. The land is cultivated close up to the shore, and the small fields of various colors look truly beautiful. Barley is nearly ready for the sickle, but wheat will not be ripe till August. Corn is not raised to any extent in the British Isles, as the climate is too cold. Seed is sown *earlier*, because the growth of vegetation is *slower*, than in the United States. More anon.

KNOCKING OUT INFIDELITY.

A late English paper has an account of an incident which occurred at a lecture given by an infidel. After concluding, the lecturer called upon any of his audience to reply to his arguments. A collier rose, and spoke somewhat as follows: "Maister Bradlaugh, me and my mate Jim were both Methodys till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending class-meetings and prayer-meetings; but one day in the pit a large cob of coal came down upon Jim's head. Jim thought he was killed; and ah, mon! but he did holler!" Then turning to Bro. Bradlaugh, with a very knowing look he said, "Young man, there's nought like cobs of coal for knocking infidelity out of a man."

"THY DEAD MEN SHALL LIVE."

All things are possible with God, except to lie; but there is no lie here, no deception. He tells us literally that it will be so. If a chemist living in the present day can take any substance, submit it to his tests, resolve that substance into its pristine elements; and if he be in pursuit of any particular element, be it arsenic, or prussic acid, or other deadly poison, he can hunt it out of all its retreats and combinations, even after it has entered into the animal tissues, and can bring the element out in all its integrity just as it was before, shall we think it impossible that the great Maker, the Architect, the Chemist, if I may use the expression reverently, of the whole universe, will be able to trace out the constituent elements of my body, and bring those elements, dust to dust, atom to atom, bone to bone, till the whole earth is covered with an army of resurrected, living, and responsible men?

He will speak to the distant streams of the earth, and each stream will send forth its dead. His voice will be heard in the silent caverns of the pyramids of Egypt, and the Pharaohs that are sleeping there will come forth. His words will sound in the remotest deserts of Africa and Asia, and they that have the sands for their winding sheet, and solitude as their only companion, shall come forth. He will call to those that are beneath the green sod, and that sod will lift itself aside and let God's prisoners of hope come forth.

The very dust on which we now tread will become instinct with vitality; and the awful fact will then be seen, as we now admit, that on the very ground on which we now tread—every inch of this great metropolis—the numbers that are below it far outnumber those that are above it; and the mighty population that shall come from these spots on which we now are, will prove at that day alike the truth of the resurrection from the dead, and the faithfulness and power of Him whose voice they shall hear, and come forth.—*Dr. Cumming.*

A BOLT FROM THE VATICAN.

The following fearful curse, lately denounced against Victor Emanuel, has often been thundered from the Vatican at Rome against those who had the temerity to question the authority of papal decrees! Read this remarkable religious document, and mark well the revengeful spirit that breathes in every line. Does it sound like the sentiments of Jesus?

By authority of the Omnipotent God, Son and Holy Spirit; and of the sacred canons, and of the Immaculate Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominations, powers, cherubims and seraphims; and of the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents, who, in the presence of the Holy Lamb, are worthy of singing new hymns; and of the holy martyrs, holy confessors, holy virgins, and of all the saints, together with all the blest and elect of the Lord—we excommunicate and anathematize and seperate him from the Holy Church of Omnipotent God; that he may be tormented by an eternal martyrdom together with Dathan and Abiram and all those who say to the Lord God, "Depart from us—we do not wish to walk in thy ways." And as fire is quenched by water, so let his light henceforth be extinguished!

May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost who visited him in baptism, curse him! May the Holy Cross on which Christ (for our salvation and triumph over his enemies) ascended, curse him! May the Holy Virgin Mary, Mother of God, curse him! May St. Michael, defender of holy souls, curse him! May the angels and archangels, principalities and powers, and all the celestial cohorts, curse him! May St. John the Precursor, St. John the Baptist, St. Peter, St. Paul, St. Andrew, and all the other apostles of Christ together curse him! May the rest of his disciples and the poor evangelists (that with their words converted the whole world), and may the holy and wonderful army of martyrs and confessors (they by sacrifice defended the Allpowerful God) curse him! May the choirs of holy virgins (who for the love of Christ despised the things of the world) condemn him! May the heavens, the earth, and all the holy things embraced therein condemn him!

May he be condemned in the house and in the field, in the open streets and in the by-ways, in the wood, in the water, and in the church!

May he be cursed in his birth and in his death; in his food and in his drink; in his fasting and his intemperance; in his quiet moments and in his sleep; in his walking, in his passage on foot, or seated in repose, or in his labor; in the excrements; in the circulation of his blood! Be he cursed in all the faculties of his body! Be he cursed internally and externally! May he be cursed in his hairs! May he be cursed in his brain! Be he cursed in the covering of his head and in his temples! May he be cursed in his forehead and in his ears! in his eye-brows and in his eyes! in his cheeks and in his nostrils! in his anterior and posterior teeth! Be he cursed in his lips and in his throat! Be he cursed in his shoulders and in his pulses! in his arms, hands, and fingers! May he be condemned in his mouth! In the breast, heart, and all the bowels of his body, let him be condemned! In his veins and his arteries, in his thighs, genitals, ankles, knees, legs, feet, and in his nails! May he be cursed in all the ligatures and joints of his members, from the head to the feet! May he have no health! May the Son of the living God in all the glory of his Majesty curse him, and may Heaven, with all its powers, unite and rise against him to curse and condemn him! So be it.

"WHERE IS THE LIQUOR?"

On a certain occasion, one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out: "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but a better liquor. Where's the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his long, bony finger at the matchless double spring gushing up in two strong columns with a sound like a shout of joy, from the bosom of the earth. "There!" he repeated, with a look as terrible as lightning, while his enemy actually trembled at his feet; "there is the liquor which God the Eternal brews for all his children.

"Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in heaven prepare the precious essence of life,—pure cold water. But in the glade and grassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing; and high up on the mountain tops, where the naked granite glitters like gold in the sun, where storm clouds brood and the thunder storms crash; and out on the wild wide sea, where the hurricane howls music and the big waves roar the chorus, sweeping the march of God,—there he brews it, beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dew-drop, singing in the summer rain, shining in the ice gem, till they seem turned into living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright curtains softly around the wintry world, and weaving the many-colored iris, that seraph's zone of the air, whose warp is the rain-drops of the earth, and whose woof is the sunbeams of heaven, all checkered over with the celestial flowers of the prismatic hand of refraction,—that blessed life-water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths. Speak out, my friends; would you exchange it for the demon's strong drink, alcohol?"

A shout like the roar of the tempest, answered, "No!"—*John B. Gough.*

KINDNESS TO AN ENEMY.

A slave who had by the force of his sterling worth risen high in the confidence of his master, saw, one day, trembling in the slave market, a negro whose gray head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there, he who had pleaded for him took him to his own humble cabin, placed him on his own bed, fed him at his own board, gave him water from his own cup; when he shivered, carried him into the sunshine; when he drooped in the hut, bore him softly to the shade. "What is the meaning of all this?" asked a witness. "Is he your father?" "No." "Is he your brother?" "No." "Is he, then, your friend?"—"No! he is my enemy. Years ago he stole me from my native village, and sold me for a slave; and the good Lord has said, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shall heap coals of fire on his head."

ADVICE TO YOUNG MINISTERS.

Remember:

1. That human happiness, like Hebrew verbs, has no present tense.

2. That human friendship, like glass, is easily broken; but not easily mended.

3. When you know not what to do, never do you know not what.

4. Never covet high places, where 'tis difficult to stand and dangerous to fall. We never find the Savior on the pinnacle of the temple but once. What company had he there?

5. Be no respecter of great personages as such. Remember the figure 9, though the highest number, owes its consequence, not to its head, but to its curved appendage. Without that, it would be 0.

6 Desire no rapid growth. When the clock has struck 12, it does not strike 13 next. The full moon grows no larger.

7. Be not over hasty to combat public opinion without a pressing reason. He that spits against the wind, spits in his own face.

8. Never scare off a fly with a club, when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

9. Avoid debt. He that pays down, will not be called upon to pay up.

10. Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

11. Let not your sermons be like a serpent, smallest at the last end, but rather like the scorpion, whose sting is in its tail.

12. Have special care of those members who were born in a storm, as they are prone to want a storm to live in.

13. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

14. I began with a verb; I will conclude with a case. May you never be found in the accusative; and never come out in the vocative.—*An Old Minister.*

THE PEPPERCORN RENT.

I have read that in some parts of Great Britain tracts of land have been leased at a mere nominal rent, persons sometimes bringing only a single peppercorn, or pepperpod, as their annual due. But why pay the peppercorn? it does no good. True; but it shows who owns the land, and if it was forgotten or neglected for a few years, the estate would be alienated, and the occupant would claim it by right of peaceable possession. The peppercorn tells who is master and who is tenant; who owns and who hires; who commands and who obeys.

The devil holds many a soul by a peppercorn rent. Many a man pays his tribute to Satan, not yearly, but daily; not once a month, but several times an hour. And what does he pay? He pays oaths, curses, blasphemies, and foolish and filthy words. Why will men curse, and swear, and blaspheme? It does no good; it mends nothing, cures nothing, helps nothing. The oath is cheap, and mean, and useless, and worthless. Why do men thus deal out vileness and abomination all around? Ah! these oaths are just the devil's peppercorns. Foolish, vulgar, senseless, brutal, and contemptible; yet they show who is master. They show whom men serve. They show what is inside. They show that a man who utters them is an enemy of God and a slave to the devil. They show all this even here. What will they show hereafter? "For every idle word that men shall speak they shall give account thereof in the day of judgment." Little things will seem great then.—*The Good Way.*

CHRONIC CLOSE-FISTEDNESS.

We do not approve of ministers incessantly flagellating their people, whose liberality does not come up to the right standard; but we think that bloodletting would be a good thing occasionally. A writer in the *Interior* tells of a wealthy land-owner in Iowa, who was earnestly entreated by a home missionary to contribute toward building a church in his neighborhood, which was at that time destitute. Hearing the missionary quote the promises of a blessing which is assured to the giver, he put his hand in his pocket and pulled out a half dollar.

"There," said he, "I don't feel any better for giving." "Oh!" said the missionary, "I can explain that. Yours is a chronic difficulty; no remedy will reach you but a thorough bleeding!"

A man should not praise his works, but his works should praise him.

Experimental.

"WE HAVE FOUND HIM."

"We have found Him"—sign of mercy
To the trembling sinner made;
As "the Babe," we first beheld him,
Lowly in the manger laid.
Well may angels gaze adoring,
But "a child is born" for me;
"Unto us a Son is given;"
Fellow sinners, come and see.
(Isa. 9: 6. Luke 2: 7-15.)

"We have found Him;"—in the temple,
As becomes the Holy Child,
In the midst of Jewish doctors,
Questioning in accents mild.
Well may they in deep amazement
Ponder who this Child can be—
"Strong in spirit, filled with wisdom;"
Fellow sinners, come and see.
(Luke 2: 28-30, 40-47.)

"We have found Him;"—in the water,
Coming into Jordan's wave,
Taking thus a place among them
Whom He came to seek and save.
Well may John inquire in wonder,
"Lord why comest Thou to me?"
Let the very heavens open;
Fellow sinners, come and see.
(Matt. 3: 13-17. Luke 3: 21, 22.)

"We have found Him;"—in the desert,
Fasting, lonely, tempted, weak;
As the Son of Man we hear Him
With the subtle tempter speak.
Well may Satan, thrice defeated,
From the Second Adam flee;
Jesus answers, It is written;"
Fellow sinners, come and see.
(Matt. 4. Heb. 2: 18.)

"We have found Him;"—by the way-side,
Seated, weary, at the well,
That to her who came for water
He might God's salvation tell.
Well may she, in eager gladness,
Haste to urge her earnest plea—
"Is not this the Christ, my Savior?"
Fellow sinners, come and see.
(John 4: 4-42.)

"We have found Him;"—in the garden—
Trod we here with unshod feet;
For the very ground is holy—
"Tis a blood-obtained mercy-seat.
Earth no longer hath its Eden,
But in sad Gethsemane
Man may find the gate to heaven;—
Fellow sinners, come and see.
(John 18: 1. Luke 22: 44.)

"We have found Him"—God incarnate!
From the manger to the cross,
Through a world of sin and sadness;—
Bearing shame, reproach, and loss;—
Ever loving, serving, healing,
Till they nailed Him to the tree,—
Precious Lamb of God's providing—
Fellow sinners, come and see;—
(1 Tim. 3: 16. John 1: 29.)

"We have found Him;"—He is risen!
Mary clasps His pierced feet;
And disciples, as they journey,
Find His words exceeding sweet.
Forty days the faithful Shepherd
With His scattered flock will be,
Comforting, restoring, teaching;—
Fellow sinners, come and see.
(John 20. Luke 24.)

"We have found Him;"—in the glory
Of the Majesty on high;
Leaving steadfastly to heaven,
Faith may still behold Him nigh.
Where the blood of sprinkling speaketh
On the mercy-seat for me,
There it is I find my Savior;—
Fellow sinners, come and see.
(Acts 7: 55, 56. Heb. 7: 9. John 14: 6.)

Sunday at Home.

THE BEST PEOPLE.

A. N. SEYMOUR.

Of all classes of people in the world, Christians looking for Christ's personal return from heaven to consummate their hope should be the very best. God's demands, their own ultimate salvation, and the interests of a sin-ruined world, positively require this.

1. They should be the most *devoted*.

All their God-given powers, whether of body or mind, ought to be absorbed in their high and holy calling; "for they are the pillar and ground of the truth;" and truth supported by the "royal law"—love to God and man—is the only element that sanctifies and redeems a world morally contaminated.

2. They should be the most *godly*.

Their daily deportment ought to be God-like. As God cannot look upon sin with the least degree of allowance, neither should any member of his body suffer sin to reign over or dwell within them. "The pure in heart shall see God." As God is truly lovely in all his divine attributes, when properly understood, so should all his adopted members exemplify by their words and deeds this admirable catholic principle.

3. They should be the most *patient*.

"Be patient toward all men," is a most important obligation from Him who first of all has set the example; "whose long-suffering," notwithstanding the multiplied provocations of a rebellious world, has been distinctly visible through all ages and dispensations. The present perilous and deplorable condition of the churches, nations, and society generally, and the unnumbered evils, errors, and delusions arising from this condition, which try men's souls, call loudly upon all God's royal family for a faithful exhibition of this divine grace. "The trial of your faith worketh patience." "Let patience have her perfect work," although it may be tried with fire. God designs by these to mould and adorn a people for his own special glory and pleasure.

4. They should be the most *earnest*.

Earnestness should always be a distinguishing characteristic of every child of grace. God has most wisely displayed his earnestness in the salvation of a lost race, by an exhibition of his own infinite wisdom, and the employment of the best and most powerful agencies possible. The "Prince of peace," the "Holy Spirit," "holy angels," "holy men of old," inspired prophets and apostles, are his agents and co-laborers, and their work and influence so earnestly put forth have accomplished wonders among men. The world is rapidly degenerating in these last flickering moments of time; consequently every child of hope should be an *earnest* Christian. "Be diligent in business, fervent in spirit, serving the Lord," is God's revealed arrangement.

5. They should be the most *watchful*.

The church of God's choice has fallen upon strange times, and the enemy of all good is more than earnest and watchful in his deeds of darkness, to overwhelm the world in ruin. Knowing his time is short, he, together with his vast corps of distinguished agents, is whirling every thing into disorder as regards the unity of the church of Christ, truth, righteousness, virtue, and the Christian's hope, which yields such unspeakable consolation. Emphatically now is the time for zealous watchfulness on the part of every lover of God, of humanity, and of Christ's appearing. "What I say unto you, I say unto all, Watch." "If thou shalt not watch, I will come on thee as a thief." We need to watch all the words of our mouths, all the desires of our hearts, and all the deeds of our bodies. We especially need to watch constantly against the multiform influences that beset every step of the Christian's onward progress to the kingdom of God; influences hurled at the Lord's children by the devotees of pride, worldly pleasures, honors, friendship, &c. The hour of temptation seems to have come upon all the world, to try them that dwell upon the face of the whole earth. Who will stand the trying ordeal, and come through refined as gold is refined? God help us!

6. They should be the most *prayerful*.

God has imposed the obligation of prayer upon all his children; consequently it is duty to pray in faith and in the Holy Spirit. Prayer, when the children of God are fully resigned to his will, becomes a real satisfaction and pleasure. Those who pray the most, sincerely and truthfully, enjoy the most of God's presence and loving favor, and are the best prepared for the stern realities and duties of life. Those who pray the least, enjoy the least of the genuine power of Christianity, and are more subject to the manifold deceptions that are constantly preying upon the soul's eternal welfare. "Pray always,"—"pray without ceasing," is God's plan.

7. They should be the most *intelligent*.

The wisdom of this world is one thing, while the wisdom of God is quite another. "The wisdom of this world," Paul declares, "is foolishness," when compared with God's wisdom. The wisdom of this world has ever opposed the onward progress of the gospel of Christ; but God designs to overthrow it; he has raised a standard against it; and that standard is Christ, and the wisdom of God as revealed in him. Christ has not only become our Savior, but our "wisdom" and "power," and, as the humble child of God has Christ formed within, the hope of glory, he has a wisdom and power by which he can confound the wisdom of the wise as regards this world. So we exhort all, as did Paul, to "put on the whole armor of God, whereby we may be able to quench all the fiery darts of the wicked." The Holy Scriptures are a fountain of intelligence from the throne of the Eternal, and, when thoroughly studied, thoroughly furnish us with weapons that put to flight all the armies of the aliens, and qualify us for every good word and work.

Why should we be the best people in the world?

1. Because we are embraced in the "royal priesthood," the "holy nation," the "peculiar people," which "have been called out of darkness into his marvelous light."

2. Because we fondly cherish down deep in our hearts the all-absorbing and sanctifying hope of immortality and eternal life through Christ alone.

3. Because we look for the utter destruction of all the enemies of God, and a cleansed universe, where there will be no more curse.

4. Because we with ardent desires expect very soon to realize the completion of our faith, and the perfection of all our joys.

5. Because God has entrusted to our hand the last, most solemn, important, and glorious message known to man. God help us to be good, better, yea, the best.

SANCTIFIED.

B. W. DAVIS.

"Now ye are clean through the word which I have spoken unto you."

In the beginning God made man pure, and a little inferior to the angels; but sometime between the creation and the advent of Christ upon earth, he had become polluted; and it was "for this purpose the Son of God was manifested," to take away our sins.

If we go back to the creation of man, and follow down his history a little way, we find how he became unclean, which was by transgressing the command of God; "for sin *is* the transgression of the law." By reason of Adam's sin, and our actual transgressions, all have become polluted; "for by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" and therefore, in order to enjoy God's favor, and presence, they must be made pure again, as none but the pure can see God.

As Adam could not make good the broken law of God, and thus be restored to his favor; neither can we make amends for our sins and guilt, and must have forever remained under condemnation, if God had not seen our helplessness, and sent his only begotten Son into the world to redeem us from the consequences of sin. "He saw us ruined by the fall, yet loved us notwithstanding all."

Let us briefly consider a few points suggested by the words of Jesus.

1. *The necessity of being made clean.*—This is apparent from the fact that all have partaken of the pollution of sin, and without being cleansed they cannot dwell on the *new earth*, for "there shall in no wise enter into it anything that defileth."

2. *Who are made clean?*—Christ here represents himself and his people, under the figure of the Vine and its branches, and it is to those who *abide* in him, as the branch in the vine, that he says, "Ye are clean;" for it is only while they *abide* in him that they bear *fruit*, and "by their *fruits* ye shall know them."

3. *The time of our sanctification.*—Ye are *now* clean—not will be at death, or when Jesus comes; for it will be noticed that he uses the present tense. The Syriac is rendered—"Ye thenceforth are clean."

If we should say of any thing which we had washed, "It is clean," we should be understood to mean it was *wholly* clean and not a part of it. When Jesus says we are clean, we should believe it and not say we are only partly cleansed and hold on to a part of our sins, for if we do we show we never have been cleansed. Christ perfectly understood the case, when he undertook to redeem man from the pollution of sin, and came into the world fully prepared to accomplish the work he had in view; for "he so loved the church, that he gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having *spot* or *wrinkle* or any such thing."

4. *The means or process by which we are sanctified.* "Now ye are clean *through the word which I have spoken unto you.*" Christ thus prays to the Father: "Sanctify them *through* thy truth—thy word is truth." And again, he says: "I sanctify myself, that they also might be sanctified (truly *sanctified*, margin) through the truth." In harmony with this the apostle Peter says: "Seeing ye have *purified* your souls in *obeying* the truth through the Spirit,.....love one another with a pure heart fervently." So we see it is through the *reception and obedience* of the truth which Christ taught, that we are sanctified. Let us then open our hearts to receive the blessed, burning, sanctifying truth of God, and evermore walk in the light as the Lord lets it shine on our pathway.

The Christian should carry religion into the world, but keep the world out of religion.

"THE REAL RELIGION."

A. A. PHELPS.

Fletcher T—— was the son of a Methodist preacher, who had settled in the beautiful village of Lima, N. Y.—the seat of Genesee College—for the purpose of educating his children. Fletcher was my College class-mate. For several years we had explored together the fertile fields of knowledge. The senior year of our toilsome course was at length entered, and the 21st of June, 1860, loomed up to our hopeful eyes as the termination of student-life and the inauguration of other scenes. But Fletcher's hopes were never to be realized. The terrible typhus fever had kindled its fatal fire, and before the graduating day arrived my friend was cold and pulseless in the sleep of death. During his sickness a little brother of some ten summers became very anxious about the condition and prospect of the dying young man. Approaching his father with an air of deep solicitude, he inquired: "Pa, has Fletcher got religion?" His Father answered in the affirmative. But the anxious little brother, fearing there might be some lack of thoroughness in the preparation, again inquired: "Pa, has Fletcher got the *real* religion?"

That is precisely the point I would press upon your naked conscience. There is a marked difference between the fashionable, formal, frigid religion of the day, and the vital, earnest, *real religion that saves!* How contemptible are counterfeits of every description! But of all the shams that ever cursed humanity, a sham religion is the most dangerous and deplorable. Let us strike for "the *real* religion!"

THE WORLD'S ANTIDOTE.

MRS. E. S. WILLARD.

The world is sick, and Jehovah has undertaken its cure. He has felt its pulse, made out its diagnosis, and prescribed a remedy.

Sin is the disease, *death* the penalty; the prescription: *"Behold the Lamb of God, which taketh away the sin of the world!"*

As one who has taken this prescription, and been raised up to a hope of life by it, I can now recommend it to every sin-sick soul; and it shall be my business, as nurse under this great Physician, to prepare his remedy as palatable as may be, and induce as many to take it as possible.

Nurses are wanted by the thousands! Who will enlist? The world is one grand hospital—work enough for every recovered patient! Who can be idle in such a place as this?

I present the following preparation hoping it may meet the eye of some sin-sick soul longing to find health and cure in the world's great Antidote. And may the Spirit of God use his own sword "which is the word of God" to slay and to make alive. Amen.

PRESCRIPTION.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1: 15.)

Here are two great facts stated: First, Christ Jesus came to save sinners. Second, the great fact acknowledged that I am the character Jesus came to save. Without it is acknowledgment the salvation would be provided for us in vain. Just as the best viands would do us no good did we not confess ourselves needy and partake of them, or the best physician's remedies avail us nothing if we confess not our malady and take his prescriptions; so "GOD'S REMEDY FOR SIN" will be provided in vain for us if we do not see our need and confess *I am the sinner Jesus came to save!*

This was his *errand*, to save sinners; therefore he is *willing* to save them. He came not to call the righteous but *sinners* to repentance. "The whole need not a physician, but they that are *sick*." Now this is just the recommendation you need, to come to this great Physician. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9: 26.) Here is your only hope of deliverance from this your deadly malady. As the patient lies helpless and yields himself to his physician, taking his prescription without a word, so must you receive God's remedy for sin—Jesus, "the Lamb of God, which taketh away the sin of the world."

You are sick—take him as your health; you are weak — take him as your strength; you are ignorant—take him as your wisdom; you are guilty—take him as your righteousness; you are polluted—take him as your sanctification; you are hopelessly lost—take him as your redemption. He is in every jot and title just what you lack; therefore receive him as your great atoning sacrifice, and you are saved.

Precious sinner, do you see yourself this lost starving soul? Then be encouraged; you are just the person Jesus came to save! Yield yourself to him just as you are. Let his own soft hand remove from your aching head your pillow of thorns, and place beneath it a pillow of down. Let him remove from you the galling yoke of Satan, and place his own easy yoke upon your weary neck. Let him take from you the wages of sin, "which is death," and give you his own blessed legacy—"peace" here, and in the world to come "life everlasting." Is this not a blessed exchange? Will you not make it, and make it now?

Haddonfield, N. J.

INFINITE RESOURCES.

There is no limit to the supply of grace and power which a Christian may draw from God's infinite treasure-house. We have no right to excuse ourselves for lack of patience, or love, or any other grace. In God is all, more than all we need, and it is ours, purchased for us by Christ. He bought with his priceless blood, poured out unto death, an absolute right to these "infinite resources" for us. If we but have faith, while extending the hand to receive from this treasury, we may have patience which will never fail; courage which will never falter; zeal which will never slacken; and love which shall burn on in still brighter flame, consuming all selfishness in its pure glow, until that glorious day shall come when "we shall be like him, for we shall see him as he is."

"Let him take hold of my strength," says your Lord. Prove him, and see if you will not find yourself "strengthened with all patience and long-suffering, with joyfulness." Do not feel as if the thought was presumption. It is not presumption to take God at his word. The Lord told Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." If that grace was not to be his, the glorious assurance was valueless. But it was his; and feeling its full power, he cried, "When I am weak, then am I strong."

That is the secret. Come in utter weakness and hopelessness, in absolute self-distrustfulness, to him who is strong. Throw yourself upon his love, his infinite, never-failing love. He knows all; "for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." To live this life of trust and faith, receiving constantly infinite grace and strength, Jesus must be your all. You must live to him, for him, in him. He has the key of the storehouse. "My God shall supply all your need, according to his riches in glory by Christ Jesus." Believing this, claiming the promise, "looking unto Jesus," constantly, unwaveringly, you will say with Paul, "I can do all things through Christ which strengtheneth me, for in everything ye are enriched by him."

—Golden Censer.

VOICES OF MERCY.

It is marvelous and beautiful to observe how various are the voices of free grace. "I am thirsty," says one. "Come to the waters," she cries. "I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness." "But I am poor, and have nothing to buy with." "Come buy wine and milk without money and without price." "We are weary," sigh the laborers in the sun-beaten fields. "Come unto me," breathes her answer like a breeze from the waters, "and I will give you rest." "Cast thy burden on the Lord, and he will sustain thee," she whispers to the pilgrim ready to faint. "Behold the fountain," she cries to the guilty; "the fountain open for sin and uncleanness." To the lost she cries, "I am the way;" to the ignorant, "I am the truth;" to the dying, "I am the life."—*Hope.*

AN OPINION WORTH PRINTING.

Aunt Judy, a pious old colored woman, is said to have expressed herself as follows with reference to the vociferous habits of certain persons:

"Taint de rale grace, honey; taint the sure glory. You hollers too loud. When you gets the dove in your heart, and the Lamb on your bosom, you'll feel as if you was in that stable at Beth'lem, and the blessed Virgin had lent you *de sleeping baby to hold.*"

THE BIBLE BANNER.

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None of the Editors will be responsible for every sentiment set forth in the BANNER.
Each Editor will be responsible for his own productions.
All the Editors will be responsible for editorial matter without any signature.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

ELEVATE THE STANDARD.

"Lift us a standard for the people." Isa. 62: 10.

We have chosen this motto for our paper, partly on account of the harmony of thought between erecting a "Standard" and unfurling a "Banner," and partly because of its intrinsic beauty and special adaptation to the times in which we live. Unless we wholly misinterpret existing facts, the standard of Bible Christianity has been fearfully lowered, and the blood-stained banner trails in the dust. It is time for Zion's watchmen to "lift up a standard for the people," and to raise an earnest rallying-cry, before everything goes down in hopeless ruin.

1. *Lift up the standard of Bible doctrine.* Strange liberties have been taken with the word of God. A spiritualizing method of interpretation is quite generally adopted, and current theology is wrapped in a mantle of mystery. Platonic philosophy is more potent than the Scriptures in shaping the opinions of thousands. The "fables" of heathenism and the "decretals" of popery are swallowed down with a keener relish than the unvarnished truth of God. In this respect the fearful pictures of prophecy have found their counterpart, thus giving us a strong assurance that we are living in the tapering end of time. There is a prevalent disposition to literalize the parables and metaphorize the plain portions of Scripture. Pet theories are built upon inferential passages, while positive declarations are quite ignored. The immortality of the soul is "taken for granted," without a particle of scripture authority, and whole systems of theology are founded on the false assumption. This gives rise to the absurd belief that dead people really know more than living ones; or, as the poet sings it,

> "There's no such thing as death;
> That which is thus miscalled
> Is life escaping from the chains
> That have so long enthralled."

The same fundamental error underlies the dreadful doctrine of eternal torment—a doctrine which has probably made more universalists and infidels than all others combined. From the same false premises the majority of religionists conclude that "Death is the gate to endless joys," or the beginning of agonies that are destined to deepen through all the years of God. According to this perverted theology—which is anything but *orthodox*—persons enter upon their reward or punishment at death, which would reduce the scenes of the Judgment day to a solemn farce. Is it any wonder that those who have adopted such sentiments should lay so little stress upon the resurrection, or see so little propriety in preaching the personal coming of Jesus Christ? We have no hesitancy in saying that the fundamental doctrines of popular theology entirely supersede the necessity of the resurrection, the Judgment, the second advent of Christ, and the renovation of earth.

Something is radically wrong. The gospel, according to Christ and the apostles, is exceedingly unpalatable. Sadly enough has the glorious scheme of redemption been perverted by "blind guides" and "shepherds that cannot understand!" The people have been befogged and befooled quite too long. Lift up the standard of gospel truth, and let the cheated multitudes see the difference between the chaff and the wheat. Hold up the *Life-giver* to dying humanity, and publish the conditions upon which immortality is offered to the perishing race. Pour divine sunshine into the fog-banks of modern mysticism, and preach a God that men can love, a Bible that they can understand, a life that they will covet, and a death that they will deprecate.

2. *Lift up the standard of Bible experience.* Religion is a common commodity, but Christianity is a scarce article. Multitudes belong to the church, who never belonged to Christ. They wear the outside badge of discipleship, but know nothing of vital, experimental godliness. They are versed in creeds and practised in ritualism, but they are strangers to the dialect of a spiritual life. It is our deliberate opinion that the great majority of church-members, the world over, were never converted to God. Most of them have had some conviction; many of them have put forth some effort to get saved; but only a comparative few have really counted the cost and paid the gospel price of pardon and peace. As a consequence, they have settled down in a state of superficiality and self-deception. They fancy that all is right, when in fact all is wrong. They try to *live* religion, in the utter absence of saving grace. They dream of eternal life, but drift on to eternal death. How many throng the churches and keep up religious appearances, who never drank the bitter cup of *repentance*— who never heartily renounced the *world*—who never fully *consecrated themselves to God!* What do such persons know about a change of heart—"the witness of the Spirit"—the power of faith—the richness of love—the sweetness of Christian fellowship? Are they not still slaves to passion and pride—still eager for earthly vanity—still grasping after glittering gold?

Many in the churches once had a positive experience, but have yielded to the rushing tide of formalism and death. They have shrivelled up into moral skeletons, and now seem content with the same dry recitals and husky aliment that have reduced so many to spiritual starvation! How dull and dismal are the current testimonies that fall from professedly pious lips! How frigid the moral atmosphere! How sluggish the streams of life, as they flow through the nominal church! May we not then appeal to all who know anything about the "more excellent way," to elevate the standard of Christian experience? Let us sound out the proclamation of gospel freedom, and hold up to the famishing the *riches* of God's grace. Christianity proposes to do something for us *this side* of the everlasting kingdom. It truly gives us bright anticipations of the glories to be revealed, but it also gives us a present experience of saving grace, that sweetens the cup of earthly bitterness and often kindles the believing heart into raptures of holy delight. Nothing will answer as a substitute for a vital experience that makes us dead to sin and alive to God. Our perceptions may be ever so clear, and our doctrines ever so sound; they will avail us nothing without a radical revolution of our moral nature. Let us not be content to remain forever in spiritual babyhood, but rather "go on unto perfection" and prove the heights and depths of love divine!

3. *Lift up the standard of Christian practice.* If the *doctrines* of the gospel are mystified, mutilated, and murdered, and if there is a general want of vitality and power in the Christian *experience* of the day, we might reasonably expect about the same laxity of life that is painfully apparent in the nominal church. Let us glance at a few features in the conduct of modern religionists:

(1). See how *avaricious* they are! They exhibit the same greediness for gold that they did before they claimed to be "strangers and pilgrims," crucified to this world and chiefly anxious for the next one.

(2). See how *penurious* they are! They want to get all they can and keep all they get. The gospel battery has not operated upon them with sufficient power to open their hearts and loosen their purse-strings. Thousands of people are *too stingy* to enjoy religion.

(3). See how *schemy* they are! Many are so greedy for gain that they can hardly content themselves to secure it by methods of strict honesty. What multitudes of professed Christians are guilty of coloring, exaggerating, and misrepresenting, in order to compass a given object.

(4). See how *ambitious* they are! Puffed up with pride, they aspire to positions which they cannot fill and to honors which they do not deserve. They have a greater relish for generalship than for discipleship. They love to sit on the pinnacle of power and "lord it over God's heritage"

(5). See how *vain* they are! Many professors spend dimes for Jesus and dollars for empty show. How many of them are loaded down with the tinselry of fashion and the trappings of pride! They have the outside glitter but lack the inside glory. Great is the departure from the Bible standard of simplicity and plainness.

(6). See their passion for *pleasure!* Multitudes who bear the Christian name seem to have no scruples about going to billiard-rooms, ball-chambers, horse-races, circuses, and theatres. So great is the mania for frolic and fun that even the sanctuary of God is often turned into a place of feasting and merriment, and godliness is sacrificed to gayety.

(7). See their slavery to *appetite!* Self-indulgence, rather than self-denial, is the order of the day. Thousands of church-members use intoxicating liquors, and tens of thousands are slaves to that vile narcotic—Tobacco. It would seem that common decency—to say nothing of grace—ought to break up so filthy a practice.

(8). See their affinities for *worldly men.* It is becoming very common for ministers and members to enter certain mystic fraternities whose senseless mummeries, oath-bound secrets, and carnal associations ought to be thoroughly distasteful to the followers of that Jesus who was "holy, harmless, undefiled, and separate from sinners."

But enough. These finger-pointers are sufficient to indicate the degeneracy of the times, and to show the great necessity of holding up a higher standard of piety. Away with the compromises of a corrupted religion, and let the glorious Christianity of God shine out, full-orbed, upon the moral darkness of earth. Let the last generation of men have one grand exhibition of a gospel that glows with heavenly light, and a godliness that saves us from the devil and all his works! A. A. P.

BE SHORT.

We are fully satisfied that writers for the public eye wonderfully miss the mark by drawing out their thoughts into articles of a tedious length. It is only now and then one, in this age of unparalelled excitement, who has time and patience to wade through weary columns that ought to be condensed into a third of the space occupied. The best writers of the day have gained their power to move and interest, *by patient practice in boiling down their thoughts into a brief compass;* so that the reader is treated to a dish of delicious cream, without the necessity of drinking a barrel of skim-milk. Some of them are accustomed to re-write an article several times, in order to reduce the quantity and improve the quality; while mere novices at the business are apt to send the first draft of their crude productions to the Editor, with the liberty *sometimes* generously granted to make such changes as are thought necessary to render them readable. It would be far better for *you*, dear scribbling friend, and certainly better for the editor, publisher, and reader, if you would *put three times as much labor on your own articles*, before any eye but yours is ever allowed to see them. We will *warrant* them to come out of such a crucible not only *briefer* but *better*. On the subject of brevity, we have just picked up a paragraph from the pen of H. L. Hastings, which is so much in point that we gladly give it.

"Long visits, long stories, long essays, long exhortations, and long prayers, seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull, if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through;—if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two. Always when practicable avoid lengthiness—learn to be short."

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MISTAKES.

The June number of the BANNER was issued in the absence of the managing Editor. Proof-reading was entrusted to other hands, already burdened with labor. This will account for various typographical errors, which cannot escape the critical eye. We trust our future numbers will be comparatively free from such blemishes. In regard to mistakes that may have occured in the business department of the paper, we will gladly rectify them as soon as informed.

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Prophetical.

THE APOCALYPTIC SEVENS.

The seven spirits of our God are shown
By *seven lamps of fire* before the throne;
Epistles are to *seven churches* sent
Which *seven candlesticks* do represent;
While *seven stars* held in the Savior's hand
Do for the churches' pastors surely stand.
The Lamb with *seven horns* and *seven eyes*—
Whose precious life had been a sacrifice—
Through power almighty now the truth reveals;
He takes the book and breaks the *seven seals*.
The *seven trumpets* blown by God's decree
We in the hands of *seven angels* see.
The *seven thunders* give a sullen roar
Which in the distance dies. That storm is o'er,
But lo an earthquake shakes the land and main,
And in it seven thousand men are slain!
A dragon next appears with frightful mien,
Whose *seven heads* and *seven crowns* are seen;
But when the wild beast rises from the sea
No crowns upon his *seven heads* have we.
To seven angels seven vials are given,
And they inflict the *seven plagues* of heaven;
Before the visions of the prophet end
A [illegible] must the truth portend:
First seven mountains near a watery waste,
Then seven heads upon a scarlet beast,
Denote the seven kings whose wild career
Is finished ere the King of kings appear;
But when the scenes of the world are o'er
The church is seen upon the heavenly shore.
—*Advent Herald.*

THE GOSPEL OF THE KINGDOM.

JOHN COUCH.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." (Matt. 24: 14.)

This language was used by the Savior in answering a question; therefore it relates directly to the subject presented *by* the question. The central idea in the question was the time when certain events should transpire. It did not involve the nature of the events referred to, but the time of their occurrence. The answer was given in harmony with the question, and was designed to show the order of their occurrence, so as to indicate where in the series the great event inquired after would transpire. To illustrate: If a stranger in a place should inquire of a friend where a certain man's house was located, and was told to take a road on which he would pass a stone house, a brick house, and a white house, and then he would immediately come to the house inquired after, the subject would be made plain; and the person would understand that the stone, brick, and white houses were referred to on account of their relative position to the house sought for.

So in this prophetical answer of our Savior. The inquirers desired to know the *time* when his coming and the end of the world would take place. He kindly and plainly answered them by stating what events would transpire in their foretold order, giving the last one of the series. And (in addition to those events already named) this gospel of the kingdom shall be preached, and THEN shall the end come.

The expression in the text is a direct answer to the question, and locates the end of the world.

The age ending at the divinely appointed period cannot be the Jewish age, but the Christian: for the law and ritual of Moses were promulgated by divine authority during that dispensation, but the gospel through the next.

As Christ in this text declares that when the gospel has accomplished a certain work the end of the age shall come, he must refer to the age in which the gospel is preached, or the Christian age. The gospel must end with the gospel age, for that is the period of its continuance.

The disciples in their question anticipated the end of the age as coming at the second advent of Christ, when they said, "What shall be the sign of thy coming and the end of the world?" They doubtless understood that the sign which would indicate the nearness of his coming, would also indicate the nearness of the end of the world. The Savior did not correct that idea, but endorsed it by his answer, in which he manifested a purpose to make the *location* of the events so plain that none need mistake it. He gave series after series of different classes of events, and at the end of each he locates his coming, the end of the world, and the establishment of God's everlasting kingdom.

It could be illustrated by the man seeking to find the house; his informant, after locating the house by giving the position of other houses, might have added strength to his proof by saying: You will also pass a cotton-factory on the right, a saw-mill on the left, beyond which is a meeting-house, and opposite this is the house you seek. Being thus explicit would show great kindness in the informant, and also that he esteemed it quite important that the inquirer be able to identify the house at sight. So did the Savior in answering the question of the disciples, when they inquired concerning his second coming.

He first exhorts the church not to be deceived, which shows that it is a subject of great moment, and that they would be liable to be misled upon this vitally important point, viz.: the time of the ending of this age.

He then presents a series of events, as we have illustrated: first, false Christs; second, national wars, famines, pestilences, and earthquakes in divers places; third, persecution and hatred of the church by all nations; fourth, many false teachers promulgating deceptive doctrines; and last, at the closing of the series, *this gospel of the kingdom* shall be preached, and *then* shall the end come.

He then goes back and gives another class of events, terminating at the same point, presenting, first, the abomination of desolation, unequalled by any since the beginning of the world; following that would be theological changes, in which false doctrines relating to his second coming would be taught, showing that the event would be invisible and spiritual, and that it had already taken place; the proof of which could be given in secret chambers and desert places.

He then presents the fact that cotemporaneous with the theological developments, would be physical signs in the sun, moon, and stars, commencing immediately *after* the great tribulation; and then makes an application of the subject, illustrating the connection between these predicted events and the great one inquired after, by the parable of the fig tree; showing that as *certainly* as men may know when summer is near by the progressive developement in the trees, *so certainly* his people may know when his coming is near, by seeing these signs transpire as predicted.

He then declared that the days preceding his coming would be like those prior to the flood, and the destruction of the cities of the plain. As the people there did not take heed to God's prediction foretelling those events, and therefore "*knew not*" until they were ensnared, "so shall also the coming of the Son of man be."

He also predicts that at the same time there will be two classes of Christian servants ministering to the church; one class giving the household meat in due season, that is, truth designed for that time, while the other class, or evil servants, will say, "My Lord delayeth his coming," and will sympathize with the drunken, scoffing multitude, and be fatally ensnared when the unlooked-for day of judgment shall come.

He then, to put the subject beyond all doubt, illustrated the same time and classes by ten virgins in a parable; showing the different positions of the saved and unsaved, when he (the Bridegroom) should appear. After which he describes the scenes of the judgment which should follow his coming, and the end of the gospel age.

In all this instruction the Savior is evidently laboring to show his church the great events clustering around the time of his coming; so that it should not come upon them unawares, but that they might be watching like servants waiting for the return of their master from a wedding.

As the Savior plainly shows that the preaching of the gospel of the kingdom would be one of a number of predicted events, to transpire in connection with, and terminating at his coming, it follows that those events must be cotemporaneous; therefore the gospel of the kingdom cannot be preached until the signs indicating Christ's coming shall appear; at which time the two classes of servants will be found doing their work, and the virgins moving to meet the Bridegroom.

(1) What is the gospel of the kingdom? (2) What must it accomplish among the nations? (3) Has that work been done?

(1) The gospel of the kingdom. Gospel signifies God's message. A message is a communication sent from one to another. Gospel is a communication sent from God to men. When God sends a message, or makes a revelation concerning any subject or class of people, that message frequently receives a name significant of its particular application and design. Thus we read—the gospel of circumcision,—the gospel of uncircumcision—the gospel of Jesus Christ—the gospel of the kingdom of God. The particular qualifying terms used in these passages show that they refer to particular classes of revealed truth. The gospel of circumcision cannot be the same as that of uncircumcision, any more than a black and a white horse can be the same beast. The gospel of circumcision is that class of truth relating to the Jews as a circumcised people; while the gospel of uncircumcision related to the Gentiles as an uncircumcised people. The gospel of the kingdom is a message of truth in which revelations are made, and instructions are given, concerning the Kingdom.

Jesus, when he uttered the text, was making revelations and giving instructions to show the time when the ki[illegible]m of God should come. He was d[illegible]g that part of the gospel of the kingdom which related to the time of its establishment. He expressed this fact every time he made a point in the argument, as he said in speaking of the signs of his coming: "When ye shall see all these things, *know* that it is *near*;" or, as Luke records it, "know ye that the *kingdom of God is nigh at hand*."

When Jesus said *this* gospel, he evidently meant the one present in the conversation; the one to which their minds were then directed; the one on which predictions were made, and instructions given, showing the time and circumstances under which the kingdom of God should be established.

The same message was given to the Jews, and the subject photographed typically in their history. It was called the gospel of the kingdom as it was preached to them by John and Jesus and their disciples. "Jesus came into Galilee, preaching the *gospel of the kingdom* of God, and saying, The *time is fulfilled*, and the *kingdom of God is at hand*." Here we get the same characteristic feature of the message as in the text. In both cases the emphatic point is the time of the coming of the kingdom. In the first instance, the message was preached to a typical people, and was therefore necessarily confined to them, and must be typical in its results. This appears plain when we examine the commission given the disciples to preach it: "*Go not* into the way of the *Gentiles* but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is *at hand*." Matt. 10: 6, 7.

In this case, the message in which it was said, "The time is fulfilled, the kingdom of God is at hand," is preached to one nation, while in the last case it will be preached to all nations. When the servants of Christ have witnessed the signs foretold by him, and can apply his language to themselves. "So likewise *ye, when* ye see these things come to pass, *know* ye that the kingdom of God is *nigh at* hand."

It is said by some that the kingdom of God has been at hand ever since the days of the apostles, because they said at that time it was at hand. This, we think, is a mistake. Jesus did say, while they were preaching that message to that nation, "Ye shall not have gone over the cities of Israel till the Son of man be come." He afterwards explained what he meant by his coming, when he said, "There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom;" (Mat. 16: 28;) or, as Mark records it, "till they have seen the kingdom of God come with power." The fulfilment of this prediction is then recorded, which was the transfiguration. It appears, therefore, that the kingdom which they proclaimed at hand did come during their life time, as predicted, and was a typical kingdom, which came in connection with the typical second coming of Christ. From that time no one was authorized to say that the kingdom was at hand, until the last day signs should appear.

As the first proclamation and its results were the divine foreshadowings, and photographic representations of the mighty events to take place at the ending of the antitypical age, we may learn from the perfectly drawn lines of the picture, the parts and connections of the wonderful scenes before us.

(*To be continued.*)

THE DESTINY OF OUR WORLD.---No. 2.

H. O. MCCULLOCK.

We are now prepared, without partiality, without hypocrisy, and without bias from creeds, to search out the promises of God. The first promise contained in the Bible, is found in Gen. 3: 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here we find a promise, implied in the threat to the serpent, but as yet no oath connected with it. It is indefinite in its nature. It simply brings to view the fact that there will be a conquest made over sin at last, but how, or when, or where it will be accomplished, is not stated.

The second promise was made to Abraham, before his name was changed, and assumed a more definite character. "And the Lord appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord." (Gen. 12: 7.) "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever....Arise, walk through the land it the length of it and in the breadth of it: for I will give it unto thee." (Gen. 13: 14-17.)

From these Scriptures we observe: First—God made a promise to Abraham that he should inherit the land forever wherein he was a stranger. Second—He also promised that his seed should inherit it. Third—These promises were confirmed by the oath of Jehovah. "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when they were but a few men in number, yea, very few, and strangers in it." (Ps. 105: 8-12.)

Still another promise to Abraham is recorded in Gen. 15: 7. "I am the Lord that brought thee out of Ur, of the Chaldees, to give thee this land to inherit it." Here we have two positive declarations, that God will give the land to Abraham. The question is not whether God will fulfill his promise, but *has* he fulfilled it, by giving Abraham the land? If he has not, it must be fulfilled in the future.

Abraham desires an assurance from the Lord that he shall inherit the land. "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15: 18.) Then follows the oath of God, and the answer to Abraham's inquiry. First sign of the surety of the promise: "Thy seed shall be a stranger in a land which is not theirs, and shall serve them four hundred years." Second sign: God will judge the nation whom they serve. Third sign: "Afterward they shall come out with great substance." Fourth sign: In the fourth generation they shall come back to Canaan. Fifth sign: Abraham shall be gathered to his fathers, in a good old age.

These signs were evidently designed for the benefit of succeeding generations, as the first four did not find their accomplishment till after Abraham's death. The patriarch died in the land which was promised him as an everlasting possession. None certainly will contend that he has received it since. Besides, we have the positive testimony of God on this point: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts. 7: 5.) What can be plainer than this? It is an acknowledgment by Stephen, while standing before his enemies and about to suffer martyrdom, that God had made a promise to Abraham, concerning the land of Canaan, which he had not as yet fulfilled.

Paul supplies us with another testimony: "These all died in faith, not having received the promises, but having seen them afar off, and were pursuaded of them, and embraced them, and confessed they were strangers and pilgrims on the earth." (Heb. 11: 13.) They all died in the faith that in the "far off," or appointed time, God would give them the promised possession. But the question will naturally arise, Did the promise only include the land of Canaan? Let the word of God answer this question: "For the promise that he should be the heir of the *world*, was not to Abraham or to his seed, through the law, but through the righteousness of faith."(Rom. 4: 13.) Not only the land of Canaan, but the *entire world* was promised to him and his seed; not one inch was reserved for Satan or his children. Yet since God made the promise to Abraham, not one foot of it has been exempt from sin and the curse. But the time will come when the sure promise of Jehovah will be accomplished, by giving this entire world to the "saints of the Most High." Then every element of sin and rebellion shall be hushed into everlasting silence. The universe will be cleansed from sin and sinners, and then the following words of God shall receive their fulfillment. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5: 13.)

GRADUAL UNFOLDING OF TRUTH

Prophecy has been compared to "the blue wall of mountains, which fills the eye at a distance with its uniform magnificence; but as you draw nearer, the ranges of little hills, and mountain groups, and link-spurs, which join range with range, come distinctly out; and you ascend, and are involved amongst their stupendous grandeur; and behold that to be wondrously varied and infinitely magnificent, which at first seemed but one flat curtain of blue defined with one sharp line of irregular beauty." In the prophecy of Daniel we see the whole compass and variety of the Apocalypse represented by a single emblem, as if it were a single act of Divine Providence; but in the later vision of the apostolic seer it becomes a vast and complex series of events, stretching through many centuries—an extensive and diversified mountain landscape, with here and there a Pisgah-summit overlooking the rest, from which we get distinct views of the Promised Land beyond. The Old Testament prophets constantly grouped the first and second advents of our Lord, with their respective precursors and accompaniments, in the same prediction, as if the two events were one, and the Messiah were to be at the same time the sufferer and the avenger, the Savior and the Judge; whereas, part of the prophecy having been fulfilled, we now clearly perceive that the former character belongs to his first appearing, and the latter to his second appearing, with an interval of many centuries between the two. So Christ foretold the destructio[illegible] Jerusalem and the end of the w[illegible] such immediate connection, the [illegible] being the type of the other, that [illegible] judgments seem blended in the sam[illegible] prophecy; but the type has now been for eighteen hundred years a matter of history, while the antitype is still the object of Christian expectation, and the literal accomplishment of the former serves as a perpetual warning of the latter.---*Joseph Cross, D. D.*

ADVENT THOUGHTS.

How will it startle and confound the wicked and the unbelieving to see one in the form of man sitting upon the throne of judgment, armed with the power of the almighty God! to discover, too late, that He whom they have rejected and despised has power to pronounce the dreadful sentence of everlasting exclusion from the divine presence! And how will it fill the righteous with confidence and joy to see, for their Judge, Him who loved them and gave himself for them—who, in the days of his flesh, was in all points (except sin) tempted like themselves; who, in all their affliction, was afflicted, sympathizing with all their sorrows, putting their tears into his bottle, noting all their trials in his book, feeding them with his body, refreshing them with his blood, that going through the vale of misery they might use it for a well, till he should come to present them faultless before the throne, washed and purified, and clothed in the white robes, the fine linen of the saints!

And "when shall these things be?" and what the sign of the coming of the Son of Man? When men are least prepared, putting far off the evil day, scoffing most freely at those who deem it near, saying most confidently, "Peace and safety," rejoicing in material progress, utterly regardless of spiritual decay.

"Even thus amid thy pride and luxury,
O earth, shall that last coming burst on thee—
That secret coming of the Son of Man."

Have not God's judgments always taken men by surprise? Not because warning was not given, but because it was not taken. It was so in the days of Noah; it was so in the days of Lot. It will be so in the day when the Son of Man shall be revealed. Suppose this day were the very advent day—would it find *us* ready?—ready as the wise virgins? ready as the good and faithful servants? ready as the diligent steward? Would it find us with our hearts habitually fixed on the thought of his coming---our affections set on the hope of his kingdom? Or would we that he delay his coming, because we are not prepared to meet him?---*The Churchman.*

A child was asked, "What is faith?" She answered, "Doing God's will, and asking no questions." A beautiful reply.

Doctrinal.

"SEARCH THE SCRIPTURES."

INHERITANCE OF THE SAINTS.

L. C. COLLINS.

God never works without a plan. And his infinite foresight secures him against any defeat in the accomplishment of his designs. Wicked men and devils may seem to delay and frustrate his purposes; but it is only seemingly. All in the end will but the more fully display his wisdom, reveal his power, and augment the glory of his triumph.

This world is the stupendous work of his Almighty hand. He originally created it expressly for the abode of man. Not as we now see it, a vale of tears, cursed with sin and death; but a world upon which God looked, with infinite satisfaction, and pronounced it very good. As Dr. Clarke says, "Superlatively good, as good as it could be."

Nor was man then a sinner, and a rebel against the divine government, as now, but in his nature pure and perfect. "In the likeness and image of God created he him." In man's revolt against God he lost his dominion. The crown of innocency tumbled from his head, and "earth gave signs of wo that all was lost." God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken. For dust hou art and unto dust shalt thou return."

The earth now rebels against man, as he against God. Both alike are under the curse. And that system of grace which offers redemption to man from the curse of the law, just as plainly includes the redemption of the earth from the curse of sin. Christ came "that he might destroy the works of the devil." And not only may lost man, but lost Eden shall be restored.

We might argue this doctrine from God's economy in nature. Nature is frugal. Though she be profuse, and lavishes freely of her vast resources, to meet the wants of her children, yet with a parsimonious hand she "gathers up the fragments that nothing be lost." She works her materials over and over. She uses the cast off waste of one order of beings, for the sustenance of another. She seizes upon the very offal of the outhouse, she gathers up the sweepings of the streets, she watches the minutest atoms, and from these, as hoarded treasures, she weaves earth's richest carpets, beautifies it with her sweetest flowers, and supplies in endless variety her choicest fruits.

And is she suddenly to change her established habits, turn prodigal, and throw a world away? Surely not. There is material here in this globe of ours for something grander than human eye ever saw, or human heart ever conceived. Its very rubbish contains the elements of priceless jewels. And that God who forms the precious pearls from the sediment of the deep ocean's bed, and changes the black charcoal to the diamond that sparkles in the crowns of kings and queens, can transform it into all the beauty of heaven itself, and stamp it with a its ineffable glory.

And God who made the world never goes backward in ultimate defeat. He is only preparing the way for the final display of his power and glory in its renewal, and awaiting his own good time for the final triumph.

The vast magnitude of the globe, and its position also, in reference to the heavens, come into this argument. We speak of this earth sometimes as a little ball, diminutive and almost worthless. Yet the utmost stretch of human thought fails to take in its vast domain. The mind labors in vain to grasp a mass of matter twenty-five thousand miles in circumference; and the weary eye becomes dim in reaching after one millionth part of its vast surface. Were we to take the greatest number of inhabitants living in any age, and repeat the generations, every thirty-three and a third years, for six thousand years, this immense concourse upon its surface would still furnish but little more than one solitary person to an acre. And are we to suppose that a world of such magnitude is to be dropped out of God's universe as of little worth? Nay, God rates it higher. It is a part of his own heavens. As essential to the perfection of the whole, he placed it where it is with his own hand. Blot it out, and not our system only, but the universe would feel the shock.

Astronomically it occupies the most favored position in the solar system. It is midway from the sun; not too remote on the one hand, nor too near on the other. We are wont to think the earth is no part of the heavens---that we are cut off---excluded, are far beneath all things else. And such a view is very befitting us, while as rebels against God both ourselves and our abode are under the curse of sin and death. But remove the curse, and both we and it rise above; we "mount to our native abode;" we are restored to our home in the sky.

Should we not feel humiliated because such a heaven would not be the proud center of God's universe, and would covet a world somewhere else? May we not be consoled by the fact that ours is not some mean position upon the boundaries of creation? That telescope is yet unfinished that can number the mighty worlds that sweep the heavens, between us and the vast wilderness of unoccupied space. From the *infinite depths all around us* suns and systems shine, and are singing their anthems of praise to God.

An astronomical writer says, "When we speak of the *heavens and the earth* we talk poetry, not science. In point of fact, there is no difference, and in strictness of speech, no such distinction. The earth itself is but part and parcel of the heavens." We gaze in rapture upon Venus, as she burns in her brilliancy over us. We sing of her—

"Star of the evening, beautiful, beautiful star,"

and feel that we can illy afford to spare her from her place in the sky. And shall our earth, which may shine more beautiful, and brighter far, be lost forever? We believe it not. God will suffer it not. He will yet bedeck her with his own glory, reset her a jewel in the heavens, there to remain and shine forever, in her appointed place.

"Thus saith the Lord, the heaven is my throne, and the earth is my footstool; and I will make the place of my feet glorious." "As truly as I live, all the earth shall be filled with the glory of the Lord." Thus shall this revolted earth be brought back to God, and move in harmony with all the heavenly worlds. Into it shall be gathered the good who have lived and suffered in all the ages of its long, weary night of sin and death. With sweeter notes, and a louder acclaim, will be heard repeated the joy of creation's morn. Over a world renewed and redeemed, the morning stars shall sing again together, and all the sons of God shout for joy; and there will be heard the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Hallelujah, for the Lord God omnipotent reigneth."

Monticello, Minn.

TWO RESURRECTIONS.

GEO. THOMSON.

Will there be two separate resurrections? If so, when is the first, and when the second? Will there be a thousand years between them?

The above questions involve points that are more or less subjects of controversy, and differences of opinion are honestly entertained by different writers. Yet a candid investigation of the Scripture, bearing on the subject, may serve to clear up the matter. Rev. 20: 5, 6, is the only place where it is distinctly affirmed that there is a period of time intervening between the resurrection of the *two classes*. Yet there are other scriptures which more than intimate the same fact. Paul believed that there would be a resurrection of the *just and the unjust*. (Acts. 24: 15.) This corroborates what the Savior taught in John 5: 28, 29, that there should be a resurrection of the *good and the evil*. As a starting point in seeking an answer to the above queries, we observe that the above scriptures settle the point that there is to be a resurrection of the *two classes*, and on that point, at least, they harmonize with Rev. 20. Turning to Luke 14: 14, the Lord says, "Ye shall be recompensed *at the resurrection of the just*." Now if the resurrection of the two classes was to be simultaneous, this form of statement would seem to be unnecessary and superfluous; the truth would have been stated, by simply saying, "Ye shall be recompensed at the resurrection;" but, if there is to be two distinct resurrections, the latter form would not convey the truth. Paul evidently had an anxiety to attain unto a *special* resurrection, Phil. 3: 11. "If by any means I might attain unto the resurrection of the dead." In the same connection the Apostle is using the figure of ancient races, contending for a prize: the prize for which the Apostle was "reaching forth" was the "resurrection." Now if the resurrection of all were simultaneous, Paul would have attained unto *that* without any special effort on his part, and consequently he would not have manifested such a peculiar anxiety for that which he believed to be manifest destiny. But the peculiar form of the original makes it all plain, which, literally translated, reads as follows: "If possibly I may attain to the resurrection *out of the dead ones*." The Emphatic Diaglott renders it "from among the dead." The Bible Union translation, "from the dead." These forms more than intimate a special resurrection, leaving some still in their graves. In Paul's letter to the Thessalonians there seems to be a reference made to the same fact. 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." It is sometimes claimed that the priority, here mentioned, has reference to the ascension of the living saints. This may possibly be the case, and indeed the context seems to warrant this conclusion; yet the fact remains that the *"dead in Christ* shall rise first," intimating the resurrection of a special class at that time. But Paul sets this truth forth in an unmistakably clear manner in 1 Cor. 15: 22. "For as in Adam all die, even so in Christ shall *all* be made alive." Here is certainly a resurrection of the entire race asserted. Now if there is to be any distinction of classes in that resurrection, we may reasonably expect that the Apostle will state in what it consists. Mark what follows: "But every man in his own order." This word "order" is a military term, equivalent to rank, company, or division. An army corps may be composed of three divisions; every man must remain in his own divison. Division A may be detailed to duty before division B, and B before C. By this simple illustration we can understand Paul's explanation of the "order" of the resurrection. "Christ the first fruit, (Division A), afterward they that are Christ's at his coming, (Division B), then cometh the end" (Division C). When does this last band of the human corps come up? "When he shall have put down all rule and authority and power." All admit that this work is to be done by the Lord *after* he comes; and as the righteous are to be resurrected *when* he comes, there must be two separate resurrections. But again, this distinction seems to be observed by our Savior in his refutation of the Sadducees, Luke 20: 35, 36. "But they which shall be accounted worthy to obtain that world and the resurrection *from the dead* [literally, out of the dead ones] neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the [that] resurrection." Here is a resurrection that makes its subjects "children of God," and, consequently, inheritors of the kingdom, which certainly cannot include the unholy; hence it must be a *special* resurrection—"the resurrection of the just." We therefore think it safe to conclude that there will be two resurrections.

The second query: "When the first, and when the second?" We shall endeavor to answer as far as the truth is revealed on that point. There is no difficulty whatever in locating the resurrection of the righteous. Paul states that the "dead in Christ" shall rise when the Lord "descends from heaven." Again he tells us that they who are Christ's shall be raised "at his coming." It is therefore clear that the saints of God will be resurrected at the second coming of Christ. In reference to the time when the wicked shall be raised, we have to rely mainly upon the evidence of two witnesses; yet we are told that "in the mouth of two or three witnesses shall every word be established." In the Revelation made to John on the Isle of Patmos, he beholds in vision the resurrected saints, which he denominates the "first resurrection," and affirms that "the rest of the dead lived not again until the thousand years were finished." (Rev. 20: 5.) This must have reference to the wicked only, for in the next verse we read, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." The inference is plain that the *second death* will have power over all who have no part in the *first resurrection*. If this evidence is reliable, it makes two resurrections, separated by a thousand years, either literal or symbolic. It is objected by some, that as two resurrections are brought to view only in the Apocalypse, it is unsafe to receive it as literal. But let such remember that the ultimate penalty of actual transgression, everywhere else designated by the general term 'death," or other terms of similar import, has alone in the Apocalypse its specific denomination, *"second death."* And yet we all cheerfully accept that as the true definition of sin's penalty, although we find it no where else but in the Apocalypse. The next witness is Paul. After affirming that the saints of God shall be raised "at his coming," he adds: "Then cometh the end, [or the last of those who die in Adam,] when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power." (1 Cor. 15: 24.) Paul seems to harmonize with John, and would lead us to conclude that when the Savior comes the righteous will be raised, and in some way be associated with the Lord in judgment. "He that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." This will be embraced in the process of "putting down all rule, and all authority and power." After this is accomplished, the wicked dead will be raised and receive their final doom.

"Will there be a thousand years between them?" We would not answer this question dogmatically, yea, or nay. When Paul wrote concerning the order of the resurrection, "Christ the first fruit, afterward they that are Christ's at his coming," perhaps he had no idea that that "afterward" would extend nearly 2000 years. And when Isaiah penned that wonderful prophecy, Isa. 61: 1, 2, he little thought that nearly a score of centuries would intervene between the fulfilment of its first and last sentences, and yet so it is; "the day of his vengeance" is not yet come. And who will dare affirm that there will not be a thousand years between the two resurrections? I am satisfied that the thousand years of Rev. 20, represent a period of time between the two resurrections, and also that this represents "the day of judgment"—"the day of Christ"---"the day of the Lord"---"that day"---"the great day of his wrath." It may be literal, or it may be symbolic. Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day." May the Lord help us to be good and obedient, that we may have "part in the first resurrection," and secure a home in the unending kingdom of God. Amen.

THE ETERNITY OF EVIL.

Finding that great misconception prevails with regard to the views propounded in a course of sermons lately preached at Eaton Chapel, I think it well to give the following summary of them:

1. Scripture declares, that the "everlasting punishment" of the wicked will consist of "everlasting destruction," after, or by means of the infliction of "many" or "few stripes," according to their several deserts. The popular theory teaches, that it will consist of everlasting pain.

2. Scripture declares, that God will "destroy both body and soul in hell." The popular theory teaches, that he will destroy neither one, nor the other; but preserve both of them alive forever in unmitigated agony.

3. Scripture declares, that "our God is a consuming fire." The popular theory teaches, that he is only a scorching fire.

4. Scripture declares, that the "fiery indignation" will "devour the adversaries." The popular theory teaches, that it will do no such thing, but only torture them.

5. Scripture declares, that the wicked will "perish like natural brute beasts." The popular theory teaches, that there will be no analogy whatever between the two cases.

6. Scripture declares, that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it" in a far more terrible manner. The popular theory teaches, that no man can lose his life more than once, and that "the second death" is no death at all, but eternal life in sin and misery.

7. Scripture declares, that "whosoever doeth the will of God abideth forever." The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

8. Scripture declares, that if we desire "immortality" we must seek it "by patient continuance in well-doing." The popular theory teaches, that every man possesses inherent, indefensible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. Scripture declares, that "the wages of sin is death." The popular theory teaches, that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment *infinitely greater* than what he has pronounced to be their due.

10. Scripture declares, that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares, that "the Son of God was manifested that he might destroy the works of the devil." The popular theory teaches, that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

12. Scripture declares, that Christ is to "reconcile all things to God." The popular theory teaches, that all things will *never* be reconciled to God; that discord and disorder will never *cease*, but only be confined to one particular locality.

13. Scripture declares, that in Christ "all things consist." The popular theory teaches, that a whole kingdom will "consist" forever, although *not* "in him."

14. Scripture declares, "He that hath the Son hath life, but he that hath not the Son of God hath not life;" that "if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live." The advocates of the popular theory say, that the life of believers and unbelievers, of natural men and spiritual men, must be *of* equal duration—that the doctrine of eternal happiness, and the doctrine of eternal misery must stand or fall together—in other words, that if what the Scripture asserts be true, what it denies must be true also.

I take my stand, therefore, on the plain consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the "traditions of men," which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that "God is love," produced a frightful amount of infidelity, robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed, incalculably weakened the saving power of the gospel, and damaged the believer's whole spiritual constitution, by putting an unnatural strain upon it that God never intended it to bear.

The three or four passages that are thought to confirm the traditional view have been examined in a volume entitled the *Glory of Christ in the Creation and Reconciliation of All Things*, and have been found either entirely to fail in lending it even the appearance of support, or to be but as dust in the balance against the overpowering weight of testimony on the other side.—*Rev. Samuel Minton.*

IMPORTANCE OF RIGHT DOCTRINE.

It is a very common thing for one to hear *doctrine* in religion counted as of but little account. Said a minister to us not long since—"I care nothing for theories, if men only get religion." We could but wonder whether a religion without theory were worth either getting or keeping. It is an absurdity. The following quotation from a late writer bears the stamp of truthfulness and good common sense in the very ring of the words:

As all truth is a system, so any error thrown into the system disjoints and disfigures the whole; and as error, too, forms a system—or one error follows another and depends upon it—the introduction of one error leads to others, and forces the rejection of one truth after another, till the whole system is repudiated, and error, with all its deformity and hatefulness, is embraced as the truth. It is this view of the insidious and insinuating nature of error, as well as his deep conviction of the importance of truth, which causes the citizen of Zion to cling to the truth with the tenacity of the death-grasp. It is his life. He loves it---loves its doctrines as well as its promises, for its doctrines are the very essence of the truth, its marrow and fatness; and he says with Paul, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3: 7, 8.)

Practical.

THE ROYAL TEST.

It was just before his death, and within view of that solemn event and all its associations, that the Lord spoke of himself as coming in glory to sit upon his throne and judge the nations. How significant is this fact! He was to be betrayed, judged, and unrighteously condemned; but he would judge the world in righteousness notwithstanding all that should occur; nay, the bitter sorrow and the ignominy were waymarks in the path to a throne of peerless splendor and absolute supremacy. The world's representatives in the persons of Jewish and Roman officials, were about to reject and crucify the Prince of Life; but as a prince of unequalled rank he would summon all nations to his presence, and pass upon them a sentence from which there should be no appeal. The vilest of the people were to clamor for his blood, whilst thieves were his appointed associates in death; but he would come in glory, and holy angels with him, to welcome the righteous unto life everlasting, and to send the unholy to their doom. And the most tragic event in the world's history was about to take place; but the victim of that tragedy would yet be the acknowledged Ruler and Judge of universal humanity, and found an empire that should last as long as the sun.

All this, with much more, is suggested in the region of wonderful contrasts by the fact that on the eve of Gethsemane and Calvary our Lord enunciated his throne and kingdom and rule of judgment. The calm dignity of the speaker is worthy of the lofty theme; and though he knew that a long time would elapse before the actual fulfillment of his prediction, yet is there no thought of contingency, no hint of possible disappointment to his friends, or of the final triumph to his foes. It is all positive, real, certain. The chronology of prophecy is one thing, with which those may dwell who have the requisite qualifications for that difficult branch of study; but the reality of its accomplishment, in the season which God has put in his own power, is quite another, which the most unlettered believer may press to his heart with the joy of absolute certainty. Jesus shall sit upon the throne of his glory, before him shall be gathered all nations, and his decision respecting the classes of character that are to stand at his bar will be final and irrevocable,—Judas, Caiaphas, Herod, and Pilate notwithstanding.

Let us, therefore, for practical purposes attend to the test of loyalty which the King will employ on the awfully impressive occasion when He shall judge the living for the purpose of setting up his kingdom—"*Ye did it unto me.*"

This is the central principle of Christian loyalty. We are not writing a commentary on the sublime prophecy. We simply select the Sovereign's test for the purpose of self-application. Will our religion bear this test? What is the principle that animates and moves our everyday Christianity? Are we benevolent, devout, self-denying *to* Christ? No; there is no mistake in the form of this question; we mean it to stand just thus, because it brings to light the very heart of the principle. It is assumed that we are benevolent, devout, self-denying; but *why?* It is right to be generous, it is respectable to be religious, it is prudent and healthful to practise self-denial,—are these your motives? They cannot bear the royal test. The rightness, respectability, and prudence of certain lines of conduct may be granted at once, but what have they to do with personal loyalty to the living, personal Christ? There is quite a crowd of lower motives habitually influencing human conduct, many of them excellent in themselves; nay, men have often done very good things from very bad motives, as building a church or founding a charity to gratify self-righteous pride; but the absence of the purest and noblest of all motives is a clear proof that their action could not bear the royal test. But how sublime and ennobling it is when every thing is done for the Savior's glory! How truly then does a man come out of himself, his sect, and his circle, when he gives his heart, his service, his money, his life to the Lord! Prompted by gratitude, admiration, love, he lays himself and all he has at the Lord's feet; and the offering which is graciously accepted, will be splendidly rewarded when the King comes in his glory. "Ye did it unto *me.*"

This is the secret of Christian fruitfulness. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." Apart from him there is no pure sap to nourish the branch, and consequently no clusters of beautiful fruit to the glory of the Father. You may be a devout catholic; or a firm churchman, high, broad, or low; or a determined dissenter, Arminian or Calvinistic; without bearing any Christian fruit, or fruit to Christ. If your conduct be not the result of vital union with the Lord himself, union with any body of professing Christians goes for nothing as a proof of discipleship. It is obvious that the royal test identifies the head and the members of the Church; they are one and indivisible in the counsels of God; and this union is recognized through all revelation. What is done to them consequently, as Christians, is done to him, whether it be in the form of consolation or persecution. In proof of the latter position take the memorable words which arrested the persecutor near Damascus: "Saul, Saul, why persecutest thou *me?*" "Who art thou, Lord?" asked the terrified zealot. "And the Lord said, I am Jesus whom thou persecutest." It is clear, then, that work done to serve the interests of a religious society, or ecclesiastical system, does not for that reason prove itself a work of Christian fruitfulness. Nay, a thousand things have been done to serve "the Church," through a thousand years of ecclesiastical corruption, which not only Christian morality but the common sense of mankind must abhor as extremely iniquitous.

This is the strength of Christian faith. To live and labor, and patiently suffer for Christ himself; to bear whatever burden is laid upon us uncomplainingly for his sake; to endure as seeing him who is invisible; and to realize the fact that his eye is constantly upon us, as our Friend, and Brother, and Lord;—these things minister holy nourishment to faith, and make it strong for the day of conflict and sorrow. We then see Christ, not through the medium of any Church, but by the inner eye of the mind which he himself has anointed, and we become brave and bold to do or to suffer, to profess or protest as opportunity is presented or duty demands. The absent One then seems present—and he of whom cold criticism speaks as the historical Christ, is vividly realized in the life and love which are so pre-eminently his. O! in the day of his advent, may the character of our practical religion enable him to say of us, "*Ye did it unto* ME." And then the writer and the reader will be unspeakably thankful for the privilege now granted us of serving such a PRINCE.—*The Rainbow.*

INCOMPETENCE OF INFIDELITY.

It is to no purpose for the infidel to offer us experiments made under these Christian heavens, and on soil mellowed and prepared by the gospel. This sort of fraud has been much practiced. Infidels have wrought out *their* theories under the full blaze of the Bible, and said, Behold the light of reason! They have stolen a torch from the temple of Christianity and boasted of seeing by nature. Gathering clusters from Christ's vine, they have twined them round the dead trunk of infidelity, and said, See what fruit our system produces! All this may be a cunning device, but in the way of argument it is worse than nothing. If infidelity would measure itself with Christianity, let it assume an equal task. Let it take a field as deep in idolatry and corruption as ever the Christian missionary entered, and with only its own system, bring it up to intelligence and refinement—to the social order and Sabbath worship of a New England town. Let the preachers of infidelity attempt to bring a besotted, cannibal race up to such a height of culture, purity and happiness, without the Bible, without the knowledge or name even of Jesus Christ, without a precept of the gospel or a sanction from the Bible, with nothing but the evidences of creation and man's wisdom. And to make the experiment a fair one, these infidel missionaries must themselves have had no Bible, no Christian training, no ideas of God, of the soul, of immortality and the hereafter,—none more than had the old pagan philosophers. But taking infidelity as it is, educated by the Bible, what has it ever done for the world? Where are the fields it has turned from chaos to moral beauty—the people it has raised from heathen debasement to a civilized and refined state, with nature and reason only? There is no such example. The face of the earth presents none, and history records none. Not a foot of this world's territory has been redeemed from paganism by infidels; not a spot in all heathendom has bloomed under their culture; not an inch of moral verdure is due to their teachings. Their scheme is worthless. It not only does nothing, but it has not in it vitality enough to attempt anything. It stays at home, prates of reason, sneers at Christianity, and that is all.—*Congregationalist.*

BACKSLIDING.

We are personally accountable for our acts. We cannot for a moment throw off our individual responsibility. And no godly company can keep us unless we endeavor to keep ourselves. History proves that pious souls can fall into sin in any situation, and while the most hallowed influences and examples are thrown around them. This best demonstrates the great power of Satan, who, while men are unthinking, weaves a snare for all feet. That tempter himself backslid and fell, in the high and holy company of his Maker and the good angels. He "kept not" that glorious "first estate;" which implies that he might have kept it and watched against the coming in of the first rebellious thought. Judas became a traitor, and perverted his ways while daily in the restraining company of the Holy Lamb of God. Demas backslid in the presence, and while right under the eye and powerful influence of the great apostle Paul. Under the best and holiest ministry, members of the church become careless and fall away. Out of the most sacred and loving families some are lost. Thus it ever has been and will be. Every soul is thrown upon the ground of his own integrity and personal faithfulness. Each stands or falls for himself. No man or angel can keep you from straying from the fold of God. You will daily run the fearful risk of backsliding from the love of Christ, unless you unceasingly and evermore "watch and pray!" Heed, then, these tender words of the Lord whose love seeks to save you; and beware, lest while looking toward life, your feet are carelessly sliding in the direction of death: lest while dreaming of paradise, you heedlessly fall and are lost! I repeat the warning, Beware of backsliding!"—*Selected.*

PRAISE YOUR MINISTER.

Mr. Spurgeon, in an address recently delivered in the Music Hall at Edinburg, gave a very good piece of advice to those who mourn over empty pews and a declining congregation. It is worth trying:

"Sometimes, as the President of a College, I have letters sent to me, asking for ministers in something like these terms: 'Dear Sir—Our chapel is very empty. Our last minister was a very excellent man, but an unpopular preacher, (I may say by way of parenthesis, that I suppose he was of those men that would make good martyrs—so dry that they would burn well,) and our congregation is very small; can you send us a minister who will fill the chapel?' On one occasion I replied that I had not a minister large enough to fill a chapel. Of course there came an explanation that they did not expect him to fill it corporeally, but to fill it by bringing others to listen to him, and retaining them as seat-holders. Then I wrote, and to gain this opportunity my first joke was perpetrated, reminding the friends that it was quite enough for a pastor to fill the pulpit well, and that the filling of the pews depended upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember, when I first came to London, preaching to eighty or ninety in a large chapel; but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of 'the young man from the country,' that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise up your minister. There can be no difficulty in discovering some points in which your pastor excels; dwell upon these excellencies, and not upon his failures; talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good, for the full house will warm him up and make him a better preacher, and you, yourself, will enjoy him the more because you have thought and spoken kindly of him."

He who receives a good turn should never forget it; he who does one should never remember it.

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Was Christ conscious of the storm while asleep in the ship? Matt. 8: 26.

This question has been inviting an answer for several months. There may be two reasons why no answer has been attempted: (1) Because of its delicacy and difficulty. We hardly like to assume too much, when we are so liable to be mistaken. There were mysteries connected with the Son of God which human philosophy has never yet been able to fathom. (2) Because the question seems to be of so little practical importance. It is possible to indulge too freely in the spirit of religious speculation, at the expense of more vital interests. If we were to venture an opinion on the subject, we should give the above query a negative answer. Perfect sleep, so far as we can ascertain, is a state of unconsciousness. Persons who are in a dreamy, semi-conscious state, are not in a sound sleep. We see no reason why these facts do not hold good in the case of Christ. A. A. P.

Bible Arithmetic.

ADDITION. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. (2 Peter 1: 5-7.)

Add in your heart this perfect number of seven graces together, and if these things be in you, and abound, they will make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

SUBTRACTION. He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. (2 Peter 1: 9.)

MULTIPLICATION. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. (2 Peter 1: 2.)

He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. (2 Cor. 9: 10.)

DIVISION. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6: 17, 18.)

Gen. 6: 2; John 3: 8; 1 John 3: 9.

I.

Gen. 6: 2. "The descendants of Seth were called sons of God, in opposition to the descendants of Cain, who were called sons of men. The former were a people of simple habits and religious spirit; the latter were a violent and godless race.... The race of Seth had become infected with the vices of the Cainites. This seems to be the only reasonable sense of the intercourse between the 'sons of God' and the 'daughters of men.' (Gen. 6: 2.) The family of Seth who preserved their faith in God, and the family of Cain who lived only for this world, had hitherto kept distinct; but now a mingling of the two races took place, which resulted in the thorough corruption of the former, who, falling away, plunged into the deepest abyss of wickedness." *Dr. Smith's Small Scripture History*, pp. 24-5.

II.

John 3: 8. This and a similar passage, Eccl. 3: 8, are striking proofs of the Bible's divine origin. If man, unaided by divine inspiration, had given utterance to these passages, the advancement of Science would have enabled modern students to answer what was to ancient scholars mystery. Solomon, instead of saying, "You cannot explain the mystery of human life," might have said that man could not explain something about early life, which, although impossible in his day, yet in our day is rendered possible by the light of Physiology. Jesus, instead of saying to Nicodemus, "You hear the wind but cannot tell where it comes from or where it goes," might have said, and would, had he not been divine, "You cannot explain the cause of the wind." This would have been true at the time of its utterance, but a student of Physical Geography would not be willing to ascribe *all wisdom* to the author of such a remark. But Jesus tells Nicodemus that he cannot tell *where* the wind comes from nor can he tell *where* it goes to, and we are as impotent with all the aid of modern scientific knowledge to answer this question in the 19th century as Nicodemus was in the 1st. The context shows that Nicodemus was staggered by Christ's telling him that he must be *born again*. "How?" he asks. "Marvel not," says Christ, 'you hear the wind, but in this simple phenomenon of nature you find something entirely beyond your comprehension, viz. *where* it comes from and where it goes. So is every one that is born of the Spirit.' So is it in the method by which you are to be born again. In that the grandest phenomenon of human life, the putting off of sin and the donning of righteousness, is something beyond your power of conception. "Marvel not then, if in such a simple phenomenon as the wind there is a mystery which you cannot unravel, that in such a wonderful phenomenon as the change from an evil to a holy life, there is something inexplicable to human mind. Nicodemus was asking the "how" of one of God's deep secrets, which, even had Christ explained, his power of comprehension would have been impotent to have grasped. He was not unlike the Jews in John 6: 52, Christ's own disciples in John 6:60, nor dissimilar to many immaterialists of the present day, who demand a knowledge of God's method of resurrecting the dead before they believe in His ability to do as He has said He would do on the last day.

III.

1 John 3: 9. Here is drawn the dividing line between the sons of God and those who serve Satan. A true Christian cannot sin. Sin is a known, voluntary, wrong act. No person who has chosen to forsake the world and follow Christ can knowingly and voluntarily do that which Christ would not be pleased with. Many *professing* Christianity do this, but they are not born of the Spirit. This passage plainly teaches that we must be wholly consecrated to Christ else we are none of his. There is no middle ground between serving God and Mammon. Viewing the three passages in connection, they teach us that in order to be sons of God, really brothers with Christ, we must separate ourselves from all the unclean elements of this world. We must have no intercourse with Satan nor with his followers. We must obey God in every particular, and abstain from wrong doing. This makes the conditions of salvation seem hard to be complied with, and yet it only brings into stronger light that truth, so forcibly set forth in the Bible: "Strait is the gate and narrow is the way which leadeth unto life, and *few* there be that find it." "For many are called but few chosen." And Christ tells us that at his coming the tribes of earth shall mourn, clearly implying that his coming will be the occasion of sorrow rather than of joy, to the majority of the human race. Let us strive to be among the chosen few who shall enter in at the strait gate, who shall be chosen by Christ when he comes to make up his jewels, who shall rejoice when our eyes see Jesus coming in like manner as he ascended. J. D. J.

We cannot comprehend the writer's allusion to Eccl. 3: 8, in the second answer above. We have surely followed "copy," but a little more sun-light would be acceptable—ED.

"What is Man?"

In the second chapter of Genesis we have a record of the creation of man, and there we are informed that after he was created out of the "dust of the ground" the Lord God "breathed into his nostrils the breath of life, and man became a *living soul*." From this brief record it is quite evident that breathing into his nostrils the breath of life *made him* a living soul. But it is sometimes contended that the word "*n'-shamah*," from which the phrase "breath of life" is rendered, *should* be rendered "breath of *lives*," evincing that God breathed into man *two kinds of life*—natural and spiritual; and the spiritual life is that which constituted the *real man*, the *inner man*, the *immortal soul*. Such premises, however, legitimately drive us to the conclusion that the same "immortal principle" exists in beasts, as much; and hence proves more than modern theology really desires to prove. In Gen. 7: 21, 22, we read: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils was the* BREATH OF LIFE (*n'-shamah*), of all that was in the dry land *died*." Here the word, in its plural form, occurs again, and is applied, not only to man, but to beasts, and fowls, and creeping things: and hence just as virtually proves the existence of an immortal soul in them all as it does in man. Let Orthodoxy keep this fact in mind when it is trying to prove immortal-soul-ism from the text under contemplation.

The fact that the phrase "breath of lives" occurs in Gen. 2: 7, instead of proving that man possesses *two kinds* of life, simply shows that he possesses the *same breath* or *life* common to all animals. Solomon says when speaking of man and beast: "*Yea they have all one breath*;" (Eccl. 3: 19,) showing that the same "breath of life" which causes conscious existence in man, causes beasts to exist also. And this '*breath*," let it be remembered, was *all* that was added to man after he was created out of the dust of the ground. This "breath of life" sets the machinery in motion, and the thoughts, together with every propensity of his nature, are but *results*. Now remove the *cause*, the *result* of course will cease. Hence David says, 1. "Thou hidest thy face, they are troubled; thou *takest away their breath*, THEY *die*, and *return to their dust*." (Ps. 104: 29.) 2. "His *breath goeth forth*, he *returneth to his earth*: IN THAT VERY DAY HIS THOUGHTS PERISH." (Ps. 146: 4.)

This is in perfect harmony with the testimony of Solomon: "For the living *know* that they shall *die*, but the *dead* KNOW NOT ANY THING; neither have they [the *dead*] any more a reward, for *the memory* of them is forgotten. *Also* their *love*, and their *hatred*, and their *envy* is *now perished*" (Eccl. 9: 5, 6.) It is evident, therefore, that when the "breath of life" is taken from man, his thoughts, together with *every* propensity of his nature, cease at once, and *the man* becomes unconscious.

J. W. TAYLOR.

Religious Summary.

Modern Mode of Soothing Sorrow.

We give the following *beautiful* tribute to show how strongly the current method of administering comfort to mourners, *contrasts* with the one adopted by an inspired Apostle, over eighteen centuries ago. Paul soothed the breaking hearts of the bereaved by assuring them that those who were "asleep" would have a glorious resurrection. This assurance was based upon the fact that "Jesus died and rose again." If God raised up his Son by the power of his Spirit, "even so them also which sleep in Jesus will God bring with him," out of their dusty beds. Your friends are *really dead*, but when "the Lord himself shall descend from heaven," they shall be *really alive!* "Wherefore, comfort one another with these words."

IN MEMORIAM.

The following appropriate tribute to the memory of Lulu G. Eagle was prepared by one of her teachers, and read by one of her classmates at the monthly meeting of the Literary Society, attached to Miss S. R. Steer's school, of which dear little Lulu was a member:

"Since the last meeting of our Society, a dark shadow has passed over our pleasant school. One of our schoolmates has been taken from among us, to go to a better land—to her home in heaven. We will not soon forget her bright face, so expressive of intelligence and good humor. We know that she is happy, to be called so early to the loving arms of the dear Savior, who said: 'Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.' And Lulu has come to Him, to dwell with Him, and be happy forever and forever. Jesus loved her, and sent the angels, who carried her to heaven. We sympathise deeply with the parents and friends. They have lost a darling child upon earth, but have gained an angel in heaven. We will cherish the memory of our companion, and with loving hearts, filled with tender sympathy, her teachers and schoolmates offer to her sorrowing parents and little sister the consolation of this blessed assurance: LULU IS NOT DEAD.

LILLIE B. DEXTER, President.
FANNIE B. WEBSTER, secretary.

She is not dead—not dead, nor sleeping;
Ah, raise from earth those drooping eyes;
Look up! ye may not see, for weeping,
Your angel beckoning from the skies!

Her dancing feet, her sweet, young voice—
Once music in your home—are still;
An angel's born! Oh, happy choice,
To bow submissive to God's will!

Father, no more she springs to meet thee;
That winning smile, those loving eyes,
On earth again may never greet thee—
They wait thee now beyond the skies!

Mother, those clinging arms are round thee;
Their spirit-touch thou may'st not feel,
Yet thrills the chord of love that bound thee,
That spirit-touch thy grief shall heal.

Sister, thy playmate hovers near thee;
Her white wings droop above thy bed.
Dear little Lulu! bright robed angel!
She lives with God—she is not dead!

Cincinnati, Ohio.

Doomed to Disappointment.

The world is growing better, not worse. The past is dim in comparison with the brighter present. The future will eclipse both. Who can guess the glories of the golden age? O to have remained unborn until the coming time—until the latest generation of mankind! But better *this* day than Plato's. The world now has a thousand sweets for the human soul which were never tasted by the patriarchs and prophets.—*Theodore Tilton.*

We, too, rejoice in the privelege of living in the *present* eventful age, rather than in any past era. Our preference, however, is not based upon the conviction that "the world is growing better." Far from it. If the testimony of Scripture may be allowed to settle the question, the *last* days of this world's history were to be days of abounding *wickedness*, wherein "evil men and seducers" should "wax worse and worse." As it was in the days of Noah," when the overwhelming majority was arrayed against God and ripe for destruction, "so shall it be also in the days of the Son of man." These are the pictures that Inspiration has drawn of the world's moral aspect, in the flickering end of time. Nor does it require the keenest perception to see with what fearful exactness those prophetic pictures are finding their counterpart. "Who can guess the glories of the golden age?" Who, indeed? But the "golden age" opens not on these mortal shores. Earth is destined to be the arena of far sweeter bliss and brighter glories, but it is after the purging flames shall have licked up the last vestige of the curse, and all things are made "new." Whoever locates the "golden age" this side of the resurrection morning, is indulging in a dazzling day-dream, and is doomed to disappointment.

Denying the Resurrection.

Theodore Tilton, of the *Golden Age*, is very liberal in his religious views. The Spiritualists says that he "occasionally gives expression to ideas" that meet their "approval." No wonder. Hear what he says about the resurrection of the body:—

The body, once buried, shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mold; it shall receive the rain from heaven; it shall quicken and revive—atom by atom; it shall struggle up, regerminate to the surface; and finally it shall appear again to human eyes—here in a blade of grass, there in a head of clover—here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith.

Henry Ward Beecher takes essentially the same ground. The following extract from a sermon which he preached about two months ago will show the dangerous drifting of immaterialism:

"Who can tell the changes we shall meet when we shall have dropped the body with all its hindering passions? Some men's bodies are like a boat with too large an engine; others have too much boat for the engine. Some boats are too long and some too short; some have too much sail, others not enough. We have got to take this problem of life in the structure God has given us, and bear right up toward manhood. In the ages to come we shall be neither helped nor hindered by these bodies. Some believe in the resurrection of the bodies, *but not I*. I have had enough of it! Good-by, flesh and blood! I don't know what I shall have in its place, but I believe it will be magnificent."

Tendency to Atheism.

It is no unmeaning boast nor exaggeration to say that the march of mind is onward, and that Christianity, and Free Religion, too, have got to come to an end. Neither of them is a finality, but as the latter is a large step towards the overthrow of the former, it is useful in aiding the accomplishment of that full amount of Universal Mental Liberty which finds its complete realization only in the most radical Atheism. There is no other permanent stopping-place on the road to Entire Freedom; for the man who cuts loose from the Roman Catholic religion, or Protestant either, and takes his own reason and judgment for his guide, to the exclusion of all other authority, is sure eventually to become a downright Atheist, unless by some process (not yet known to mortals) he can accomplish the impossibility of stopping his thoughts. Once get him to thinking freely and fully, without the fear of the Bible and the church before his eyes, and his reason will bring him sooner or later on to the true ground.—*Boston Investigator.*

Such is the empty boast of Infidelity, as it scouts the religion of Jesus and thrusts its defiant fist in the face of the Almighty. We shall see whether God or man will prevail. The "Rock" feels exceedingly firm, and we shall venture to maintain our position for the present!

Methodist Fusion.

The Methodists of Canada are divided into no less than five separate ecclesiastical bodies, all claiming full Methodist affinities. They are now earnestly agitating the question of the reunion of all into one organization—each branch, of course, yielding some of its cherished peculiarities. Many of the most useful and influential men among them already favor the movement. The "essentials of Methodism" are claimed to be: 1. Methodist doctrines, with the spirit they evoke. 2. The itinerancy. 3. Class-meetings, with their adjuncts. Episcopacy and lay delegation are non-essentials, to be accepted or rejected as the majority shall decide.

Not so Fast!

Father Hecker is reported to have used this language in a lecture recently delivered at Detroit: "Catholicism rules the city of New York with 50,000 majority, and the question is not now, 'Will the Catholics *ever* rule America?' but, '*How soon?*'"

There is quite as much evidence to believe that the world is to be conquered by Catholicism, as there is that it is to be converted to Christ. But the unhallowed ambition of the Catholic clergy will never be realized. The arm that has been so powerful to persecute will itself be palsied. The hellish designs of the papacy will be throttled, and the mission of the harlot church will be ended, when the Master shall ascend the judgment throne!

Colenso's Theology.

If the following statement correctly represents Bishop Colenso's theological position, we fail to see the dreadful "infidelity" with which he has been repeatedly charged:

"I fully believe in the divinity of Christ—that in him God was manifested in the flesh, the Divine in the human. I believe also fully in the atonement of Christ, that 'God was in Christ reconciling (at-one-ing) the world unto himself, not imputing our trespasses unto us.' But I need hardly say that in explaining my views both on the incarnation and atonement, I should not at all agree with many (so-called) 'orthodox' preachers and writers; and I do not believe that our salvation depends on our having an orthodox creed, but on our faith working in our life by love. The Master has said, 'Blessed are the meek, the merciful, the pure in heart'; not, 'Blessed are those who keep whole and undefiled all the articles of the Athanasian Creed.'"

Startling Statistics.

It is estimated that in the United States and territories 130,000 places are licensed to sell spirituous liquors, and 390,000 persons are employed in these grog-shops. If we add to these the number employed in distilleries and wholesale liquor-shops, we shall have about 510,000, while there are but 150,000 ministers and school-teachers. While one class is laboring to advance the country in moral and spiritual life, the other plies the work of death. The clergymen cost the United States $12,000,000 annually; the criminals, $40,000 000; the lawyers, $80,000 000; intoxicating drinks, to satisfy and increase the depraved appetites, $700,000,000. The liquor traffic annually sends 100,000 to prison, reduces 200,000 children to worse than orphanage, sends 60,000 to a drunkard's grave, makes 600,000 drunkards, and brings woe, misery, crime, and premature death all over the land.

A Point Well Taken.

Bishop Hughes, not many years ago, in defending the ground, that *the decisions of the Church are the rule of faith*, against the Presbyterian Breckenridge, who insisted that the *Bible* was the only rule of faith, cast this remark in his teeth: "You are inconsistent with yourselves. We know, and you and the *world* knows that infant baptism has no authority, whatever, except in the decisions of the church of Rome. By adopting infant baptism, therefore, you in this thing practically make the *decision of the church of Rome your* rule of faith; and yet pretend that the Bible is your *only* rule of faith."

Tent Meetings.

A new and beautiful Tent, holding 500 persons, has been placed under the direction of A. A. Phelps, for a summer campaign. Bro. anxious to work where the most good can be accomplished. If any have light on the subject, please communicate with him at Rochester, N. Y.

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the [illegible] of Bible truth, in the various departments of Doctrine, Prophecy, and Practical [illegible]. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of [illegible] in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth amid the dying sense of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE RESURRECTION.

Lo! a pale and countless throng,
[illegible] ages sweep along,
Silent lies in death's embrace,
Pulseless heart, and unawakened face;
Hemmed with dust of rolling years,
Know they neither hopes nor fears,
Thunder's growl, and ocean's roar,
Ne'er disturb their slumbers more.

[illegible] earth's myriads glide
[illegible] wither by their side,
Till man's feet where'er they tread
Press the dust of [illegible] once dead;
On them [illegible] warriors tramp,
Round them earthquakes rock and stamp;
Sleeping in their damp beds still,
Heed they not time's good or ill.

But a voice shall soon be heard,
Death's dark Potters' fields be stirred,
And a golden trump shall ring,
"[illegible] and tremble, Terror's king!"
Light and life shall flash and leap
Into thy caverns deep;
Turn thy [illegible] darts shall fall,
Then the sullen tomb shall quail.

Christ shall come in car of state,
Cherubs [illegible] round Him wait,
Flaming thunders round him roll,
Earth shall quake from pole to pole;
Trampling death beneath his feet,
Calling loud in accents sweet,
Wake ye dead! Arise! Come home!
Hark, they cry, We come! We come!

Then from grass-grown graveyards old,
Coral caves and mountains bold,
Desert sands, and flowery plains,
[illegible] shall leap and live again;
Then from earth, and sea, and air,
Forms shall spring resplendent fair;
Then from flame, and stone, and sod,
Saints shall rise to meet their God.

Far beyond death's vale shall stand
All that risen, ransomed band,
Martyr, Christian, priest and seer,
All who loved Messiah here;
Gathered home, from every clime,
Every age throughout all time,
Rest on Eden's blissful shore,
Rest in glory evermore. —D. T. T.

THIS GENERATION.

JOHN COUCH.

Verily I say unto you, this generation shall not pass away, till all be fulfilled. (Luke 21: 32.)

But few passages in the New Testament have called out more earnest thought, and prayerful consideration, than the one before us. Many of the most learned and pious have come to very different conclusions as to its true import and application.

We would not assume to be more perfect than our fathers, or more wise than our brethren, but would humbly express what we understand the passage to teach.

The first question to be settled in the investigation of a text of scripture is, what was the expression evidently designed to accomplish? When this question is settled in the mind of the teacher, he should never attempt to apply it for any other purpose than that for which God gave it. This question should always be settled by carefully associating the idea expressed in the text, and the main idea and thread of the discourse in which the the text is used.

The question in this case is, what did Jesus intend to prove by this language? The text and context show clearly that he designed to limit chronologically the fulfillment of the prophecy he was giving. To show that the time required for the accomplishment of all he had foretold, would not extend beyond the bounds of the generation referred to. In this we believe all expositors agree.

The scriptural use of the word generation gives two general ideas: (1) A cotemporaneous class of people. (2) A race, tribe, or nation; as the Moabites, Jews, and Gentiles. The word in the text could not mean race or tribe, for then it could not limit events, unless that race or tribe was limited to a certain period of time. If, by generation, Christ meant the Jews, then the fulfillment would be limited to the period bounding the Jewish history; but if the Jews are to continue as long as the Gentiles, without any particular limitation, then the text could not prove what it was evidently designed to prove. But if Jesus meant, by generation, a cotemporaneous class of the human family who should be living upon the earth at a certain time, then the limitation would be plain, and all would be clear. He evidently referred to such a class.

The word *this* is the only qualifier used in the text to define the generation spoken of. Its importance, therefore, in this connection demands for it a critical examination. It signifies the one *present*, in contradistinction to others of the same class absent. In conversation persons and things are represented as present, in different senses. Men are present personally, spiritually, and mentally; while the language used to indicate that presence is the same. Mental presence is to be present in mind. This principle is clearly exhibited by the prophets who spoke of distant things as present, because their minds were carried to them. Isaiah thus saw the birth of the Savior when he said, "Unto us a child *is* born; unto us a son *is* given." Through inspiration he saw the babe of Bethlehem, which made it seem as if he was present, after his birth. A man might be speaking to another of a third, and say, *this* man, because of his personal presence, or because by the conversation he was made mentally present.

Believing this criticism to be correct, we will abide by it, and inquire what generation did Jesus refer to in the text? Was it a generation personally or mentally present? A generation then living, or one that should exist at some future time? It could not be the one then living, because *they did not* see the Son of man coming in a cloud with power and great glory. The signs had not then appeared by which the Church should "*know* the kingdom of God was nigh at hand," for they could not commence until after the great tribulation, shortened for the elect's sake.

If it was not the Jews, because they could not limit the prophecy, nor the generation then living because they did not witness its fulfillment, then it must be the one present in the conversation; the last one mentioned before Christ uttered the text.

As this is evidently the vital point in the question before us, we will prayerfully examine it, with a pure desire to obtain the truth, as it may appear from the unerring words of Jesus.

Putting together all the statements of the inspired historians relating to this subject, we learn the following facts: (1) That the disciples inquired of the Savior when these things should be, what should be the sign of his coming and of the end of the world. (2) That Jesus answered their question, giving them an outline history of the world, from his first to his second advent.

In answering the emphatic point, viz. the time of his coming, he gave a number of cotemporaneous events to precede it, and terminating with it. These were the preaching of the gospel of the kingdom—signs in the sun, moon, and stars—two classes of servants, one giving the household meat in due season," the other smiting or opposing them, while the true people of God are looking for and expecting Christ's coming, like virgins looking for a bridegroom at a wedding. All these would take place in connection with "distress of nations," the sea roaring, men's hearts failing them for fear, and for looking after those things which *are* coming on the earth: for the powers of heaven shall be shaken. And *then* shall *they* see the Son of man coming in a cloud with power and great glory." WHO should see the Son of man coming? Then shall THEY see the Son of man coming. Who are the *they* spoken of here? The people of the distressed nations whose hearts failed them for fear. The pronoun *they* was not used by the Savior referring to the Jews, for he was not speaking of them, but of nations. Not one nation, but many. He did not use it with reference to a class of people then present in the world, for he was predicting signs to take place at some future time, and referred to the people who should live at that time, and witness not only the signs but the event of the Son of man coming in a cloud.

As the people living at the time this prophecy was uttered *did not see the signs*, nor the Son of man coming, they could not have been the generation spoken of. As Jesus did not introduce any other class after presenting the one which should witness his coming, that was the *only* one present in their minds, and must have been the one to which he referred.

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Having settled this point by positive testimony, we come now to inquire: Has the promised seed, or Christ, possessed the land according to the promise? We answer, no. He came once to our world, but the vineyard was in the hands of his enemies. "And they said, This is the heir, come let us kill him." And they slew him and cast him out. For a time he has gone away; but Jehovah will show to a rebellious world, that the inheritance given his Son will yet be put into his possession, when the last enemy, even death, shall be destroyed.

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The Savior had the promise of all this world, but thank God he chose obedience, suffering, and death, with a renewed and beautified earth in the future, rather than the present world with all its kingdoms and glory. Although suffering and death might be his portion, yet an everlasting victory was sure to be gained over the enemy, and the very land which Satan promised him would be his without sin and death. Satan would be dispossessed, and the earth, according to the promise of God, would come into possession of Jesus, its rightful owner.

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It appears from such testimony that all God's children are to share the inheritance with his Son. But have the characters here described ever inherited the earth in the sense of these precious promises? There can be but one answer to this. Our Savior became poor. God hath chosen the poor; and the record concerning many of them is this: "They were stoned, were sawn asunder, were tempted and slain. They wandered about in sheep-skins and in goat-skins, being destitute, tormented, and afflicted, wandering in the mountains and in the caves of the earth." Surely, these were God's chosen ones. They were "meek," yet like their Master they were destitute of an inheritance here. But who can doubt that at last the promised reward will be given, when "the meek shall inherit the earth?" It is true that great peace have all they who keep the law of God; but at the same time they weep that the red banner of war is so often unfurled. But not so in that beautiful world to come.

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We close with the testimony of John: "I saw new heavens and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, The tabernacle of God is with men." The condition of the inhabitants is represented as follows: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new, and there shall be no more curse."

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THE BIBLE BANNER

Lift Up A Standard For The People.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the [illegible] of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Second Coming of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christ in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth amid the [illegible] errors of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE RESURRECTION.

Lo, a pale and countless throng,
[illegible] whom ages swept along,
Shall [illegible] death's embrace,
Pulseless heart, and mouldered frame;
Blent with dust of rolling years,
Know they neither hopes nor fears,
Thunder's growl, and ocean's roar,
Ne'er disturb their slumbers more.

One by one earth's myriads glide
[illegible] to wither by their side,
Tho' man's feet where'er they tread
Press the dust of loved ones dead;
O'er them mailed warriors tramp,
Round them earthquakes rock and stamp;
Sleeping in their damp beds still,
Heed they not there's good or ill.

But a voice shall soon be heard,
Death's dark Potters' fields be stirred,
And a golden trump shall ring,
"Cower and tremble, Terror's king!"
Light and life shall flash and leap
Into all thy caverns deep;
Then thy pointless darts shall fall,
Then the sullen tomb shall quail.

Christ shall come in car of state,
Cherub legions round Him wait,
Flaming thunders round him roll,
Earth shall quake from pole to pole;
Trampling death beneath his feet,
Calling loud in accents sweet,
Wake, ye dead! Arise! Come home!
Hark! they cry, We come! We come!

Then from grass-grown graveyards old,
Lone caves and mountains bold,
Desert sands and flow'ry plain,
Dust shall leap and live again;
Then from earth, and sea, and air,
Forms shall spring resplendent fair;
Then from flame, and stone, and sod,
Saints shall rise to meet their God.

Far beyond death's vale shall stand
All that risen, ransomed band,
Martyr, Christian, priest and seer,
All who loved Messiah here;
Gathered home, from every clime,
Every age throughout all time,
Meet on Eden's blissful shore,
Meet in glory evermore.

—D. T. T.

THIS GENERATION.

JOHN COUCH.

Verily I say unto you, this generation shall not pass away, till all be fulfilled. (Luke 21: 32.)

But few passages in the New Testament have called out more earnest thought, and prayerful consideration, than the one before us. Many of the most learned and pious have come to very different conclusions as to its true import and application.

We would not assume to be more perfect than our fathers, or more wise than our brethren, but would humbly express what we understand the passage to teach.

The first question to be settled in the investigation of a text of scripture is, what was the expression evidently designed to accomplish? When this question is settled in the mind of the teacher, he should never attempt to apply it for any other purpose than that for which God gave it. This question should always be settled by carefully associating the idea expressed in the text, and the main idea and thread of the discourse in which the the text is used.

The question in this case is, what did Jesus intend to prove by this language? The text and context show clearly that he designed to limit chronologically the fulfillment of the prophecy he was giving. To show that the time required for the accomplishment of all he had foretold, would not extend beyond the bounds of the generation referred to. In this we believe all expositors agree.

The scriptural use of the word generation gives two general ideas: (1) A cotemporaneous class of people. (2) A race, tribe, or nation; as the Moabites, Jews, and Gentiles. The word in the text could not mean race or tribe, for then it could not limit events, unless that race or tribe was limited to a certain period of time. If, by generation, Christ meant the Jews, then the fulfillment would be limited to the period bounding the Jewish history; but if the Jews are to continue as long as the Gentiles, without any particular limitation, then the text could not prove what it was evidently designed to prove. But if Jesus meant, by generation, a cotemporaneous class of the human family who should be living upon the earth at a certain time, then the limitation would be plain, and all would be clear. He evidently referred to such a class.

The word *this* is the only qualifier used in the text to define the generation spoken of. Its importance, therefore, in this connection demands for it a critical examination. It signifies the one *present*, in contradistinction to others of the same class absent. In conversation persons and things are represented as present, in different senses. Men are present personally, spiritually, and mentally; while the language used to indicate that presence is the same. Mental presence is to be present in mind. This principle is clearly exhibited by the prophets who spoke of distant things as present, because their minds were carried to them. Isaiah thus saw the birth of the Savior when he said, "Unto us a child *is* born; unto us a son *is* given." Through inspiration he saw the babe of Bethlehem, which made it seem as if he was present, after his birth. A man might be speaking to another of a third, and say, *this* man, because of his personal presence, or because by the conversation he was made mentally present.

Believing this criticism to be correct, we will abide by it, and inquire what generation did Jesus refer to in the text? Was it a generation personally or mentally present? A generation then living, or one that should exist at some future time? It could not be the one then living, because *they did not* see the Son of man coming in a cloud with power and great glory. The signs had not then appeared by which the Church should "*know* the kingdom of God was nigh at hand," for they could not commence until after the great tribulation, shortened for the elect's sake.

If it was not the Jews, because they could not limit the prophecy, nor the generation then living because they did not witness its fulfillment, then it must be the one present in the conversation; the last one mentioned before Christ uttered the text.

As this is evidently the vital point in the question before us, we will prayerfully examine it, with a pure desire to obtain the truth, as it may appear from the unerring words of Jesus.

Putting together all the statements of the inspired historians relating to this subject, we learn the following facts: (1) That the disciples inquired of the Savior when these things should be, what should be the sign of his coming and of the end of the world. (2) That Jesus answered their question, giving them an outline history of the world, from his first to his second advent.

In answering the emphatic point, viz. the time of his coming, he gave a number of cotemporaneous events to precede it, and terminating with it. These were the preaching of the gospel of the kingdom—signs in the sun, moon, and stars—two classes of servants, one giving the household meat in due season," the other smiting or opposing them, while the true people of God are looking for and expecting Christ's coming, like virgins looking for a bridegroom at a wedding. All these would take place in connection with "distress of nations," the sea roaring, men's hearts failing them for fear, and for looking after those things which *are* coming on the earth: for the powers of heaven shall be shaken. And *then* shall *they* see the Son of man coming in a cloud with power and great glory." WHO should see the Son of man coming? Then shall THEY see the Son of man coming. Who are the *they* spoken of here? The people of the distressed nations whose hearts failed them for fear. The pronoun *they* was not used by the Savior referring to the Jews, for he was not speaking of them, but of nations. Not one nation, but many. He did not use it with reference to a class of people then present in the world, for he was predicting signs to take place at some future time, and referred to the people who should live at that time, and witness not only the signs but the event of the Son of man coming in a cloud.

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Doctrinal.

"SEARCH THE SCRIPTURES."

GOD'S OATH TO DAVID.

WM. SHELDON.

God has seen fit to comfort the hearts of his people with allusions to the "sure mercies of David," which are unfolded to us in Jehovah's great oath, in which a certain "*seed*" of David is designated as an eternal Ruler on the throne of David. In connection with this oath, God pledged himself to David that his royal children might successively occupy his throne, till the great Heir should arise, *provided* they would be obedient; and thus the throne would never have been destitute of a Ruler to sit upon it till the promised "*seed*" should have come; but at the same time David was informed that his kingdom should be overwhelmed in ruin *if* his children should prove disobedient. "I have made a covenant with my chosen, I have sworn unto David, my servant, Thy SEED will I establish for ever, and build up thy throne to all generations. ....His *seed* also [David's seed] will I make to endure forever, and his throne as the days of heaven. If his children [David's children] forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, [David,] nor suffer my faithfulness to fail. My *covenant* will I not *break*, nor *alter* the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. *His seed shall endure forever, and his throne as the sun before me.*" (Ps. 89: 3, 4, 29-36.) "The Lord hath sworn in truth unto David; he will not turn from it. Of the fruit of thy body will I set upon thy throne. If thy children [David's children] will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore." (Ps. 132: 11, 12.) These two statements not only mention Jehovah's oath to elevate a great Heir of David to the throne at some future time, but present also a promise and a threat to the posterity of David—a promise that they might occupy the throne if obedient, and a threat of chastisement if disobedient.

After this conditional promise was made to David's posterity, we find it rehearsed by David himself, by Solomon, and by the Lord, all basing its realization upon a compliance with the conditions: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying....keep the charge of the Lord thy God....that the Lord may continue his word which he spake concerning me, saying, *If thy children take heed to their way*, to walk before me in truth with all their heart and with all their soul, *there shall not fail thee a man on the throne of Israel.*" (1 Kings 2: 1-4.)

Solomon thus refers to the matter: "Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; *so that thy children take heed to their way.*" (1 Kings 8: 28.)

The Lord said to Solomon: "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and judgments: then I will establish the throne of thy kingdom over Israel forever, *as I promised to David thy father*, saying, There shall not fail thee a man upon the throne of Israel. *But if ye shall at all turn from following me, ye or your children*, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then I will cut off Israel out of the land which I have given them." (1 Kings 9: 4-6.)

In process of time these conditions were disregarded, and the "rod" was merited, and the following decree was executed: "Remove the diadem, and take off the crown.... I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 26, 27.)

Thus when the conditional occupancy of David's throne by David's mortal descendants came to an end, and the throne and crown were to be "no more" for a time, God remembered his oath to David, and here brings to view the promised seed of David who is destined to occupy the throne forever; and instead of announcing this overthrow as being irreparable, he simply affirms, "It shall be no more until he come *whose right it is*," affirming also, "I will give it him." So there is still an heir to that exterminated throne. This heir is the person brought to view in Jehovah's oath, called the "*Seed*" of David, who was to occupy David's throne "while the days of heaven" should last; and Peter tells us that this "*seed*" of David is "Christ," even "according to the flesh," who is yet to reign on David's throne: "Knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne." (Acts 2: 30.) Nor is this to be fulfilled in the elevation of Christ to the throne of heaven, for (1) he is to occupy Heaven's throne merely for a limited time, only "till his foes be made his footstool," and not "as the days of heaven;" (2) he is to occupy the OVERTURNED THRONE: "It shall be no more till he come whose right it is, and I will give *it* him." Heaven's throne has never been thus overturned, and consequently is not the one promised to David's heir. That Christ is the rightful claimant to the now obsolete throne of David is further evident from the statement of Gabriel: "The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 32, 33.) This cannot refer to the gospel arrangement, as some contend, for that will end when the judgment dawns, while there shall be "*no end*" to this kingdom. It cannot refer to a reign in heaven, as it is to be upon the throne of David, and the only throne in heaven existed centuries before David was born; hence, that cannot be recognized as the throne of David. This reign begins after the judgment comes, for Christ "shall judge the quick and the dead at his appearing and his kingdom."

As this "seed" of David now officiates as Mediator, and will hereafter officiate as Judge, his kingship must succeed his judgeship, agreeing with this statement: "When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*" (Matt. 25: 31.) In connection with this scene, he shall "separate" the righteous from the unrighteous, and "then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus it is not only true that the Messiah's kingdom is due at his future advent, but it is also true that only righteous ones will share in its glories; and as at that epoch of time all the righteous will be immortalized, it will be a kingdom filled only with immortal subjects; thus, as an immortal King, this great heir of David, will "reign over the house of Jacob," in their immortal state, "forever, and of his kingdom there shall be no end. Then "a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and all Israel shall dwell safely: [that is, "such as be of faith, and all such will be immortalized:] and this is his *name* whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23: 5, 6.) They will be "*saved*" when Christ shall "appear the second time without sin unto *salvation*; and being then immortalized, they will forever "*dwell safely*," while the seed of David shall reign on David's throne; for the "government shall be upon his shoulder," while "the days of heaven" last.

THE VICARIOUS ATONEMENT.

Starr King, one of the most eloquent champions of the Socinians, paid the following glowing tribute to the doctrine of the vicarious atonement:

It is ennobled by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the fierce eloquence of Tertullian in the early Church, and gushed in honeyed periods from the lips of Chrysostom; it enlisted the life-long zeal of Athanasius to keep it pure; the sublimity of it fired every power, and commanded all the resources of the mighty soul of Augustine; the learning of Jerome and the energy of Ambrose were committed to its defense; it was the text for the subtle eye and analytic thought of Aquinas; it was the pillar of Luther's soul, toiling for man; it was shapen into intellectual proportions and systematic symmetry by the iron logic of Calvin; it inspired the beautiful humility of Fenelon; fostered the devotion and self-sacrifice of Oberlin; flowed like molten metal into the rigid forms of Edwards' intellect, and kindled the deep and steady rapture of Wesley's heart.

INHERITANCE OF THE SAINTS.

L. C. COLLINS.

The renewal of this earth as the final abode of the saints of God, has been the faith of the Church in every age. It is modern theology only that has drifted away from it. The Old Testament saints lived and died in the hope of it. The Christian fathers believed it. The martyrs suffered and bled in the faith of it. And the reformers, to a man, have left on record their testimony to its truth.

A. D. 150. Justin Martyr, speaking of God's promise to Abraham of the land of Canaan, which specific promise Paul styles "the world," (Rom. 4: 13,) says: "And we together with Abraham shall possess the holy land, and receive an eternal inheritance therein, being the children of Abraham through the same faith."

A. D. 178. Irenæus says: "It is fitting that the just should in the renewed earth receive the promise of the inheritance."

A. D. 200. Tertullian says: "We confess that a kingdom is promised on earth, ...but in another state, viz.: after the resurrection."

A. D. 270. Methodius, Bishop of Tyre, writes: "The creation shall be renovated, and not perish. And we shall dwell in the renewed world free from sorrow, and shall die no more."

A. D. 325. The Council of Nice says: "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God and our Savior Jesus Christ."

A. D. 350. St. Cyril says: "Our Lord Jesus Christ shall come from heaven in glory, at the end of the world, in the last day. For this world shall have an end, and this created world shall be made new."

A. D. 380. St. Jerome says: "God will make new heavens and a new earth; not other heavens, and another earth, but the former ones changed into better."

A. D. 390. Augustine writes: "By the change of things, the world will not entirely perish, or be annihilated. Its form, or external appearance will be changed; but not its substance. It will acquire new qualities, which will be suited to our immortal bodies."

A. D. 625. Gregory says of the heavens and the earth: "Others are not to be created, but these same renewed. They will pass away as to their present figure, or appearance, but as to their substance they will remain forever."

A. D. 1700. Dr. Cotton Mather writes: "Though some Nero should command me to be burned in the flames, I will not cease to preach and foretell with an earnest voice, the dissolution, renewal, and purification of the world by fire."

Martin Luther says: "All must be renewed; for it is written, God will create new heavens and a new earth wherein dwelleth righteousness. That will be no empty or idle kingdom. Heaven and earth shall be renewed; and we who believe shall be altogether one company."

A. D. 1660. In a "confession of faith" drawn up by John Bunyan and signed by over twenty thousand Baptists and presented to King Charles, it is affirmed: "He will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion in Jerusalem forever."

Prof. R. D. Hitchcock, in an article on the "Relation of Geology to Theology," says: "The fact that the purification of the present world can render it a beautiful habitation, fit for the residence of a Prince, renders *probable* the belief of *many divines*, that the redeemed will dwell on this earth after the day of judgment."

About 1775 John Wesley, speaking of the destruction of the world by fire, says: "This will be the introduction to a far nobler state of things than ever entered into the heart of man to conceive....For the whole earth shall be a more beautiful Paradise than Adam ever saw."

A. D. 1831. Dr. Adam Clarke says: "It does appear from these promises that the present earth, though destined to be burned up, will not be destroyed; but be renewed, and refined; purged from all moral and natural imperfections, and made the endless abode of blessed spirits."

Such quotations might be multiplied, and extended to any length, but I forbear. It is the Bible, and the Bible only, to which we appeal. We claim that no doctrine of revelation is more distinctly set forth in the Scriptures than this. The doctrine of justification by faith, the resurrection of the dead, and of future rewards and punishments, are not, and cannot be made plainer, than that the saints of God are to inherit this earth renewed.

Take the Old Testament Scriptures, and everywhere, all through, we find the reward and final abode of the blest is never brought to view as in some distant world, or on some other planet; but in a glorious future age, connected with this very earth; that this very world shall be renewed, the dead raised, and sin and death and the curse be no more. These promises are plain and positive, and run all through the law, and the prophets, and the psalms, and must have their fulfillment. And if we restrict their fulfillment to time; if we apply them to the literal Jew in the flesh; if we give them to a temporal Millennium; if we say they are to be fulfilled in the triumph of the Church in this world before the "coming of Christ," do we not rob the Old Testament saints of every promise given them of a life which is to come? Apply these promises to the events of time, and you take from them every promise of a future state, or of any future life whatever!

[We omit the strong array of Scripture testimony which Bro. Collins presents, for the reason that Brother H. G. McCullock goes over essentially the same ground in his serial article, to be found in another column.—ED.]

IT'S NOT ESSENTIAL.

Having on one occasion called the attention of a friend to the fact that the kingdom of Christ spoken of in Scripture is a visible exercise of kingly authority by the Lord Jesus, upon earth, over all nations—a kingdom of such a nature as to exclude the existence of any other cotemporary governmental powers;—a kingdom that shall break in pieces, and consume *all other* kingdoms, and stand for ever; (Dan. 2: 44;) our representations were met by the remark, "Well, it may be so, but it's not essential!" And this was urged as an excuse for not searching the Scriptures, so as to have a decisive belief on the matter. This, we have reason to believe, is no uncommon occurrence; and being convinced that the objection is a very important one, we wish to reason a little with those who are in the practice of putting it.

"*It's not essential!*" You mean by that, we presume, that you can be saved without believing it; therefore you will not search the Scriptures, or trouble yourself about the nature of the kingdom of Christ. Supposing it *not* essential, is your indifference commendable to yourself, or reverential toward God? He has been so gracious toward us as to reveal his purposes regarding the future of the world, and its inhabitants. He has told us in the Bible that the kingdoms of this world shall become his kingdom, and the kingdom of his Christ; and he has told us much of the nature, extent, duration, and results of this kingdom of his dear Son. You know that among those who declare themselves Christians there is great diversity of belief regarding this kingdom; but you refuse to investigate the divine records and decide for yourself, because, you think, you will be saved whatever you believe about this kingdom, or whether you believe *anything* about it. God has in wonderful condescension drawn aside the curtain, and invited you to look into his council-room, yet you treat the invitation with indifference.

But are you *sure* it is not essential? We think there are reasons why you should doubt this. Ponder these words: "These are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." (John 20: 31.) Here we have a plain and explicit statement of what we are to believe concerning Jesus in order to have life through his name. No statement can be of greater importance to us sinners than this. Often do we hear the exhortation from the pulpit, and at the corners of the streets, "Believe on the Lord Jesus Christ, and thou shalt be saved." The conscience-stricken sinner inquires, "WHAT am I to believe about the Lord Jesus Christ?" And, whatever answer he may receive elsewhere, the divine response is, "Believe that Jesus is the Christ, the Son of God, and, believing, you shall have life through his name!" Plainly it is essential to believe that Jesus is THE CHRIST. Now what we wish to consider is whether you can really believe that Jesus is *the Christ*, and yet not believe that he is to sit on the throne of his father David, and rule over the house of Jacob forever. The words "The Christ" are equivalent to "The *King*." "Christ" is a Greek word, and like its Hebrew synonym *Messiah*, signifies in English *anointed*. *The Christ* is, then, in our language, "*The Anointed*." The kings of Israel were installed into royal office by having oil poured on their head, and the usage led to the appellation, "The Anointed," to the kings of Israel. And Saul and David were called "The Lord's Anointed"—the Lord's King, *i. e.*, the king he had appointed.

The truth of this is well illustrated in the first six verses of the seventh chapter of Mathew. The Magi inquired, "Where is he that is born *King of the Jews?*" Herod demanded of the chief priests and scribes where "*The Christ* should be born;" and they replied by quoting the prophecy of Micah: "Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a *Governor that shall rule my people Israel.*" Thus we see that, in the language of Scripture, *Governor, King*, and *Christ*, are synonymous terms. No one, therefore, can believe that Jesus is *the Christ*, unless they believe he is *the King*. So far, we presume, there is no doubt. What we wish to be considered, however, is the question, whether a correct apprehension of the nature of the kingship and kingdom of the Lord Jesus be necessary to our believing that he is *the Christ*. All professing Christians believe that Jesus is *a King*; but we think there is good ground for doubting that any one who believes that the kingdom of Christ is an invisible dominion, in the hearts of his people, or in heaven, really believes that Jesus is the Christ. Observe that the terms are difinite, not *a Christ*, *i.e.* a King; but *the Christ, the King*,—some particular personage. The inquiry of Herod related to a particular Christ, so did that of the Magi, and he was the Governor spoken of by the prophet Micah, who was to rule God's people Israel—the king of the Jews.

When Philip informed Nathanael that he had found the Christ, he used these words, "We have found him of whom Moses in the law and the prophets did write." (John 1: 45.) Nathanael was at no loss to understand the kind of character of the personage referred to; and when his doubts as to Jesus being that person were removed, he acknowledged Jesus to be "the Son of God, the king of Israel." Much more might be cited from the Scriptures in confirmation of this; we shall only refer further to the confession of Peter, "We believe and are sure that thou art THAT CHRIST, the Son of the living God." (John 6: 69.) Would belief in an imaginary Christ be a belief in *that Christ* of whom Moses and the prophets did write? Surely no. But it was that Christ whom the apostle meant when he affirmed that the purpose of his writing was that they might believe that Jesus is the Christ, and that "whosoever believeth that Jesus is the Christ is born of God." (1 John 5: 1.)

Our space is nearly exhausted; but we are convinced that every candid reader will acknowledge from the foregoing considerations that a belief in Jesus as *that Christ* promised to the fathers of Israel, and spoken of by Moses and the prophets, is of the most vital importance. Indecision or doubt, on this matter, is dangerous indeed. Search the Scriptures as to the character of the kingdom of Christ; there only can we gain correct information on this point; and the information there is both plain and copious.

For ourselves, we have no hesitation in affirming that the kingdom of Christ commonly preached and believed in the countries of Christendom, is entirely different from the kingdom described in Moses, the Prophets, and the Psalms, as belonging to Christ. "The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke 1: 32, 33.) "When the Son of man shall come in his glory, *then* shall he sit upon the throne of his glory." (Matt. 25: 31.) "All people, nations, and languages shall serve him." (Dan. 7: 14.) For, "The kingdoms of this world shall become the kingdom of our Lord and of his [illegible] shall reign for ever." (Rev. [illegible]ing, in *The Rainbow*.

At a meeting of the Spiritualists at Saginaw, Mich., on Sunday evening, Moses Hull, one of the speakers, said that when a little boy he could see the faces around his bed every night, and knew that they were faces of those in the spirit land. His mother reproved him by telling him to go to sleep, for nothing ailed him, but worms." The Enterprise adds: "We guess his mother was right."

Experimental.

"IT IS WELL."

Say ye to the righteous, that it shall be well with him. (Isa. 3: 10.)

What cheering words are these!
Their sweetness who can tell?
In time and through eternal days,
'Tis well with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with them if life endure,
And well if called to die.

Well when they see his face,
To walk amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Their honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline.

'Tis well when joys arise,
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing,
As cleansed and washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well in God's account,
When they the furnace prove.

ARE YOU A CHRISTIAN?

H. L. HASTINGS.

Are you a Christian? This is an important question. I ask it as a friend;—let me have a candid answer. I do not ask if you believe in some, or all of the truths revealed in the Scripture; no, not that. Nor whether you have subscribed to some creed or confession of faith. Nor whether your parents were Christians. Nor whether you have passed through some of the forms and ceremonies connected with Christianity. Nor whether you have connected yourself with some sect which professes the Christian religion. Nor whether you feel a respect for Christianity. Nor whether you have sometime resolved to serve the Lord. Nor whether you have ever made a profession of Christianity. Nor whether you are a constant attendant upon public worship. No, none of these;—weighty as they may be. The question is different, and more pressingly and urgently important than any I have named, and I beg you not to misapprehend it, nor slight it, but rather consider it carefully.

Are you a Christian? The disciples of Jesus were first called Christians at Antioch many years ago. They trusted in Christ; they believed in Christ; they obeyed Christ; they followed Christ; they loved Christ, and they served Christ.

Do you do this? Have you given yourself into Christ's hands? Are you trusting wholly in him? Have you yielded yourself to follow him fully? Have you earnestly sought to know and do his will? Do you deny yourself, and take up your cross daily and follow Jesus? Do you honor Christ? Does your *life* honor him or dishonor him? Do men think more highly of Christ by knowing you to be his servant? Do men love Christ better by becoming acquainted with you? Does your life and conversation cause men to think well of Christ? Do men when they see your daily walk say, "I wish I was a Christian?" If all Christians were like you would the world be better than it is now? Would men be happier or holier than they are now? Would your neighbors be better than they are now?

Do you *love* Christ? Does your heart turn to him with a steady, joyous affection, with tender, ardent love? I do not ask if you fear *hell*, or if you love *heaven*, but do you love CHRIST? Do you meditate on his life, his teaching, his sufferings, his death, his resurrection, his ascension, his intercession, his return, and his eternal and triumphant reign? Does the thought of Jesus fill your soul with joy as does the thought of your most loving friend? Do you love him so that his cross seems pleasant, and his yoke easy, and his burden light? Do you have the love of God shed abroad in your heart by the Holy Spirit? Do you know the power of that mysterious Comforter, which takes the things of God and shows them to us? Have you felt its holy impulse upon your heart, purifying your soul and lifting it on high above the grovellings of earthly passion or the grossness of worldly lust?

Are you a Christian? Do you love Christ Jesus? Do you love his words? The messages of his love, the heavenly letters he has sent his friends, do you meditate on them? Do you treasure them in your heart? Do you find time to read them, and do you do this from choice, from love?

Every man's god is that which he serves and loves best. Do you love Christ so much that you love nothing else better? Are you willing to forsake all for his favor? Would you prefer sin in a palace to Christ in a cottage, yea to Christ in a manger? Would you rather serve Christ in a prison than Satan in a mansion? Would you rather have Christ for your friend, and have no other friend, than to have all the world for friends without his friendship?

Do you love Christ more than money? Would you choose riches without Christ, or poverty with Christ? Would you prefer to gain wealth in wrong courses, or to be poor and have a good conscience towards God? Will you leave any business that God forbids, though it may be profitable and respectable? Will you do anything that Christ approves, though it be hard and humiliating?

Do you love Christ so that you count his friends as your friends and his foes as your foes. Are you kindly affectioned towards all that he loves? Do you pity all that he pities? Do you think more of men that are good than *of* those that are rich? Do you love a humble Christian more than a proud worldling? Do you love Christ so much that you pity those for whom he died? Do you strive to save them? Do you love them for Jesus' sake? Do you weep as he wept over them? Do you try to save them as he tried? Do you desire their salvation more than silver or gold? Do you labor as hard or plan as earnestly to win them to Christ as you do to gain worldly wealth or honor?

Do you love Christ enough to leave all which he forbids? Is there no sin you hide, and cloak, and excuse? Is there no lust that has possession of your soul? Is there no hidden wickedness to which you cling? Are you ready to give all up? Can you forsake bad, and injurious, and sinful habits, and practices? Can you deny ungodliness and worldly lusts? Can you leave worldly associates, and go to no place where Jesus will not accompany you?

Do you strive to do all Christ's commands? Is there no shrinking, no exception? Do you obey *cheerfully*, though it may cost you reproach, labor, and loss? Is Christ's law your highest law, and Christ's love your loftiest motive? Is his favor and his approval the dearest and most welcome thing that you can obtain?

Do you love Christ so that you long to see his face? Would you meet him with rapture to-day? Would it cause you joy or shame to hear it said to-day, "The Master is come, and calleth for thee?" Does it thrill your soul with gladness when you hear him say, "Surely I come quickly?" Does your heart respond, "Amen! even so,—come Lord Jesus?"

Are you a Christian? Do you follow Christ in all things? Are you unlike the world as he was? Are you determined that Christ shall be your all? Are you doing all you can in his cause? Are you winning souls to Jesus, so that they may share his glory? Do men know you, not as a "professor of religion" merely, not as a member of some particular sect, but as a Christian? Do those who know most of you, think most highly of your piety? Do those who trade with you, work with you, and live with you, think you a Christian? Do your employers, or those you employ, believe you to be a Christian? Can they *depend* on you? On your *word*, on your *work*, on your *representations*?

Are you a Christian? If so, God speed you on your way! If not, do you think it right to be a Christian? Do you think it *best* to be a Christian? Will you be a Christian? Will you turn to God? Will you follow Christ? Will you forsake the world and sin, and seek the kingdom of God and his righteousness? When will you be a Christian? Why not now?

Uncle Sam, a down-east farmer, known far and wide by his patriotic title, had a neighbor who was in the habit of working on Sundays, but after a while this Sabbath-breaker joined the church. One day our friend met the minister to whose church he belonged. "Well, Uncle Sam," said he, "do you see any difference in Mr. P——since he joined the church?" "Oh, yes!" said Uncle Sam, "a great difference. Before, when he went out to mend his fences on Sunday he carried his ax on his shoulder, but now he carries it under his coat."

CHRIST PRECIOUS.

"Unto you that believe, he is precious." The perpetual presence of Christ with the Christian is the chief solace and strength of his daily life. It is an unspeakable comfort, after the perplexities and toils of a weary day, to withdraw into the sanctuary of home,—exchanging the strife and rude noise of the world for the thoughtful kindness and heartsome tones of household love. It is grateful, in the hour of trial and distress, to hear the sudden voice of unfaltering friendship, bringing comfort, or courage, or deliverance. But to the Christian, Christ is an abiding consolation, an undecaying vigor, an impregnable defence. He is a peaceful sanctuary, a divinely loving home. His Name is a strong tower, ever open to the trusting soul, never entered by the threatening adversary. His Grace is a sufficient succor, endowing the heart with patience or with power, that it may bravely bear or safely escape the dreaded temptation. His Spirit is the ever present Comforter, bringing all things to the Christian's remembrance, and opening to his vision the exceeding great and precious promises of God. Himself is the Christian's constant companion, friend, provider, portion, cover, redeemer and reward. He is a sun and shield. He is a rock and refuge. He is water to the thirsty, and bread to the hungry, and a robe of royalty to the naked. He is the tree of life. He is redemption and righteousness and sanctification. He is everything for which the soul has need or capacity—enlarging the finite toward the infinite, that he may fill it. "All things are yours, and ye are Christ's, and Christ is God's."

And He is all this to the Christian now. To the believer He is a present help and a present Savior. The man who comes forth from his morning closet to the world has a holy unction and a divine enduing which make him sovereign and hero for the day. But his closet is ever beside him and ever open; or he can at any instant send the swift arrow of ejaculatory prayer to the omnipotent throne, and it will return in instant help. The supplies of celestial energy may be incessant as its expenditure in the friction and strife of this unremitting war. If we make the most of Christ, He will make the most of us. If we endure and conquer in His strength, we shall reign by His side. The one all-satisfying assurance is, "Lo, I am with you alway, even unto the end of the world."

LOT LINGERED.

In that strangely lingering man I see a type of every unconverted reader who holds this sheet in his hand. The duty of the moment for you is to escape to Jesus as the one "mountain of refuge." It must be prompt; for the Bible has no "to-morrow" in its offers of eternal life. Every promise of acceptance to the sinner bears the date of "to-day."

Your escape to Jesus must not only be prompt, it must be decisive. "Look not behind thee!" The angels knew well that the fascinations of gay and guilty Sodom would lay a strong grasp on the hearts of Lot's household. Therefore there must be no backward longings, or backward lookings. So must it be with you. If you would escape hell, look not behind. Old indulgences and old habits will soon magnetize your heart as with a spell. If they do not stop you entirely, they will divide the mind, and a divided mind never wins a battle. Half a heart never carried a man to Jesus. You have got to give the Savior all or none. "Ye shall seek for me and find me when ye search for me with all the heart."

You claim that you are really on the road to Jesus, and are desirous to be saved. Lot's wife was on the road to safety, and yet she perished. She was warned of her danger; yet she was lost. She wanted to be saved; but she "looked behind her," and was turned into a monument of righteous retribution on the spot. Her fate is the more sorrowful and sickening because she perished in full view of Zoar, the mount of safety, and while on the direct road to it. She was awakened; but she was not saved. Every congregation has in it more or less persons who have been awakened in past revivals. Their fears were excited. Their consciences troubled them. They attended inquiry meetings. They shed tears, and perhaps "rose for prayer" amid the wonder and the joy of an assembly of God's people. Yet they were never converted. For "convert" means to turn into an opposite path, and they never turned away from their sins to their Savior. Friend! here is your danger. You have not cut loose from sin, or cut loose from pride and self-reliance, or cut loose from what you once loved most, and fastened your soul's grip on Jesus Christ. If you were to die this very night, probably your pastor would write down beside your name, "Awakened, but not converted."

One more urgent direction was given to Lot and his family by the messenger of God: "Stay not in all the plain!" Never was a vale more verdant in that whole Orient than the vale of Jordan beside the walls of Sodom. The fields were purpled with flowers, and perfumed with spices. But Lot was not to halt long enough to pluck an ear of barley, or a purple cluster from the vines. The whole plain was under the coming curse of God. "Stay not in the plain!"

I have seen a man shed tears under a plain sermon, and stop and tell his pastor afterwards how anxious he was to be a Christian. But nothing came of it. He lingered in the plain. I have stood by the bedside of a sick man, who fervently promised that if God would restore him, he would give to Him the added days. He got well—but only to linger in the plain! Poor A—! How often he has promised me that he would give attention to his soul. But he is secretly bound by an evil habit which he will not renounce. He wants to get to heaven, but he will not "pluck out the right eye" of a favorite sin. Often awakened, he is not yet saved.

Still lingering in the plain, is many an one who reads this article. Let me lay hold upon you as the messenger did upon the household of Lot, and shout into your ears, "Escape for thy life! look not behind thee; neither stay thou in all the plain!" Escape to Calvary lest thou be consumed! Quit the first sin that comes to hand! Do the first duty that comes to hand! You are only safe when you reach Christ.—*Rev. T. L. Cuyler.*

BEARING THE CROSS.

Much is said among professed Christians, about bearing the cross; but we fear little is understood or really practiced in this matter. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto us." Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and give something to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." How then are we to be separated from the love of the world, and be crucified unto it?

First—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "*suffered* being tempted"—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore and no lisp of *impatience* ever escaped him. Would you be crucified unto the world, go learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth—"If so be we *suffer* with him, that we may also be glorified together." (Rom. 8: 17.) Do you ask what it is to suffer with him? We answer—to suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say—

Second—If you would bear your cross and be crucified unto the world, *remember*, every trial of your life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by these trials to crucify you unto the world, and fit you to be glorified with His Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you bear your cross.

Do you ask again—What is it to bear my cross? We answer—It is to suffer all the trials of which we have spoken, *patiently*. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not bear the cross. And though you should speak like an angel in meeting, yet if you fret and complain, under any of the trials of life, by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about bearing the cross—you are but deceiving your own soul. God has assured us, "All things work together for good to them that love him;" (Rom. 8: 28;) yet you can murmur, fret, and complain at those things which God has permitted or appointed!! Alas, *alas!* Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Savior—"In your patience possess ye your souls." Those words are of solemn and awful import. If you indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you, you are just as surely traveling in the road to perdition as God has said—"The soul that sinneth it shall die." We speak not now of one "overtaken in a fault," to which all are liable in the hour of temptation, but we speak of him upon whom this spirit is not abating but increasing. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless not my will but thine be done." That is our *example*; and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear, yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness was sent into their souls." "Be patient in all things;" that is bearing the cross; then, when Christ appears, you shall have a CROWN.—*G. Storrs.*

LOVE MAKES THE DIFFERENCE.

"O, it's just as different as can be," said one of my young friends.

"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself, 'No, I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"O, I used to think, 'Now, if I become a Christian, I shall have to walk just so; shall have to go to church and prayer-meeting; shall have to pray and read the Bible.' It is so different from what I thought."

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer-meeting; you do read your Bible and pray; you do try to walk just right—do you not?"

"O, yes," answered James, looking up with a bright smile; "but then I love to do them—that makes all the difference. I love Jesus, and I love to do as He wishes me to."

O, I thought, if all professed Christians would learn this lesson, how delightful the change! We should no longer hear Brother A. say in prayer-meeting: "It is crossing *for* me to speak, but I know I ought." We would not go to our closets with a weary step, and leave them with a sigh of relief. We should no more hurry over the blessed Bible—read only as a duty. The word for Christ would be spoken easily, because lovingly. Christ's yoke would indeed be easy and his burden light.

Yes, love does make all the difference. Love is the fulfilling of the law.—*Sunday School Times.*

When any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."

Pride is increased by ignorance; those who assume the most are usually those who know least.

THE BIBLE BANNER.

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Each Editor will be responsible for his own productions.
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The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

THE WORLD TO COME.

We may speculate about the world to come, and multiply conjectures concerning it, and still be destitute of the truth. We know nothing of futurity only as we learn it from Revelation. God has seen fit to light up the future with the lamp of truth. Let us look at the future home of the saints in the light of this lamp. While God's word "is a lamp to our feet, and a light to our path" in this world, its heavenly rays also shine over into the world to come. We here raise several queries concerning the world to come, and appeal to the word of God for a solution:

I. DOES THE "WORLD TO COME" SIGNIFY A HOME FOR DISEMBODIED SAINTS IN HEAVEN ABOVE?

We answer, No, for several reasons:

(1) The Bible never speaks of disembodied saints—they are only creatures of imagination. God has never promised a kingdom to immaterial shadows in any locality, at any time, from the fact that such beings do not exist. Even angels are real beings, instead of being bodiless shadows, for Daniel thus describes an angel: "His body was like the beryl." (Dan. 10: 6.) As angels are not always visible, it has been supposed that they were mere shadowy beings; but the fact that they are *sometimes* visible, indicates that they have the miraculous power of concealing themselves from human view, just as our Savior did after his resurrection, when he "vanished out in their sight;" (Luke 24: 31;) not that a personage having "flesh and bones" evaporated instantaneously, but by an exhibition of his power "their eyes were holden," as on a former occasion, (v. 16,) that they could not see him. But the fact that they could not see him, did not prove that he was a shadow; nor does the invisibility of the angels, except when they allow themselves to be seen, prove them such beings.

(2) Jesus plainly specifies the class of saints to occupy the world to come: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they *die any more*." (Luke 20: 35, 36.) Thus it is demonstrated that the world to come is to be the home of material beings, who once could die, but who are to become deathless at the resurrection. It could not be said of deathless shadows, which were never exposed to death, "Neither can *they* die any more." Saints once bound by the chains of death, are to enter that world, but it must be subsequent to their release from death. The class to enter the world to come are those that Christ came to save—*fleshly beings*, and not spirit men—for "God sending his Son in the likeness of *sinful flesh*, and for sin condemned sin in the flesh." (Rom. 8: 3.) "Forasmuch then as the children are partakers of *flesh* and blood, he also himself took part of the same..... Wherefore in all things it behooved him to be *made like unto his brethren*, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2: 14, 17.) So Christ came into the world to save *fleshly sinners* by now freeing them from sin, and by giving them endless life at the last day.

(3) Heaven above could not properly be styled the "*world to come*," as it has been in existence for thousands of years, hence it is not to come into existence, nor is it "*to come*" in the sense of coming to us. Modern theologians represent it as the world to *emigrate to*, which would conflict with the idea that it is the world to come. Doubtless the idea of a world to come is that of *succession*—the world to succeed this world, just as we speak of the week to come, meaning the week to succeed the present week; or as we speak of the life to come, indicating life to succeed the present life: but in this sense heaven cannot be the "world to come," for instead of succeeding this world, it even preceded it by millions of years. Nor is it true that heaven is the receptacle of departed saints, for "David is not ascended into the heavens;" (Acts 2: 34;) and "no man hath ascended up to heaven." (John 3: 13.) Enoch and Elijah were so holy that God thought to favor them above ordinary saints by translating them through the atmospheric heaven to some realm not indicated; but if it is true that the saints are disembodied at death, and thus liberated from fleshly shackles, as theologians tell us, being thereby greatly improved in their condition, God must have made a great blunder in taking Enoch and Elijah off while loaded with shackles, even if he took them to heaven; thus giving them a position inferior to that of ordinary saints, while attempting to more highly favor them.

II. IS THE WORLD TO COME A SKY KINGDOM, OR THE NEW EARTH?

We read nothing about a kingdom in the skies for the saints to enjoy; but the angel Gabriel was sent from heaven to tell Daniel what kingdom the saints should spend eternity in: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever..... And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." (Dan. 7: 18, 27.) As the saints cannot eternally dwell in two different kingdoms at the same time, and as they are to "possess the kingdom" located "under the whole heaven, forever, even forever and ever," they cannot dwell in a kingdom above the skies. Christ tells us that the saints are to "inherit the kingdom prepared from the foundation of the world." (Matt. 25: 34.) But it is evident that this kingdom is now a polluted realm; hence Peter informs us that "the heavens and the earth, which are now..... are kept in store, reserved unto *fire* against the day of judgment and perdition of ungodly men..... Nevertheless we, according to his promise, look for new heavens and a *new earth* wherein dwelleth righteousness." (II Pet. 3: 7, 13.)

The Psalmist also speaks of the same scene: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou *change* them, and they *shall be* CHANGED." (Ps. 102: 25, 26.) Thus a "*new*" world will succeed the present world, resulting from a "*change*" in earth, and the atmospheric heavens surrounding it. The Revelator connects this burning day with the coming of the great white throne and its occupant, the resurrection of the dead, and the judging of the race, at which time the wicked are to be engulfed in "the lake of fire." He then exultingly exclaims: "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make *all things new*." (Rev. 21: 1—5.)

From this clear statement we learn that the world to come is *earth made new*, and freed from death, sin, and tears; agreeing with the prophet: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from *off all the earth*: for the Lord hath spoken it." (Isa. 25: 8.) This is the world to come, due after the judgment arrives, and sinners expire. W. S.

DECISION FOR GOD.

A dallying, double-sided course is fatal to all progress in Christianity. The cause of God demands our earnest, active, undivided energies. The Lord has an undisputed claim upon us. We are under no possible obligation to the devil. Then let us break with him at once, and renounce his service forever. Do not parley with your honest convictions, nor attempt the fruitless game of pleasing both God and Satan. Strike for unvarnished truth and lay hold on eternal life. Learn to contradict the enemy and stand up nobly for Jesus. Renounce the world and lay poor self a willing sacrifice at the Master's feet. Make religion the all-absorving theme. Give it your first attention. Let God always find our hearts beating with unswerving loyalty to himself. The following passages may help to illustrate and enforce the subject:

"Who is on the Lord's side? let him come unto me?" (Ex. 32: 26.) "Choose you this day whom ye will serve." (Josh. 24: 15.) "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." (I Kings 18: 21.) "No man can serve two masters." (Matt. 6: 24.) Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 62.) "He that wavereth is like a wave of the sea driven with the wind and tossed." "A double-minded man is unstable in all his ways." (James 1: 6, 8.) In the word of God, we have many worthy examples of noble decision. Said Caleb, "Let us go up at once." (Num. 13: 30.) Ruth said, "Whither thou goest I will go." (Ruth 1: 16.) Daniel would "not defile himself with the king's meat." (Dan. 1: 8.) Said Daniel's companions, "We will not serve thy gods." (Dan. 3: 18.) Peter and John declared, "We cannot but speak the things which we have seen and heard." (Acts 4: 20.) *All for God and nothing for Satan!* A. A. P.

NEW BOOK READY.

About the time the August number of the BIBLE BANNER reaches its readers, a new book of about 140 pp. will be out of the press, and ready for circulation, entitled,

"THE LIFE BEYOND DEATH, IN THE HOME OF THE HOLY: WHEN AND WHERE TO BE ENJOYED."—BY WM. SHELDON.

This work will probably be kept for sale at the *Bible Banner* office, 14 Murray St., N. Y., at the *Crisis* office, 160 Hanover St., Boston, Mass., at the *Times* office, Buchanan, Mich., and by the author at Brodhead, Green Co., Wis.

Price, 25 cents, single, in paper.
50 " " " cloth.

Will be ready before orders can reach the office.

The author is intending to send this book into the Southern field as extensively as funds will permit, to do missionary work. In that new and poverty-striken field they will have to be scattered free. Any who wish to aid the enterprise by donations, can direct to the author as above. W. S.

CHRISTIAN LIBERALITY.

Rev. Stephen H. Tyng, Jr., of New York City, does not intend to be misunderstood concerning his position towards other denominations. In remarks made recently at the dedication of the St. Paul's Episcopal Church, in his own city, he said: "Let it be distinctly understood that this Church will be free and independent, standing on the basis of the broadest sympathy with all other churches in this vicinity that hold the common faith; and thus, while clinging to our peculiar forms, which have come down to us from our fathers, we can extend a hand of welcome to all who worship in the name of the Savior."

It is refreshing to see a minister of Jesus bursting the bands of a shrieveling partyism, and acknowledging that there *may* be some Christians outside of his own denominational pen. Brother Tyng is in the pathway of progress. If he continues to "grow in grace and in the knowledge of our Lord Jesus Christ," he may yet get out into such rich pastures of gospel freedom that his fellowship with Christians will not even be conditioned upon their holding "the common faith," if he means by that a circumscribed set of theological tenets which several of the leading sects have decided to be "orthodox." Christian character is the only proper test of fellowship. If God adopts a man into his family, I can well afford to call him my brother. Let us not be sectarians, but *let us be Bible Christians!* A. A. P.

SPECIAL OFFER!!

We must have more subscribers to THE BIBLE BANNER! It is every way worthy of a wider circulation. We hear nothing but praises in its behalf. The paper has certainly made a good impression, so far as it has found a reading patronage. But we feel that our BANNER ought to wave more widely over the land. A little extra effort on the part of its real friends would double our list in a very short time. Is it not cheap enough? Does it not have the right *ring*? Then rally to its support!

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EXPLANATION.

The loss of manuscript accounts for the non-appearance of an article from William Sheldon in the July number.

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Practical.

DRESS.

A. A. PHELPS.

To ignore the subject of dress, is to slight the wisdom and deny the authority of God; for he has seen fit to make it a matter of special legislation. If the great and eternal Jehovah has condescended to treat the subject, we only betray our shallowness by dismissing it with a contemptuous smile.

To say that a Christian's dress will always regulate itself, without any special instructions on the subject, is to say that several of the inspired apostles have prescribed superfluous rules, and that some portions of the Bible are utterly useless. To say that "when the heart is right everything else will be right," or, in other words, that when a person is genuinely converted to God the dress will instantly and invariably adjust itself according to the rules of revelation, implies a narrowness neither warranted by Scripture nor justified by facts. To take this position is to unchristianize all who wear any unscriptural adorning a single hour after their conversion. As a matter of fact, however, many give clear evidence of a change of heart who do not *immediately* apprehend the scriptural requirements in relation to such externals.

Thousands have been under such clear religious instructions that they have the light in advance, and are compelled to lay aside all their trappings of pride before they can exercise a faith that claims the pardoning grace of God. Others have never had their attention called to the subject, and require a little time and instruction to set them right. They need to *read the Bible*, and follow the leadings of the *Holy Spirit*. If such persons will conscientiously walk in all the light that shines, it will not be long before their gaudy garments and glittering tinselry will fall off, like the dead leaves of autumn, and give place to that plainness and neatness of attire so eminently befitting the children of God.

The Bible specifically prohibits ostentatious and extravagant dress. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves." (I Pet. 3: 3-5.) Paul teaches precisely the same doctrine: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." (1 Tim. 2: 9, 10.)

These passages show that there are two kinds of adornment—the one permitted, the other prohibited. The *commendable* ornament consists in "modest apparel," accompanied with "a meek and quiet spirit" and "good works." The "outward adornment," which consists of "broidered hair, and gold, and pearls, and costly array," and is merely designed for display, is emphatically interdicted. Special mention is made of the female sex for the reason that vanity in dress has always been woman's weakness. Man may plunge into darker practices and deeper crimes than woman, but she has ever outstripped her hardy companions in chasing the dazzling splendors of fashionable life.

In addition to these specific utterances, there are many general principles that positively prohibit Christians from aping the silly fashions of a godless world. A few samples must suffice: "Be not conformed to this world, but be ye transformed by the renewing of your mind." (Rom. 12: 2.) This rule applies to dress, conversation, spirit, and general conduct. God expects his children to *be* different and *look* different from pride-struck worldlings that throng the way to death. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (II Cor. 6: 17.) The line of distinction between the church and the world has been almost obliterated. The two parties have contracted an unholy marriage, and the distinguishing marks of God's "peculiar people" are but rarely seen. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10: 31.) How comprehensive is this injunction! Will any have the audacity to claim that it is "all to the glory of God" that they don their rings and rag-roses, their feathers and flounces, their costly pins and outlandish puckers, their bracelets and bundles of extra hair? Can any one see how God is glorified by the popular practice of punching holes in a woman's ears and hanging in hooks and rings of various kinds? Such an act, *religiously* considered, is rebellion against the God of nature; and *aesthetically* considered, is a relapse into *barbarism!*

Such outward adorning is damaging to the spiritual life. It is said that Louis Fifteenth, of France, in order to make a public procession in Paris the most gorgeous that ever was witnessed in that luxurious city, had a little child covered with gold leaf, and carried in splendid state before the people. The graceful movements of the little golden god excited immense applause; but before the train had marched its appointed course, he was seized with a sudden trembling and fell down *dead.* The impervious metal had stopped the pores of the skin, and the child was suffocated amid the joyous acclamations of his admirers. Alas! how many there are who, like this victim of ambitious pride, shine in all the glitter of wealth and fashion, but are being spiritually suffocated by the pride-feeding process! Such external display has a reflex influence on the inner life. Who ever knew a church, bedizened in all the frippery of fashion, to have power with God in prayer? Plainness and piety are affinities, but display and devotion are natural antagonisms.

"But I don't set my affections on these outward ornaments." Then you can very easily give them up. If you have so little regard for them you will cast them aside at once, rather than be a cause of grief and stumbling to others. But the effort to renounce them may reveal a secret nerve running from these idol-vanities to your hearts. You are doubtless deceived in supposing that you can spend money to purchase, and time to adjust these forbidden ornaments, *without any heart for them.* They are made, sold, bought, and worn, *on purpose to feed pride.* If you are *sure* you are *not* proud, then *take down the sign!*

Such extravagant display is closely connected with crime. Thousands of industrious men, finding their means inadequate to support the style of their fashion-following wives and daughters, and stung by the ceaseless complaints of domestic life, have been led to adopt various expedients of a doubtful character, to increase their financial resources. When ordinary tricks of trade have failed to meet the cruel demand, they have been goaded to the perpetration of fraud, forgery, and crimes of a still deeper dye. As to the effect of such display upon the morals of *women*, there is no room to doubt that the love of dress has a thoroughly demoralizing tendency. While the gauze and glitter of frizzled females tend to arouse the passions of men, they also tend to cheapen the virtue of women. When poor servants and shop-girls find it impossible, with their ordinary wages, to keep up with the times in fashionable attire, is it any wonder that they barter their purity to visiting "friends," for the sake of being able to dress as well as others? Nothing seduces so many girls into a life of shame as the tyranny of fashion!

But why this dreadful slavery to the dictates of Fashion? Who gave this gilded goddess the right to rule? How cruel the scepter which she has swayed for ages over millions of deluded votaries! There is not a law of physiology, nor a law of beauty, and scarcely one of modesty, that has not been shamefully violated by this queenly dictator. Why should not the nobler feelings of our nature rise in reprobation of her claims? Why should our wives and daughters consent to bow in basest servility to the senseless demands of a painted harlot, whose very breath infects the whole surrounding atmosphere? Where shall Fashion plant her throne, now that Paris has been stripped of her power and pride? O, women of America, trample this vile enchantress beneath your feet, rise above the plane of a mere butterfly existence, and awake to the responsibilities of your heaven-appointed mission!

Profanity never did any man the least good. No man is the richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society.

A CRYING EVIL.

M. S. CHUVE.

Among all the pests with which society is infected and cursed, scandal-mongers are the most loathsome. Their hearts and natures are generally as base as their morals are corrupt. Under a coward's shield they attack the innocent, and lacerate the hearts of the pure and good. The robber and the assassin are no greater criminals than the creatures who are striving to steal what is more valuable than riches, or even life itself—a good name.

As a general rule, the circulators and retailers of malicious slanders are but little better than the authors. They are a living moral pestilence, to be shunned and abhorred as a deadly poison to the very air they breathe. In a majority of cases they are actuated by base and selfish motives, and when scandal is fastened upon them, they cringe and skulk under the flimsy pretext that they meant no harm, and only reported what they had heard. There is no punishment severe enough for these gossip-mongers; they should be scorned by society, and deserve to be hunted down and driven beyond the pale of civilization, as outcasts, utterly unworthy to mingle in the society of a Christian community.

Many of these circulators of slander are known in society, and for a time are tolerated by persons who are accessories to their wicked acts, simply for the purpose of making them willing instruments to gratify a feeling of revenge, or some mean and petty envy, or personal malice of their own.

There is altogether too much license allowed to idle, gossiping men and women in society. These slaughterers of character should not be permitted indiscriminately to assail whomsoever they please, either through a chance habit of gossiping or from some private hatred of their own. They should have administered to them, on the instant, such a stinging rebuke as would mantle their cheeks with shame, if they possessed one particle of delicacy or charitable or Christian benevolence.

Many happy homes have been made miserable, many hopes blighted, many domestic circles darkened, many poor, broken-hearted, innocent, sensitive creatures have had their lives embittered by these thoughtless, gossiping men and women, who go from house to house and place to place, tattling, collecting tales, and retailing scandal.

Now if every high-souled man and true woman would administer to these libellers and flippant scandal-mongers a proper rebuke, by letting them know that they totally abhor and detest them, society would very soon be purged of these growing, noxious nuisances, that have taken root in our midst.

We do honestly and earnestly desire that every Christian man and woman should look into their own hearts, and review their daily lives, for the purpose of ascertaining if the sins to which we here point, are theirs, to be answered for at the last great day of account.

There is always a class of individuals, in every community, whose lives are aimless, and who are but too glad to give ear to the poisonous voice of the slanderer; and if they do not become retailers of slander, they give it a kind of endorsement, by a shrug of the shoulder, or shake of the head, or knowing wink of the eye, or by a—"O, indeed! is it possible? well, I thought so." This class are generally beneath contempt. They are a species of gossip-mongers, and should be despised and shunned.

LET YOUR LIGHT SHINE.

A. P. MOORE.

Never since the Savior gave this command was the necessity for obedience more apparent than at the present day. Few indeed there are who have confidence in the Bible as the "*Word of God.*" This shows how necessary it is for those who have such confidence to *show their colors*, and not be ashamed of Jesus or his words.

Ministers are cutting loose from their moorings and sailing out into a fog-bank, by giving up the apostolic and only consistent mode of interpretation, and making the Bible mean just what it *does not say*. They have been forced to adopt this spiritualising system by taking it for granted that man is immortal. They see very clearly that the letter of the Bible is against this theory, and to sustain the immortality of the soul, they are forced to give the Scriptures an interpretation which, if applied to any other book, would make the author a fit subject for a lunatic asylum. When we are obliged to admit, as I heard a minister say a few days since, that "we cannot sustain our Christian religion by the Bible alone, but must resort to science to do it," I think it high time we gave up our religion altogether. If the Bible is not to be relied upon to prove our Christian faith and doctrine, we are without a *standard of truth*, and one man's opinion is just as good as another's. If the Bible is *not* what it purports to be—a *revelation* from God—then it is good for nothing. If the plain statements of Scripture do not mean what they say, *who* has the *right or power to say what they do mean?*

There is such work made of the Bible that men are losing confidence in Christianity altogether. A candid, and observing young man, after listening to the *literal* interpretation of the Bible for the first time, a few days since, went home and said to his family, "If there is anything in religion, at all, those men are Christians, for they take the Bible as it reads." And yet, for believing God means what he says and says what he means, or as the good old Methodist hymn says,

"God is his own interpreter,
And he will make it plain,"

we are classed with *infidels;* and there is such a hue and cry that but *few*, even after their judgment is convinced, have moral courage enough to come out and show themselves "on the Lord's side." Alas, how many keep their "light under a bushel" till the light in them "becomes darkness" and then "how great is that darkness!" No man can hide his light without having it go out. How many have tried it and found themselves forsaken of God and their peace all gone. Some will have persons in their families weeks and months without their even once suspecting what their faith is. Students at school have gone through term after term without showing their colors, for policy. Many think more of the praise of men than of God. I wonder how such can meet that Jesus who said, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy angels."

It will not do to plead policy for our refusing to show our colors and let our light shine. We are in a time-serving and policy-working age. The Lord wants men that dare stand up for the *right*, if they are burned at the stake for it. There never would have been a martyr in the world if men had quieted their consciences by the plea of policy.

"It is enough for the disciple that he be as his Master. If they have called the Master of the house Beelzebub," what wonder if we get some thrusts? How I do love to see men with moral courage enough to live up to their honest convictions of *right* and *truth*. Away with this policy plea. If you have any faith in God, show it out and do not shrink from duty. Christ never required any one to go where he had not gone before him, or to do anything but what he has promised to stand by him, and show his grace sufficient. If God be for us who can be against us? *The right will prevail.* Then let your light shine. Let men know where you stand, but be sure and do it in that way "that men may see your *good works*, and glorify your Father in heaven." There are two extremes of danger. The one, of lacking moral courage to show yourself true as the needle to the pole; the other, of fighting and quarreling and contending for victory in an unchristian spirit, so that men would be prejudiced against the truth by hearing you talk. Avoid both. Have courage and manhood and grace enough to be *true* to your convictions, and by-and-by, when the whole world shall be arrayed in judgment, you can have the blessed satisfaction of hearing Jesus Christ say to you in the presence of the gazing multitude, "*Well done*, good and faithful servant. Enter into the joy of thy Lord."

There is a perpetual frost in the pockets of some wealthy people. As soon as they put their hands in them, they are frozen and unable to draw out their purses. Had I my way, I would hang all misers, by the reverse of the common mode. I would hang them up by the heels, that their money might run out of their pockets, and make a famous scramble for you to pick up and put in the plate.—*Rowland Hill.*

He that speaks, sows; he that hears, reaps; hence we should be guarded as to how we speak, as to what we hear. "He that hath ears to hear, let him hear;" but take heed "how ye hear!"

THAT DAY.

Jesus in his teaching often speaks of *that* day. We instinctively ask what day is thus set apart from the rest? It is a significant word. We stand in awe of it—a day somewhere on,—standing out like a mountain. It is not a day, but *that* day. The Savior thus designates the day of Judgment,—a king among all the days.

"Of *that* day and hour knoweth no man. (Matt. 24: 26.) When it comes we know not. We know simply this,—it is a fact in God's government. Slowly and steadily it is approaching. It encamps every night nearer to the race,—to us,—to me. We have no human almanacs that can foretell its coming. That it will come, seems one of the fundamental thoughts of our mind, admitted everywhere and always. The Egyptians bore decided witness, in their books of the dead, to the coming of that day. Let not that day come upon you sleeping, said Jesus. Duty is ours,—that day is God's.

"Many will say unto me in *that* day, Lord, Lord," &c. (Matt. 8: 22.) It will manifest the life. The husk of life, the covering, will be stripped off, and the man, what he is, will appear. It will not create anything, it will simply unfold and reveal. Without it, the world and God's dealings would be an insolvable riddle. We sometimes say, "Murder will out," but it is not true. The court records show it is but the fragment of a truth. All life, all history, all that we see of God, cry out for such a day.

"It shall be more tolerable in *that* day for Sodom," &c. (Luke 10: 12.) It will be a day of judging and condemning. Men will sink downward not only by moral gravitation, but also by judicial sentence. It is the doomsday of the soul out of Christ. Then God, who seems sleeping when his laws are broken, will rise up. God is not dead, but long-suffering. It seems no wonder that the Latin hymn "Dies Iræ,"—day of wrath,—got such a hold upon the middle ages. It is an overwhelming thought,—the day of condemnation.

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at *that* day." (II Tim. 4: 8.) It is a day of Christian crowning. Midnight darkness comes upon the lost soul, but glorious daylight upon the saved soul. The uncrowned Paul in the Roman dungeon, will be the crowned Paul at God's right hand. That day comes, uplifting the oppressed soul, bidding wronged ones to stand by the right. It comes like music in the midst of the disordered notes of this world, saying, "All will be made right there."

Is not the thought of that day sufficient to crush our hearts? It would affright us were we forced to meet it alone. Standing before that day, the redeemed heart can say, "Jesus died for me." The cross, the blood, make the only hiding-place. We are accepted in the Beloved One.—*National Baptist.*

MOTHERS, SPEAK KINDLY.

Children catch cross tones quicker than parrots, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bidden, while in many a home where the low, firm tone of the mother, or the decided look of her steady eye is law, they always think of obedience, either in or out of sight. O mother! it is worth a great deal to cultivate that excellent thing in a woman, a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any—they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?

Observed duties maintain our credit, but secret duties maintain our life.

Miscellany.

AFTERWARD.

Now, the sowing and the reaping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea;
Afterward, the pearly guerdon,
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the turning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

WHAT MANNER OF MAN IS THIS?

"And His fame went throughout all Syria; and they brought to Him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and He healed them." Similiar statements are several times made in regard to the miracles of both Jesus and His apostles. The representation is that the whole land was filled with marvels. They overflowed into surrounding countries. They lasted for the best part of a century. They counted by thousand and tens of thousands. They lightened in city and on country-side. They flashed on the eyes of nobles and commoners, of learned and simple. Scarcely a hamlet into which they did not go. Scarcely a man who did not have opportunity, over and over again, of examining them personally with all his senses. Their heavy footfall was heard near every door; the family had but to open and look and listen. It would, of course, have paid a Jew to push a pilgrimage to Gaul and Britain to come into the presence of such superb events but they came to greet him in his own; streets, and he had but to follow the crowd or to climb the sycamore, or to ask the eye-witness of yonder dwelling in order to have evidence of them as triumphant as the mathematics.

Such is the representation. And we are assured that these wonderful things were far from being done in a corner. In general, Jesus allowed the whole world to look on while He wrought. He challenged the broadest day to help them. Shine your brightest, O Sun! Gather the wise and the learned; gather the men of theory and the men of affairs; gather the unsophisticated and the prejudiced, the devout and the worldly, the populace and the counselors; let them all come and sift this whole matter to the bottom! So they came—the scholarly Rabbi in all the pride of learning; the honorable ruler in all the pride of place; the bitter enemy with his sharp outlook for imposture; the proud Pharisee drawing his robes more closely about him, lest they should touch the shamefaced publican at his side; the Sadducee with his free-thinking; the Essene with his dreamy intuitions; in a word, the great public in all its grades and opinions and habits. And there on the thronged thoroughfare they looked and listened as blind Bartimeus regained his sight. There at the city-gate they looked and listened as the dead man sat up and began to speak. There at the crowded city house they looked and listened while the roof was broken up, and the palsied man was set down before Jesus and cured. And there at Calvary, with its martyrdom and lurging sea of people, they looked and listened and felt as night came up at midday, and the ground shook beneath them at the majestic tread of the earthquake.

We are so familiar with this story that we are apt to miss the sense of its exceeding greatness. It is easy for you to read without emotion the oft-read account of the Nain widow's child, or of Lazarus bewailed of sisters; but could you actually stand by the bier which a word is shaking with the throes of resurrection, or by a cave whence swaddled death comes promptly forth at the word of command, you would hardly be able to keep back your exclamations of wonder and awe. Depend upon it, these are wondrous accounts! You must try to transfer yourself to those distant times. You should gather about you in idea the living circumstances under which almightiness is said to have stepped forth to its work. You should, as it were, hear with your own ears the inadequate utterance and the hot tramp of the mighty result. Then would your dull conceptions be roused and empowered as was that ancient Lake of Gennesaret by the descent of the storm upon it. Looking as through your own eyes, you would better take in the huge pretensions of the Scriptural narrative—as it tells of lame men leaping as the hart; dumb tongues singing; deaf ears waking up to a gospel of sweet sounds and the voices of kindred; blind eyes that had rolled sightless from birth, drinking in with passionate joy the bright aspect of Nature, and the loving looks of parents and children; dead bodies in which decay had already proclaimed itself, quickened anew with the mystery of life and soul, and going forth among men with the old potential step of manhood in its prime—as it tells of such events forth-springing with glorious promptitude at the feeblest natural signal, and with a profusion and overtness that spoke to the whole land and age.

Now what I have to say is—and I say it with supreme confidence—that such an account of such events as these could not by any possibility have been believed, either by the Jewish public of that day or by the apostles, much less by both, had it been altogether false.

Just think of it. A boat holding Jesus and his twelve disciples was crossing the Sea of Galilee. The sky darkened, the winds rushed, the waters were lashed into great billows and raged about the little company with terrible outcry. The skiff reeled. It sprang madly aloft, and plunged—as if never to rise again. The water came pouring in. The reverence of the disciples for their sleeping master could hold them back no longer. They awoke Him with "Lord, save us, we perish." Then stood up Jesus and looked calmly forth. At his feet clung the quaking disciples, around him sky and sea were mingling in stunning uproar; beneath Him the boat was gradually settling under the wave. Then rose his voice clear and imperative above the storm, "Peace, be still!" At once all was quiet. The shouting voices of the elements ceased. Ceased the perilous uplift of the sea; ceased the swift march of the tornado. Not a murmur, a ripple, a zephyr, survived the utterance of that mastering sentence. The saved boat again moved serenely on its way; while the saved disciples whispered to each other in amazement and awe. "What manner of man is this that even the wind and sea obey him?" —*Ad Fidem.*

ETERNAL LIFE.

A THOUSAND years is a great while. We think a *hundred* years is long. How venerable things a century old look to us! What changes, little less than miracles, have touched and transformed the country's face within the last hundred years! How marvelously has life peopled our cities, and death our graveyards! What domes of sacred grandeur and temples of sacred worship have risen toward the skies! What splendid names have blazed and gone out! How have the useful arts astonished the world with their mighty growth, and inventive science climbed a higher throne! What records of bloodshed, and what triumphs of peace have been written!

A hundred years! Time long enough for three human generations to pass away, with their shifting costumes and habits of speech. A hundred years! monumental of every human experience in sense or spectacle or sound.

But when we come to think of a *thousand* years, we stand before a mountain whose top is lost in the clouds. We catch the sound of the figures, and see their form; but the idea is still far away. We wait for some comparison to impress upon us the first notion of such a vast age. A sense of something tremendous comes over us when we gaze upon a fellow-man who has lived a century. But what if we could look upon that one man of the race who survived almost a thousand years!—with memory reaching back over a whole millennium, lacking little more than thirty years,—hoary and awful with the seasons of ten centuries that had snowed upon his hair and whistled through his beard—

"The white old man, seated upon the ground,
Clad in his gown of age, the pale white gown,
His wrinkled hands
Clasping about his knees; old—very old."

How would the facts and forms of forgotten history move before us in his ancient face! How must the great, deep voice astound us, ringing every counterpoint in the melo-drama of thirty generations!

Then suppose we were to see a man who was *immortal*. Let him be the great-grandfather of Noah, who never died—who cannot die—come among us in his supernal vigor, the seventh from Adam, to prophesy again of righteousness and judgment—with what a dumb gaze would we consider his stature, shape, and presence! How we would scrutinize his features and complexion! How we would long to question him, or even explore his pulse for the secret of such invulnerable vitality! What aching thoughts of the much he had seen and known must strike our bewildered minds! What a new, strange, overwhelming sense of longevity! We should almost fall down at his feet to worship, as the sight of him swept us back

"O'er the broad ocean of the fateful past,"

and made us feel the contrast of our own ephemeral littleness.

It is in such a life-picture, be it of translated patriarch, or dying child, that we get some idea of the venerableness, the lasting fullness and luster of *eternal* life. No Methuselah, with all the grandeur of his ten centuries, could be so highly honored and brightly blessed as the saint of *fewest* earthly years whose life is hid with Christ in God, and who will have part in the first resurrection.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."
—*Cor. Advent Herald.*

PRINCIPLE OF INTERPRETATION.

The principle of interpretation is this, that *all* language relating to law and jurisprudence, all language descriptive of the sanction of government, all language setting forth the penalties of crime and disobedience, is to be accepted in its *primary* sense and in *no other*. Examine the terms of any human law, ask the men whose life study relates to law, whether as legislators or administrators—all will reply that in all documents relating directly or indirectly to law and jurisprudence, no sense but the primary is for a moment allowable. Thus, when death is announced as the penalty of a crime, no controversy would for an instant be admitted as to its meaning. No lawyer, for or against the criminal, would search for dramatic or poetical secondary senses. If the criminal himself were gravely to plead that his physical existence should not be taken from him because he had understood the legal penalty of death in a secondary sense, it is quite possible that he might be saved from the scaffold and the hangman, but it would only be by his being sent to a lunatic asylum as an incurable madman!

Here, then, is a great principle of interpretation to use among all mankind. It is that all documents and terms relating to human conduct, as affected by law, are only to be interpreted in their primary sense. A secondary sense may be more usual and more proper elsewhere, but not here. Poetry and the drama, the literature of passion, imagination, and feeling, may use these terms differently, but their use is not to affect in the smallest degree *the interpretation of a law.* Here we take our stand. Here we are on sure and steady ground. The terms we have been discussing are the terms of the divine law; the jurisprudence we have been discussing is God's jurisprudence. We only claim that God's penalty for crime against God's law should be interpreted in analogy with all law. It would be an outrage upon human law to interpret its sanction in some figurative and secondary sense: but that God's jurisprudence should be interpreted in this way, his awful penalty of sin explained by the tropes of poetry and the hyperbole of grief, is an outrage of a graver kind, because mixed up with a higher destiny and the great Judge of the universe. On this principle, then, we set aside every secondary sense from the terms relative to future punishment. On this principle we accept their primary as here their only possible sense, and on this principle the theories of Augustine and Origen fall together—the theory that inflicts eternal misery on man, and the theory that brings him back through a death to sin, to holiness and happiness.

If any justification of this principle were required, it is readily found. The primary sense is *one unchanging sense*, universally understood by every reasonable being at every stage of civilization and every variety of religious belief. The secondary sense is various, changing, differently regarded by different minds. Thus death in its primary sense is always one and the same. Down from its first example and enunciation to the present day, it has preserved this sense unbroken and unchanged, and is understood alike by the savage and the civilized, by the ignorant and the learned, by the degraded and the sensitive mind. But when we come to the secondary sense all this is changed. There are several secondary senses! These secondary senses are ever varying with the opinions and circumstances of men. Some of these secondary senses are absolutely unintelligible to multitudes of minds, as those of children, persons of blunted moral feelings, and savages, who yet were all intended to be affected by the terms used.—*Henry Constable.*

PRIVILEGE OF PRAISING GOD.

Are you in this happy state? Then take care to praise God while you are in it. Do not restrain the flow of your grateful spirits. You were ice-bound some time ago; now your heart is thawed, let the stream gush forth according to the Master's word, for hath he not said, out of the midst of thee shall flow rivers of living water? Praise thy God with all thy heart. When thou liest awake in the night, and thy soul is happy within thee, offer thy Lord "songs in the night." Praise him when thou goest to thy labor. Worldly men have their songs; why should not the Christian sing the songs of Zion? Praise him in thy silence, with thy heart's music. Let thy soul talk sweetly to him with gratitude and love. Speak well of his name to others. We are sometimes slow to utter the goodness of the Lord, but very seldom slow to reveal our troubles. Our griefs we pour into our fellow creature's ears too readily; amend this, and be eager to tell of your joys.

A minister calling once on an aged woman, she began to tell him about the rheumatism and her poverty, and as he had heard that story perhaps twenty times before, he said, "My dear sister, every time I call you tell me of your troubles, and I have no objection to hear about them, for I sympathize with you; but could you not for once tell me about your mercies?" She thanked him for reminding her of that unused string of her harp; and may I not remind some of you to dwell more frequently on the Lord's goodness to you? Let men know that the people of God are a happy people. Constrain them to inquire what it is that makes you so glad, so calm, so patient. Compel them to desire to know Christ, if for no other reason than this, that their faces may shine with the same cheerfulness that lights up yours. I know I am bringing before you a hard duty for wintry seasons, but when the voice of the turtle is heard it will be easy to you—nay, natural. You have lain among the pots, but now that you have the wings of a dove, covered with silver, and your feathers with yellow gold, mount, mount, and as your spirit mounts, become like the lark which sings as it rises, and is heard where it is not seen, still pouring down a flood of song from the invisible into which it has ascended! Live near to God, but let your communion with the sons of men be cheerful and joyous. Compel them to hear your praises.

A PRESENT SAVIOR.

"And thou shalt call his name Jesus, for he shall save his people from their sins." When? Now. And when saved, and every sin covered by the robe of his righteousness, will they sin again? Perhaps; but they will look again unto Jesus, who is their *present* savior, very close at hand, and they will be made white as snow.

But there is still a step higher. By faith in the power of Jesus many a man has obtained victory, full and complete over the sin that before enslaved him. Slaves of tobacco and rum and sensuality have been lifted out of their degradation and made strong. Sometimes the temptation itself has utterly lost its power over them.

What a blessed thing it is to walk with Jesus, not only my Savior from sin, but my ever-present Friend! I am thine, O Christ, and all that I have is thine, and thou art mine. Whatever concerns me, concerns thee. My time is thine, and thus if I need a pin and cannot find one, I can ask thee to help me in my search. "If ye abide in me, and my words abide in you, ye shall ask what *ye will*, and it shall be done unto you."—*H. W. Adams.*

THE SLEEP OF DEATH.

"The sleep of death"—what is this *sleep*? We know that the surface idea connected with sleep is that of *resting*. The eyes of the sleeper ache no more with the glare of light or rush of tears; his ears are tasked no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeyings to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. Sleep shuts to the door of the soul, and bids all intruders tarry for awhile. So it is with the body while it sleeps in the tomb. The weary are at rest: the servant is as much at ease as his lord. No more the worker leans on his spade, no more the thinker props his pensive head. The wheel stands still; the shuttle is not in motion; the hands which turned the one and the fingers which threw the other are quiet also. The grave shuts out all disturbance, labor, or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts its eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be in itself a curse, it is when sanctified a blessing; yet toil for toil's sake, we would not choose: and when *God's* work is done, we are too glad to think *our* work is done too. The mighty Husbandman, when we have fulfilled our day, shall bid His servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until He shall raise them up to give them their full reward. Guarded by angel-watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fullness of time shall bring you the fullness of redemption.—*Spurgeon.*

DARWIN'S DEFINITE CONCLUSION.

Mr. Darwin has at last come to a definite conclusion about the origin of mankind. Science no longer speaks with an uncertain tongue. She at last, after long preparation, has found her Adam and brought him out to claim the federal headship of the human race. The issue is made. We may look on this picture and on that, and choose our ancestor by the instinct of "natural selection." The first Adam of the Scriptures, framed by the hand of God, suddenly springs into life by the quickening of His breath, and stands upon the obedient earth, its conscious lord, whose wealth of brain and heart could find no companionship with other creatures, but must be provided by another influx of God into matter. The first Adam of science is an ape of the lower species; but, behind him, as his precursors, is a shadowy line of lower forms, at last taking to mud and water, and lost in the unintelligible meanness of their lower than reptilian forms. Now, between the two, our "instinct of natural selection," takes decidedly to the man. We feel no affinity to the monkey nor the pollywog. When we see an ape, there is no natural turning of the fraternal heart to our ancient cousin of the ancestral stock. We do not believe that our great-grandfather was any nearer to that beast in blood, love and affection, than we are. We do not believe that Abraham was any nearer to a monkey than Darwin is. Inasmuch as the claims of the ape to be our first regular grandparent, are utterly without documentary or scientific evidence, and his pretensions rest entirely upon some not very intelligible notions about "natural selections," we say at once that we don't select him. We are satisfied with the Adam of Eden, the Adam of God, the Adam with the documents, the Adam attested by every instinct of our life. Our religion is getting its last confirmation, by the contrast of the foolishness of the world in opposing it.—*Dr. Bond.*

If the stars should appear but one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

LETTER FROM EUROPE.

Bible Banner:—When we parted last month I was just ready to [illegible] the wide waste of waters upon England. Having been favored with a pleasant passage, and being [illegible] with excellent health, which is [illegible] still more vigorous by a respite [illegible] labor and a change of cli[illegible] are really had a good time in [illegible]ng business, visiting places of [illegible]terest, and gathering up lessons [illegible]g importance.

[illegible] particularly interested in the [illegible] of London, where so many dignitaries [illegible] lost their heads in the earlier ages [illegible] English history. Here I saw the block [illegible] which the heads of many nobles [illegible] and the fatal axe that was used for [illegible] laborious work of decapitation. I [illegible] happy to record the fact that [illegible] scenes of butchery are no longer witnessed in connection with this famous [illegible]. It is used as a fortress and armo[illegible] as well as a depository of ancient rel[illegible] and stands in hoary grandeur and [illegible]mental pride to couple the living [illegible] with the melancholy past.

At the International Exhibition, in [illegible] I saw a magnificent display of [illegible] paintings, and some other objects of [illegible]est, among which was the famous [illegible]-setting machine. The whole affair, however, like too many American Exhibitions, was gotten up to make money, rather than to advance the cause of science and civilization. Napoleon III visited the Exhibition while I was there, but the impetuous rush of excited people prevented my seeing the vanquished Emperor. I had the pleasure, however, of seeing a far better ruler, in the person of Queen Victoria, who showed her royal face at the grand review of troops at Busby Park.

I had a pleasant visit with William Louis D. D., Editor of THE RAINBOW, an able monthly which many in America would do well to take. Though he is connected with the Independent or Congregational Society, he is free to preach and publish the great scriptural doctrines of the literal coming of Christ, the destruction of the wicked, and the eternal salvation of Christians in the renewed earth as opposed to the tenets of a spiritual coming, a spiritual kingdom, and eternal torment.

I heard Dr. John Cumming twice. It was sad to hear him repeat the stale argument for the eternity of hell-torment, founded on the original word for "everlasting" as used in Mat. 25:46. He simply *assumed* that the word translated "punishment" signifies only conscious suffering. But it was a relief to hear him proclaim the coming of Jesus, as an event that *must occur very soon*.

Of course I went to hear *Spurgeon*. His church is a plain, commodious capacious hall, encircled by two large galleries, so inclined that every one of the listening thousands can see the preacher. There is no organ to grind out mechanical music, (the same is true of Dr. Cumming's church,) but the people worship God with "hymns and spiritual songs, making melody in their hearts to the Lord." So many descriptions have been given of this remarkable man that I shall not attempt another. His preaching is of a character to interest and chain the people, and so strong are the walls of popular influence by which he is surrounded, that I should have but little hope of affecting him by the plainest Scripture or the most powerful logic that might be leveled against current theology.

A wide contrast exists between Spurgeon's tabernacle and St. Paul's Church, both in the structure of the buildings and the style of the worshipers. St. Paul's is is a gorgeous temple, bearing a close resemblance, externally, to our capitol at Washington; but the interior is cut up with pillars, and ornamented in a most extravagant manner. The recesses are filled with the statuary of kings and nobles. The worship is full of ritualism and display, with very little in it to feed a hungry soul. The chanting was so jumbled up that I could not follow the words though I had my finger on the very passage over which they were trying to "perform!" The whole affair affords a fine illustration of the practical result of uniting Church and State. The marriage was never ratified in heaven—why should the bond of union be considered very sacred on earth?

The incidents connected with my visit on the Continent must be reserved for another number. I will simply say that there is considerable opposition in Germany and other countries, even among the Catholics, to the dogma of Infallibility. Those who oppose this dogma call themselves the "old Catholics." They regard the late council-decree as an unwarranted innovation, to which they are not willing to submit. There is doubtless trouble ahead. Let us all take refuge in the "Rock." I enjoy the approving smile of God. He has been with me, and crowned my mission to Europe with complete success, for which I praise him exceedingly.

July 12, 1871. H. A. KING.

ADVICE TO WIVES.

Wives often regret that their husbands do not talk with them. This is not the place to discuss the short-comings of a man, but sometimes when I have listened to the fault-finding, the garrulous repetitions, frivolous details, the childish exactions of sympathy and attention with which some women bore their homes, I have thought that the fault was not altogether the husband's. It is a great loss if a man is silent among his wife and children. The husband and wife live so much of the time in different worlds that intercourse can be a great help and pleasure to each of them. You will not be likely to make a man talk by telling him that he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper, and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. Be deserving the companionship of a sensible man. Avoid talking of persons, or insignificant details concerning yourself or your work. Have something interesting and valuable to say. The story of your child's prattle may be full of interest. The number of pies you have made, or the rooms you have swept, may not be worth repeating. Cultivate the graces of character, speech, and tones of voice, and you may find that the man who was glad to escape from the loquacious, complaining, exacting woman, goes reluctantly from her who knows when to talk and when to be silent; "who openeth her mouth with wisdom, and in whose tongue is the law of kindness."—*Religious Intelligencer*.

FRANKLIN AND WHITEFIELD.

It was not only the ignorant and excitable that yielded to the extraordinary fascination of Whitefield's oratory. No shrewder listener ever stood before him than the celebrated Benjamin Franklin; and how little he was able to resist the charm is shown by the amusing story which he tells of himself. Whitefield had consulted Franklin about the locality of his proposed orphan house, but had refused to act on his advice; and the refusal had determined Franklin not to subscribe.

"I happened soon after," says Franklin, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give him the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

If any one could have resisted the spell, one would have thought it must have been Chesterfield; yet even of him it is related that on one occasion when Whitefield was describing a blind man groping his way unawares towards a precipice, till he stumbled on the edge in the act of taking the last fatal step over, the peer could not help springing forward in an agony from his seat, exclaiming, "Good God! he is gone!"—*J. P. Gladstone*.

HECLA AND VESUVIUS.

It is a long way from Hecla, in Iceland, to Etna, in sunny Sicily. Yet scientific men tell us there is little doubt that these two volcanoes are connected by a tunnel or natural subterranean passage of communication. There are good reasons for this belief. The great internal earth-pulse beats simultaneously in each. Etna is never disquieted, but Hecla sympathizes, and Hecla never shows symptoms of eruption without some throbbings in Etna. Ancient and gigantic twins are they, standing for ages widely separated, but holding mysterious communication through an unexplained labyrinth, a fiery artery, through which their hot blood flows and mingles.

A CHAPTER OF ABSURDITIES.

1. To desire to have men sober, and vote a license to make them drunk.
2. To mourn over drunkards, and vote a license to make more.
3. To pity a drunkard's family, and vote for the chief means of their misery.
4. To expect to restrain men from evil by telling some of them they may do it.
5. To think that authorizing a business will discourage it.
6. To expect that making the sale of intoxicating drinks legal will not encourage the use of them.
7. To expect that making the sale of them respectable will not encourage the use of them.
8. To regret the upas, and keep watering the main root.
9. To believe that we should not "do evil that good may come," and license men to sell poison for the sake of having orderly (?) houses to drink in.
10. To think that drinking intoxicating liquors in orderly houses will not promote intemperance.
11. To profess benevolence to our fellow men, and vote for the cause of idleness, quarreling, poverty, and misery among them.
12. To pray for a blessing on our neighbors with our lips, and seek a curse with our votes.—*Northern Independent*.

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I like it much.—*H. Quinby*

Its use must save many a lightly-stocked hive of bees from starvation during winter.—*Ohio Farmer*

I think nothing could be more perfect for the purpose for which it is designed.—*Mrs. E. A. Tupper.*

I have given it a thorough trial, and find it an admirable contrivance for feeding bees in summer or winter. I would not be without it for many times its cost.—*Cal. Jos. Leffel.*

It obviates the great difficulty which many find when feeding, of attracting robbers, as it can be placed over any hive so as to absolutely prevent this.—*Prairie Farmer.*

Several may be enclosed in a sample hive. One sample feeder sent by mail for 75 cents, or two for $1; per half dozen, by express, $2.50, or per dozen, $4.00. Individual right to make and use any number, $2.00. Address H. A. KING & CO., 14 Murray St., N. Y.

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WM. L. HIMES, Buchanan, Mich.

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"Hell" from "Sheol."

It is a fact well known that in the Old Testament Scriptures the term "hell" comes from the Hebrew term *sheol*, a term translated hell 31 times, and grave 31 times in our version; but in the Catholic version it is uniformly translated *hell;* and Jacob is made to say, "I will go down to my son into *hell*, mourning." (Gen. 37: 38) But this note is appended: "That is, into *limbo*, the place where the *souls* of the just were received before the death of our Redeemer." Here *sheol* is made an underground realm for *souls* prior to the death of Christ, all good souls, it is claimed, having then been taken up to heaven. But no note is given to explain this text: "For neither work, nor *reason*, nor *wisdom*, nor *knowledge* shall be in *hell*, whither thou art hastening." (Eccl. 9: 10.) Did all good souls pass into a state void of "reason," "wisdom," and "knowledge" before the crucifixion? And do all bad souls, who are said now to go to one part of *sheol*, called hell, go to a realm of *unconsciousness?* There is no escape from the conclusion that if *sheol* is the receptacle of *souls*, good or bad, they must there be unconscious, without knowledge. W. S.

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4. Christ himself bears this testimony: "My Father is greater than I." "I can of my own self do nothing." "As the Father hath life in himself, so hath he *given* to the Son to have life in himself." This shows that the Father stands at the head of the universe.

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Elijah Raising the Widow's Son.

In 1 Kings, chapter 17th, we have an account of the prophet Elijah raising the widow's son. In v. 22, it is stated: "And the Lord heard the voice of Elijah; *and the soul of the child came into him again*, and he revived." This is thought to teach the consciousness of the soul after death, because it departed from the child, and returned to him again. Nothing, however, is said about the soul being conscious after it departed, or of its immortality. And if it is really a fact that the soul is immortal and the child was conscious in glory after death, how unreasonable and *unjust* it was for Elijah to pray him out of heaven! To be sure, "nature *will* mourn departed friends," and the bereaved Zarephthite must lament the loss of her only son; but it would have been much better for Elijah to have comforted the bereaved mother with the assurance that her child was now happy beyond the stars—beyond the reach of the contamination of earth, than to have prayed him back again, to mingle with evil, and perhaps stumble and go down to ruin at last. Orthodoxy has but little confidence in the Popish notion of praying souls out of Purgatory; but surely this were far better than to pray them out of heaven itself.

The word rendered "soul" in this text is "*nephesh*," the Hebrew word for "life," and is rendered *life* many times in the Old Testament. The "*breath of life*" is *all* that was added to man at his creation; and when this breath of life is taken from him he *dies*, and becomes "*unconscious*." (Ps. 104: 29; 146: 3, 4; Eccl. 3: 19—21; 9: 5, 6.) In v. 17 of the passage under consideration, it is said: "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no *breath left* in him." The breath of life, you discover, is now taken away, and the *child is dead*. Elijah prayed, and the child's *life* came into him again, and he revived.

J. W. TAYLOR.

"No Place of Repentance."

It is said of Esau, "who for one morsel of meat sold his birth-right," that "afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." (Heb. 12: 7.) What is the apostle's meaning? The "repentance" in this passage cannot refer to Esau, for his "tears" prove that he did deeply repent that he was involved in such a dilemma. His tears were shed over the loss of the coveted blessing. The true idea is doubtless this: Esau found no place of repentance in the mind or his father Isaac, who had conferred the blessing on Jacob and would not rescind the decision, though earnestly entreated by Esau to do so. He found no way to change his father's mind, or to induce him to repent of the decision made in favor of Jacob. W. S.

Translation of the Bible.

The whole number of languages and dialects into which the Holy Scriptures have been translated is two hundred and fifty-two. Of these, two hundred and five are versions prepared since the origin of Bible Societies, at which time the Scriptures had been translated into only forty-seven different languages. The two great Bible societies of the world, the British and Foreign, and the American, have issued, of these, two hundred and forty-three. The greatest work of the American Bible Society has been the preparation of the Arabic Bible, by the Rev. Drs. Smith and Van Dyck, which will go to 150,000,000 of Arabic-speaking people, and the Slavonic and Bulgarian Testament, which will supply 80,000.

"One of us."

God said in the beginning, "Let *us* make man in *our* image, after *our* likeness;" (Gen. 1: 26;) and Paul speaks of God's Son as the agent "*by whom also he made the worlds;* who being the brightness of his glory, and the express *image of his person;*" (Heb. 1: 2, 3;) and John tells us, "All things were made by him [the Son], and without him was not anything made that was made." (John 1: 3.) So while it is true that God made all things, it is equally true that he made all things *by his Son;* and hence the propriety of his saying, "Let *us* make man in *our* image"—the Son himself being already in "the express image of his person."

But it is often objected that a plurality of persons is not brought to view by the terms "*us*" and "our," the claim being made that these terms are used as public speakers often use them, to prevent using the first person, as if a clergyman should say, "Let *us* make three points in *our* sermon," instead of saying, "Let *me* make three points in *my* sermon." This would look like a very plausible claim, if the connection did not spoil it. After man was made, and had transgressed, we hear this same speaker saying, "Behold, the man is become as *one of us.*" (Gen. 3: 2, 3.) This certainly involves a plurality. If a clergyman should say, "one of us," in his sermon, it would be evident he included somebody beside himself. He whose "*name* is called the Word of God," was "*with God*," even "*in the* BEGINNING," as really as there are now "three that bear record in heaven, the Father, the *Word*, and the Holy Ghost." (1 John 5: 7.) Christ as a *person, now* bears the name, "the *Word*," as he did in the beginning "with God." W. S.

A Present.

A present of $10 to any person who will find in the Holy Scriptures the expressions, "immortal soul," "never-dying soul," or "immortal spirit."

Also a present of $10 to any person who will find in the Holy Scriptures one promise that "man or his soul goes to heaven at death, if righteous." GEO. TILLEY, Bristol, R. I.

A Blunder.

J. D. J. wishes to confess to all the members of the Bible Class that he made a serious blunder, in his *second* answer last month, by referring to Eccl. 3: 8. The reference intended was Eccl. 11: 5. Our scholars must learn to think what they ought to say, and then say what they think.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Was the tempest spoken of in Matt. 8: 24, caused by Satan, who is called the "prince of the power of the air?"

Will brother Sheldon give us an explanation of Rom. 8: 10? Also of Ps. 90: 10, last clause? ALEXANDER.

Religious Summary.

Dead Faiths Buried.

The following prayer was offered by K. S. Wheeler, in the Music Hall, Boston, Sunday, March 5th, 1871, and reported in the *Banner of Light*, July 15th. It shows in a startling manner the result of substituting heathen theology for Bible truth. If dead people are really alive, and if they take so lively an interest in human affairs as many believe, where is the great impropriety in asking them to kindly remember us? Why not adopt Mariolatry in full? But if Mary and all the patriarchs, prophets, apostles and martyrs—as well as the heathen, the drunkards, and the deceivers invoked—are *really dead*, it were a thousand times better to lift up our imploring hearts to the "living God," who can not only *hear*, but *help!*

Most holy angels, oh ye great and good and beautiful souls who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be ye unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning, Theodore Parker—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shew-bread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen.

A Tough Case.

W. W. King has been making an earnest effort to get the reckless Ruloff through the narrows into the abode of endless bliss. If the passage quoted from Ecclesiastes can fairly be construed to mean that the "spirit" is a conscious personality, going at death into God's immediate presence, where "there is fullness of joy," then the theory of universalism is established. But in the utter absence of Scripture proof to sustain such construction of the passage, we are by no means prepared to endorse the sentiments of the sermon, of which the following extract is a fair specimen:

Where is Ruloff? with God, or whom? This is the question asked by the Church, asked exultingly, as if it were difficult, nay, quite impossible to answer; asked with triumphant air, which being interpreted, says, "Thank heaven! we have got one soul captured and confined that these Universalists will find it difficult to liberate! We have one victim of torture you will find it troublesome to release." Now I am frank to say that I see no special difficulties surrounding this case. I do not for a moment entertain the idea that you have forged any bolts or bars which Almighty power can not break, that you have welded the links of any chain of evil that Infinite love can not melt. I am sure that Ruloff is no exception to the grand philosophy of my text, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Appetite and lust, these base powers that enslave the soul and drag it down into these awful abysses of sin and crime, are of the body, the characteristics of an earthly and animal nature, and they perish with that nature. They can not be projected beyond the grave, and are not known in a spiritual or immortal realm. At the gate of mortality these burdens roll off from the soul; these fetters break and fall, and then the spirit is left free to begin the work of development and progress.

Pio Nino.

On the 16th June, 1846, just after the death of Gregory XVI, the conclave of Cardinals met in deliberation to elect a successor. The young Cardinal Mastai-Ferretti was elected as scrutator of the ballots that were cast naming Gregory's successor. He opened the first, and read therefrom his own name, and then, with a smile, passed on to the next ballot. That, too, contained the same choice, and so on to the next and the next, each bore but the one name—and that was his own. Then the smile disappeared, and in its place his countenance showed unmistakable signs of anxiety and dread, and when the requisite two-thirds vote was shown to be for him, he could scarce contain himself from emotion. But before he had read the decisive vote, he begged his brothers to let him burn those he had announced, and that they should proceed to a new election. But the conclave would not allow of this, and saying they saw the finger of God in this decision, they paid their homage to him as the newly elected Pope.

The new Pope was then 54 years old. He is now in his eightieth year. He is the only one, of 259 occupants of the papal throne, who has worn the triple crown for a period of 25 years. There has been a superstitious legend among the Catholics that none of Peter's successors would continue in office as long as this assumed head of the church is said to have done; or, if any one should hold that authority so long, that he would be the last pope in the catalogue. Pio Nino has celebrated his 25th prelatical year, but he is evidently tottering to the tomb. Shall he have a successor?

Truthful Testimony.

The world is, we fear, growing no better very fast. In a bundle of forenoon exchanges—one of four small wagon loads received daily at the *Republican* office—we counted the following array of newly perpetrated crimes: Deliberate murders, 6; suicides, 5; supposed poisonings, 3; highway robberies, in which the victims were nearly killed, 7; shootings, growing out of domestic difficulties, 5; and 6 forgeries in amounts of over $5,000. These were detected without any special hunt for the class of news to which they belong. They came up, one after the other, in grim succession, as the papers from different parts of the country—chiefly the Northwest—were opened. Ten years ago, any one of them would have made a sensation, not only in the neighborhood of the occurence, but throughout the country. Now, however, the news editor scarce snaps his scissors at them. Murders, arsons, swindles, and the like disruptions of the social monotony—unless there is something exceptionally strange or sensational about them—are deemed a drug in the journalistic market, and are thrust aside as scarce worthy a paragraph. Yet we know there are those who complain that the press is becoming sensational—that the papers are constantly filled with the horrible or the disgusting. If they knew what a small portion of the great aggregate is reproduced in any one journal, they might, perhaps, find reason for complaint that so poor a record is kept of what is nothing more nor less than the actual history of the times in which we live. The truth is, the Ku-Klux is at work in the North as well as in the South; lawlessness is on the increase in both sections, and the irresistible tendency is in a contrary direction to that of improvement.—*Chicago Republican.*

News from China.

A Methodist missionary writes that the Pekin cabinet have presented to the French [Romish] minister, and to the ministers of protestant countries, "*memoranda*" relative to the operation of missionaries in China. To Romish missions, "it forbids orphanages and foundling hospitals, demands the deportation of Sisters of Charity, and the cessation of the special official powers assumed by the priests." The following are some of the points in the memorandum addressed to Protestants: "That in future no communities shall be mulcted for injuries to missions; only the villains who strike the blow shall be punished. That there shall be no compensation for confiscated property, or for destroyed buildings, lost furniture, etc. That all foreign ladies shall be sent home, such teachers being injurious to the peace and retirement of Chinese female society; and no native women shall be allowed to attend meetings for worship. That missionaries in the interior, or elsewhere, shall have no ex-territorial privileges; but when summoned to the yamens, or having occasion to seek official aid, shall present themselves as a native would have to do, [prostrate, etc.,] and shall, in all respects, conform to native custom. That if a missionary take up the cause of a Christian convert, who is proceeded against at law, the Christian shall be at once punished as guilty on account of such interference. That all mission establishments shall be under supervision by officers appointed for the purpose, and that no foundling hospitals or girls' schools shall be allowed. That no heathen children shall attend mission schools. That a public registration office shall be established, in which all baptisms shall be noted, and the history, residence and condition of the applicants recorded. And that no missionary shall receive more than forty-five converts!"

Will Punishment Purify?

I hold that punishment for the sins of this life may and often does extend into the world beyond the grave. In fact, I believe that God's government is and must be "the same yesterday, to-day, and forever;" and that wherever sin has existed, does exist, or shall exist, there will punishment be inflicted. And, as many close this life impenitent, and steeped in sin, I cannot doubt that they receive punishment in a future state of being.—*Horace Greeley.*

Mr. Greeley is correct in supposing that persons dying in sin will be punished in the world to come. But where is the promise that hell-doomed sinners will ever be restored to God's favor? Can the foul stains of sin be bleached out in the crucible of personal suffering? And were this even possible, how thoroughly such a theory would exclude Jesus Christ as the Savior of men! If sinners suffer all their sins deserve, there is no such thing as mercy. The atonement of Christ is thus effectually ignored. Should the unfortunate victims of wrath ever make their exit from the fiery billows and rise to a condition of purity and happiness, they cannot truthfully ascribe their deliverance to Jesus, but must in fairness sing doxologies to the purifying flames! We prefer to believe that *Jesus saves repenting, believing sinners from the penalty due to their crimes.*

Going to England.

Dr. Dollinger proposes to visit England "to rest," he being greatly troubled by his sudden notoriety. The eyes of these men who have greatness thrust upon them are not, of course, thoroughly known to others, but it looks almost as if, being brought before the public, they were anxious to make as much of it as possible. Hyacinthe was no sooner made famous than he had "to rest," and accordingly traveled to New York, where he was lionized into a state of perfect repose. Now Dr. Dollinger is starting to enjoy the same reputation. Only a few excited persons continued to praise Father Hyacinthe after his weakness became so visible; but hopes were entertained that Dollinger would deserve prolonged admiration. To do so, he must stay at his post, stand firm in his protest, and shrink from a sensational notoriety. A reformer must grow famous, but he does not need to travel for his distinction.—*United Presbyterian.*

Ghostly.

The "sheet and pillow case" social, at the residence of Mrs. F. L. Wells, on Wednesday evening, April 19, was a very enjoyable affair, affording entertainment and amusement to all present. Some twenty or thirty persons were arrayed in ghostly habiliments with masks, and about one hundred persons were present altogether. There was great curiosity among the lookers-on to learn the identity of the maskers, but only a few of them were recognized. The party broke up shortly after ten o'clock. The receipts of the social, for the benefit of the Episcopal church, were something over $22.—*Port Huron Times.*

"Lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof. *From such turn away!*"

Death's Doings.

Just as we were going to press last month a bloody riot occurred in this city, occasioned by the procession of some Orangemen, and resulting in the death of about fifty persons. A few days since an explosion took place on one of the ferry boats. Nearly a hundred were killed and a large number seriously injured.

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We will send the BIBLE BANNER free one year as a premium for Five Subscribers $5 00

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3d. Greek and English Concordance.
We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Eight Subscribers $8 00
Or same for Five Subscribers and $1 extra..... 6 00

4th. Bible Dictionary.
We will send by express one copy of Smith's Bible Dictionary, [cloth, price $3.50,] for Fourteen Subscribers $14 00
Or same for Six Subscribers, and $2 extra 8 00

5th. Webster's Dictionary.
We will give Webster's Unabridged Dictionary [latest edition, 3,000 engravings], worth $12 cash, for Thirty-six Subscribers..... $36 00
Or same for Ten Subscribers and $2 extra..... 10 00
Or same for Five Subscribers and $2 extra..... 14 00

6th. The Wilson Sewing Machine.
We will ship from Cleveland, O., one Wilson Shuttle Sewing Machine (lock stitch, needle-feed), worth $60 cash, for Sixty Subscribers $60 00
Or same for Forty Subscribers and $5 extra.. 45 00
Or same for Thirty Subscribers and $10 extra. 40 00

7th. American Watches.
We will give a genuine American Waltham Watch, *Bartlett movement*, three ounce hunting case, warranted coin silver, worth $60, for Seventy-five Subscribers $75 00
Or Twenty-Five Subscribers and $20 extra..... 45 00
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8th. The Eureka Self-Binder.
We will send the Eureka Patent Self-Binder, of the size of the BIBLE BANNER, holding two volumes, which we sell for $1.50, or give as a premium for Six Subscribers..... $6 00
Or same for Two Subscribers and $1 extra..... 3 00

9th. Microscopes.
We will send by mail a choice French Microscope, for Fifteen Subscribers..... $15 00
Or same for ten Subscribers and $1 extra 11 00
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10th. Washing Machines.
We will ship the Doty Washing Machine, worth $16 cash, for Twenty-Five Subscribers $25 00
Or same for Ten Subscribers and $7 extra..... 17 00
Or same for Five Subscribers and $9 extra..... 14 00

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We will ship one Universal Clothes Wringer, large size, worth $10 cash, for Twenty Subscribers..... $20 00
Or same for Ten Subscribers and $6 extra..... 14 00
Or same for Five Subscribers and $5 extra.... 10 00

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5. I consider Christ far above all other created beings. He was created *before* all and *above* all. He was "with the Father before the world was," and "by him God made the worlds" that sweep through the immensity of space. Cherubs and seraphs delight to do him homage—why should not the puny sons of earth? A. A. P.

Elijah Raising the Widow's Son.

In 1 Kings, chapter 17th, we have an account of the prophet Elijah raising the widow's son. In v. 22, it is stated: "And the Lord heard the voice of Elijah; *and the soul of the child came into him again*, and he revived." This is thought to teach the consciousness of the soul after death, because it departed from the child, and returned to him again. Nothing, however, is said about the soul being conscious after it departed, or of its immortality. And if it is really a fact that the soul is immortal and the child was conscious in glory after death, how unreasonable and *unjust* it was for Elijah to pray him out of heaven! To be sure, "nature *will* mourn departed friends," and the bereaved Zarephethite must lament the loss of her only son; but it would have been much better for Elijah to have comforted the bereaved mother with the assurance that her child was now happy beyond the stars—beyond the reach of the contamination of earth, than to have prayed him back again, to mingle with evil, and perhaps stumble and go down to ruin at last. Orthodoxy has but little confidence in the Popish notion of praying souls out of Purgatory; but surely this were far better than to pray them out of heaven itself.

The word rendered "soul" in this text is "*nephesh*," the Hebrew word for "life," and is rendered *life* many times in the Old Testament. The "*breath of life*" is *all* that was added to man at his creation; and when this breath of life is taken from him he *dies*, and becomes "*unconscious*." (Ps. 104: 29; 146: 3, 4; Eccl. 3: 19—21; 9: 5, 6.) In v. 17 of the passage under consideration, it is said: "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no *breath left* in him." The breath of life, you discover, is now taken away, and the *child is dead*. Elijah prayed, and the child's *life* came into him again, and he revived.

J. W. TAYLOR.

"No Place of Repentance."

It is said of Esau, "who for one morsel of meat sold his birth-right," that "afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." (Heb. 12: 7.) What is the apostle's meaning? The "repentance" in this passage cannot refer to Esau, for his "tears" prove that he did deeply repent that he was involved in such a dilemma. His tears were shed over the loss of the coveted blessing. The true idea is doubtless this: Esau found no place of repentance in the mind or his father Isaac, who had conferred the blessing on Jacob and would not rescind the decision, though earnestly entreated by Esau to do so. He found no way to change his father's mind, or to induce him to repent of the decision made in favor of Jacob. W. S.

Translation of the Bible.

The whole number of languages and dialects into which the Holy Scriptures have been translated is two hundred and fifty-two. Of these, two hundred and five are versions prepared since the origin of Bible Societies, at which time the Scriptures had been translated into only forty-seven different languages. The two great Bible societies of the world, the British and Foreign, and the American, have issued, of these, two hundred and forty-three. The greatest work of the American Bible Society has been the preparation of the Arabic Bible, by the Rev. Drs. Smith and Van Dyck, which will go to 150,000,000 of Arabic-speaking people, and the Slavonic and Bulgarian Testament, which will supply 80,000.

"One of us."

God said in the beginning, "Let *us* make man in *our* image, after *our* likeness;" (Gen. 1: 26;) and Paul speaks of God's Son as the agent "*by whom also he made the worlds;* who being the brightness of his glory, and the express *image of his person*;" (Heb. 1: 2, 3;) and John tells us, "All things were made by him [the Son], and without him was not anything made that was made." (John 1: 3.) So while it is true that God made all things, it is equally true that he made all things *by his Son;* and hence the propriety of his saying, "Let *us* make man in *our* image"—the Son himself being already in "the express image of his person."

But it is often objected that a plurality of persons is not brought to view by the terms "*us*" and "our," the claim being made that these terms are used as public speakers often use them, to prevent using the first person, as if a clergyman should say, "Let *us* make three points in *our* sermon," instead of saying, "Let *me* make three points in *my* sermon." This would look like a very plausible claim, if the connection did not spoil it. After man was made, and had transgressed, we hear this same speaker saying, "Behold, the man is become as *one of us*." (Gen. 3: 2, 3.) This certainly involves a plurality. If a clergyman should say, "one of us," in his sermon, it would be evident he included somebody beside himself. He whose "*name* is called the Word of God," was "*with God*," even "*in the* BEGINNING," as really as there are now "three that bear record in heaven, the Father, the *Word*, and the Holy Ghost." (I John 5: 7.) Christ as a *person, now* bears the name, "the *Word*," as he did in the beginning "with God." W. S.

A Present.

A present of $10 to any person who will find in the Holy Scriptures the expressions, "immortal soul," "never-dying soul," or "immortal spirit."

Also a present of $10 to any person who will find in the Holy Scriptures one promise that "man or his soul goes to heaven at death, if righteous." GEO. TILLEY, Bristol, R. I.

A Blunder.

J. D. J. wishes to confess to all the members of the Bible Class that he made a serious blunder, in his *second* answer last month, by referring to Eccl. 3: 8. The reference intended was Eccl. 11: 5. Our scholars must learn to think what they ought to say, and then say what they think.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Was the tempest spoken of in Matt. 8: 24, caused by Satan, who is called the "prince of the power of the air?"

Will brother Sheldon give us an explanation of Rom. 8: 10? Also of Ps. 90: 10, last clause? ALEXANDER.

Religious Summary.

Dead Faiths Deified.

The following prayer was offered by E. S. Wheeler, in the Music Hall, Boston, Sunday, March 5th, 1871, and reported in the *Banner of Light*, July 15th. It shows in a startling manner the result of substituting heathen theology for Bible truth. If dead people are really alive, and if they take so lively an interest in human affairs as many believe, where is the great impropriety in asking them to kindly remember us? Why not adopt Mariolatry in full? But if Mary and all the patriarchs, prophets, apostles and martyrs—as well as the heathen, the drunkards, and the deceivers invoked—are *really dead*, it were a thousand times better to lift up our imploring hearts to the "living God," who can not only *hear*, but *help!*

Most holy angels, oh ye great and good and beautiful souls who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be ye unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning, Theodore Parker—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shew-bread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen.

A Tough Case.

W. W. King has been making an earnest effort to get the reckless Ruloff through the narrows into the abode of endless bliss. If the passage quoted from Ecclesiastes can fairly be construed to mean that the "spirit" is a conscious personality, going at death into God's immediate presence, where "there is fullness of joy," then the theory of universalism is established. But in the utter absence of Scripture proof to sustain such construction of the passage, we are by no means prepared to endorse the sentiments of the sermon, of which the following extract is a fair specimen:

Where is Ruloff? with God, or whom? This is the question asked by the Church, asked exultingly, as if it were difficult, nay, quite impossible to answer; asked with triumphant air, which being interpreted, says, "Thank heaven! we have got one soul captured and confined that these Universalists will find it difficult to liberate! We have one victim of torture you will find it troublesome to release." Now I am frank to say that I see no special difficulties surrounding this case. I do not for a moment entertain the idea that you have forged any bolts or bars which Almighty power can not break, that you have welded the links of any chain of evil that Infinite love can not melt. I am sure that Ruloff is no exception to the grand philosophy of my text, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Appetite and lust, these base powers that enslave the soul and drag it down into these awful abysses of sin and crime, are of the body, the characteristics of an earthly and animal nature, and they perish with that nature. They can not be projected beyond the grave, and are not known in a spiritual or immortal realm. At the gate of mortality these burdens roll off from the soul; these fetters break and fall, and then the spirit is left free to begin the work of development and progress.

Pio Nino.

On the 16th June, 1846, just after the death of Gregory XVI, the conclave of Cardinals met in deliberation to elect a successor. The young Cardinal Mastai-Ferretti was elected as scrutator of the ballots that were cast naming Gregory's successor. He opened the first, and read therefrom his own name, and then, with a smile, passed on to the next ballot. That, too, contained the same choice, and so on to the next and the next, each bore but the one name—and that was his own. Then the smile disappeared, and in its place his countenance showed unmistakable signs of anxiety and dread, and when the requisite two-thirds vote was shown to be for him, he could scarce contain himself from emotion. But before he had read the decisive vote, he begged his brothers to let him burn those he had announced, and that they should proceed to a new election. But the conclave would not allow of this, and saying they saw the finger of God in this decision, they paid their homage to him as the newly elected Pope.

The new Pope was then 54 years old. He is now in his eightieth year. He is the only one, of 259 occupants of the papal throne, who has worn the triple crown for a period of 25 years. There has been a superstitious legend among the Catholics that none of Peter's successors would continue in office as long as this assumed head of the church is said to have done; or, if any one should hold that authority so long, that he would be the last pope in the catalogue. Pio Nino has celebrated his 25th prelatical year, but he is evidently tottering to the tomb. Shall he have a successor?

Truthful Testimony.

The world is, we fear, growing no better very fast. In a bundle of forenoon exchanges—one of four small wagon loads received daily at the *Republican* office—we counted the following array of newly perpetrated crimes: Deliberate murders, 6; suicides, 5; supposed poisonings, 3; highway robberies, in which the victims were nearly killed, 7; shootings, growing out of domestic difficulties, 5; and 6 forgeries in amounts of over $5,000. These were detected without any special hunt for the class of news to which they belong. They came up, one after the other, in grim succession, as the papers from different parts of the country—chiefly the Northwest—were opened. Ten years ago, any one of them would have made a sensation, not only in the neighborhood of the occurence, but throughout the country. Now, however, the news editor scarce snaps his scissors at them. Murders, arsons, swindles, and the like disruptions of the social monotony—unless there is something exceptionally strange or sensational about them—are deemed a drug in the journalistic market, and are thrust aside as scarce worthy a paragraph. Yet we know there are those who complain that the press is becoming sensational—that the papers are constantly filled with the horrible or the disgusting. If they knew what a small portion of the great aggregate is reproduced in any one journal, they might, perhaps, find reason for complaint that so poor a record is kept of what is nothing more nor less than the actual history of the times in which we live. The truth is, the Ku-Klux is at work in the North as well as in the South; lawlessness is on the increase in both sections, and the irresistible tendency is in a contrary direction to that of improvement.—*Chicago Republican.*

News from China.

A Methodist missionary writes that the Pekin cabinet have presented to the French [Romish] minister, and to the ministers of protestant countries, "*memoranda*" relative to the operation of missionaries in China. To Romish missions, "it forbids orphanages and foundling hospitals, demands the deportation of Sisters of Charity, and the cessation of the special official powers assumed by the priests." The following are some of the points in the memorandum addressed to Protestants: "That in future no communities shall be mulcted for injuries to missions; only the villains who strike the blow shall be punished. That there shall be no compensation for confiscated property, or for destroyed buildings, lost furniture, etc. That all foreign ladies shall be sent home, such teachers being injurious to the peace and retirement of Chinese female society; and no native women shall be allowed to attend meetings for worship. That missionaries in the interior, or elsewhere, shall have no ex-territorial privileges; but when summoned to the yamens, or having occasion to seek official aid, shall present themselves as a native would have to do, [prostrate, etc.,] and shall, in all respects, conform to native custom. That if a missionary take up the cause of a Christian convert, who is proceeded against at law, the Christian shall be at once punished as guilty on account of such interference. That all mission establishments shall be under supervision by officers appointed for the purpose, and that no foundling hospitals or girls' schools shall be allowed. That no heathen children shall attend mission schools. That a public registration office shall be established, in which all baptisms shall be noted, and the history, residence and condition of the applicants recorded. And that no missionary shall receive more than forty-five converts!"

Will Punishment Purify?

I hold that punishment for the sins of this life may and often does extend into the world beyond the grave. In fact, I believe that God's government is and must be "the same yesterday, to-day, and forever;" and that wherever sin has existed, does exist, or shall exist, there will punishment be inflicted. And, as many close this life impenitent, and steeped in sin, I cannot doubt that they receive punishment in a future state of being.—*Horace Greeley.*

Mr. Greeley is correct in supposing that persons dying in sin will be punished in the world to come. But where is the promise that hell-doomed sinners will ever be restored to God's favor? Can the foul stains of sin be bleached out in the crucible of personal suffering? And were this even possible, how thoroughly such a theory would exclude Jesus Christ as the Savior of men! If sinners suffer all their sins deserve, there is no such thing as mercy. The atonement of Christ is thus effectually ignored. Should the unfortunate victims of wrath ever make their exit from the fiery billows and rise to a condition of purity and happiness, they cannot truthfully ascribe their deliverance to Jesus, but must in fairness sing doxologies to the purifying flames! We prefer to believe that *Jesus saves repenting, believing sinners from the penalty due to their crimes.*

Going to England.

Dr. Dollinger proposes to visit England "to rest," he being greatly troubled by his recent notoriety. The ways of those men who have greatness thrust upon them are not, of course, thoroughly known to others, but it looks almost as if, being brought before the public, they were anxious to make as much of it as possible. Hyacinthe was no sooner made famous than he had "to rest," and accordingly traveled to New York, where he was lionized into a state of perfect repose. Now Dr. Dollinger is starting to enjoy the same reception. Only a few excited persons continued to praise Father Hyacinthe after his weakness became so visible; but hopes were entertained that Dollinger would deserve prolonged admiration. To do so, he must stay at his post, stand firm in his protest, and shrink from a sensational notoriety. A reformer must grow famous, but he does not need to travel for his distinction.—*United Presbyterian.*

Ghastly.

The "sheet and pillow case" social, at the residence of Mrs. F. L. Wells, on Wednesday evening, April 19, was a very enjoyable affair, affording entertainment and amusement to all present. Some twenty or thirty persons were arrayed in ghostly habiliments with masks, and about one hundred persons were present altogether. There was great curiosity among the lookers-on to learn the identity of the maskers, but only a few of them were recognized. The party broke up shortly after ten o'clock. The receipts of the social, for the benefit of the Episcopal church, were something over $22.—*Port Huron Times.*

"Lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof. *From such turn away!*"

Death's Doings.

Just as we were going to press last month a bloody riot occurred in this city, occasioned by the procession of some Orangemen, and resulting in the death of about fifty persons. A few days since an explosion took place on one of the ferry boats. Nearly a hundred were killed and a large number seriously injured.

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Doctrinal.

"SEARCH THE SCRIPTURES."

RESURGAM.

O, mine eyes be not so tearful;
Drooping spirit, rise, be cheerful;
Heavy soul, why art thou fearful?

Nature's sepulcher is breaking,
And the earth her gloom forsaking,
Life, life and Light is waking

Trees their green heads are adorning,
And the songs of birds give warning
Of the coming of the morning.

Late the cold earth lay unriven;
Ofer it was the tempest driven,
And the snow like wool was given.

Of the dark seed in the furrow
Then we thought with faithless sorrow,
Scarce believing in the morrow.

But where there it lay snowed under
Now the glad fields break asunder,
And we see Spring's flowery wonder.

Roses rosed with dew are dripping,
Rivulets to the sea are tripping,
And the hills like rose are whipping.

Very sweet are earth's green pleasa,
Glad and full the song she raises,
Giving her Creator praises.

Oh! the weakness and the madness
Of a heart that holdeth sadness
When all else is light and gladness!

Though thy treasures death hath taken,
They that sleep are not forsaken,
They shall hear the trump, and waken.

Shall not he who life supplieth
To the dead seed where it lieth
Quicken also man who dieth?

Yea, the power of death was ended
When he who to hell descended,
Rose, and up to heaven ascended.

Rise, my soul, then, from dejection,
See in nature the reflection
Of the dear Lord's resurrection.

Let this promise leave thee never:
If the might of death I sever,
Ye shall also live forever!—*Phœbe Cary.*

THE HELL FOR DEAD MEN.

WM. SHELDON.

It is an irrefutable fact that the Bible reveals a hell for *dead* men, but not for disembodied men; nor is this hell for dead men a hell of punishment, but simply the state of the dead. There is to be, however, a hell of punishment for the wicked after the arrival of the judgment, for God will *reserve* the unjust unto the day of judgment to be punished," (II Pet. 2: 9.) when the "resurrection of damnation" will bring them forth to experience the penalty incurred by transgression. This hell for dead men is as really a receptacle for saints as for sinners, being occupied, not by spirit-men, but by physical men, called *sheol* in the original Hebrew, and *hades* in the original Greek. We call the special attention of all who claim that *hades* or *sheol* ever bring to view a hell of punishment now in readiness for disembodied sinners, to the following facts:

1. The occupants of *hades* or *sheol* are not yet *judged*, and therefore cannot be experiencing punishment, which is the *result* of judgment: "And the sea gave up the *dead* which were in it; and death and hell (*hades*) delivered up the *dead* which were in them: and *they were judged* every man according to his works." (Rev. 20: 13.) Whether this hell, or hades, is a receptacle for disembodied men, or corporeal men, it contains only unjudged men—men that must be delivered up to be "*judged*," even "*every man*" of them. And it is affirmed that the occupants of this *hades* hell are "*dead*," which could not be true of deathless spirit-men, therefore its occupants are *material, dead* men.

2. The occupants of *sheol* or *hades*, are not conscious, whether they are disembodied *men*, or physical men, as the following scripture clearly proves: "*For* there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." (Eccl. 9: 10.) The *Douay* version reads: "*For* neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening." If the realm here called *sheol*, or hell, is the receptacle of the body, it must be a realm of unconsciousness; and if it is the receptacle of disembodied men, it will not change the fact, for there is no "work" there, no "*reason*" there, no "*wisdom*" there, and no "*knowledge*" there; and spirit-men bereft of reason, wisdom, and knowledge, cannot be in a condition to sense the infliction of mental anguish or fiery torture, nor yet in a state to share in a condition of happiness, if indeed one part of *sheol* is a place of happiness, and the other part a place of misery, as some theologians claim.

3. The occupants of *sheol*, the term so often rendered hell in the Old Testament, instead of being spirit-men, are simply physical men bereft of life—dead men. Jacob said concerning his son—"If mischief befall him by the way in the which ye go, then shall ye bring down my *gray hairs* with sorrow to the grave; (*sheol*;) or, as the *Douay* version reads: "you will bring down my gray hairs with sorrow to hell." (Gen. 42: 38.) The very man that wears gray hairs is to go to the *sheol*-hell, thus proving that it is a realm occupied by corporeal men. Job prayed, "O that thou wouldest hide me in the grave," (*sheol*,) or as the *Douay* version records it: "That thou mayest protect me in *hell*." (Job. (14: 13.) It is certain that Job did not crave a hell of torment as preferable to his temporal calamity, but it would be very natural *for* him, under his circumstances, to *prefer* the state of the dead to his life of affliction. *Sheol* is rendered *grave* thirty-one times, and *hell* thirty-one times in our version, but the *Douay* version uniformly translates it hell. Christ went to this hell (*sheol* or *hades*) at his death, (Ps. 16: 10; Acts 2: 27,) that is to the state of the dead, but not to a realm of punishment. Nor is this hell of dead men (*hades or sheol*) ever brought to view as a world of punishment for disembodied men, in the Bible; nor is it a world of consciousness, as we have proven.

One text, however, is claimed as an exception to this rule—the case of the rich man and Lazarus—and then that assumed exception is made to invalidate the rule, and is itself recognized as the rule of interpretation by theologians; but unfortunately for modern theology, (1) the text says not a word about the *soul* of the rich man, or the *soul* of Lazarus, and that term must be *put in* just where Christ never put it, in order to make the text fit the theology of the day; (2) though the scene is laid in the *hades*-hell, not a word is said about *punishment*, and to assume that the "torment" spoken of indicates a punishment from the hand of God, is to assume just what needs proof, and just what clashes with God's word which represents the occupants of the *hades*-hell as being *unjudged* till they are liberated therefrom, even "*every man*," as before noticed, and that certainly includes the rich man; and punishment is simply the *execution* of judgment, and consequently cannot precede judgment. How then could the rich man be receiving punishment in *hades*? It is not possible. Having seen already that *hades* is a realm of unjudged men, unconscious men, and corporeal men, instead of spirit-men we shall insist that this case is no exception to the rule, but that it is simply a case of *personification*—a method of speech, as Webster remarks, "*in which an inanimate being is represented as animated*"—in which these actually dead men are *represented* as talking, saying, and feeling; not their disembodied souls, but the men themselves who had actually "*died*," and were really dead. By the principle of personification, these *dead* men (not their souls) are *represented* as being conscious, and are *represented* as talking, much as we might fancy dead men would talk, if they could—contrasting their state after death, with their state before death. But before looking at this case in this light, we will present a similar case, in which the scene is laid in the same *hell*—*sheol*—and in which *corporeal men*, after death, are personified, and made to "*speak*," and "*see*," to feel "shame," and "comfort,"—all this in *hell*, (*sheol*) and all attributed to *physical* men, while "*dead*," and not to their shades.

Pharaoh's overthrow is thus set forth: "I made the nations to shake at the sound of his fall, when I cast him down to HELL (*sheol*) with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the *nether parts of the earth*. They also went down to *hell* with him unto them that be *slain with the sword*.... The strong among the mighty shall *speak* to him out of the midst of *hell* with them that help him: they are gone down, they lie uncircumcised, *slain by the sword*....which are gone down to *hell* with their weapons of war: and they have laid their swords under their *heads* but their iniquities shall be upon their *bones*, though they were the terror of the mighty in the *land of the living*.... There be the princes of the north all of them, and all the Zidonians, which are gone down with the *slain*; with their terror *they are ashamed* of their might; and they lie uncircumcised with them that be slain by the sword, and *bare their shame* with them that go down to the pit. Pharaoh shall *see them*, and shall be *comforted* over all his multitude, even Pharaoh and all his army *slain by the sword*, saith the Lord God." (Ezek. 31: 16, 17, & 32: 21, 27, 30.)

We invite attention to several facts:

1. This scene is laid in the same *hell* of the dead that the rich man went to—not the hell of punishment.

2. Pharaoh and his associates here brought to view were "slain with the sword," and these *slain* persons went "down to *hell* (*sheol*) with their weapons of war," their "*heads*," and their "*bones*"—thus showing that a hell of corporeal men, and not of spirit men, is meant; for it will not be admitted that spirit men carry weapons of war to hell with them, nor that they have "*bones*;" but anciently it was customary to bury the arms of a military chieftain with him, to which practice reference is here made.

3. Though thus "*slain*," these dead men are personified, and are *represented* as being conscious, though really unconscious; represented as speaking, though really speechless; represented as seeing, though their eyes were really closed in death; represented as being "comforted," and feeling "shame," though really destitute of any kind of feeling,—all this to contrast their former exalted position among the nations, with their humbled and powerless position among the dead. It is said they "*speak* to him," that "Pharaoh shall *see them*," and while some "*bare their shame*," and "*are ashamed*," others "*shall be comforted*." Are there any more indications of consciousness in the case of the rich man than we find here? And is not the conversation in that case as really attributed to *dead* men, as in this case? And can *dead* men be said to talk, or see, or feel, except on the principle of *personification*—a representation of inanimate beings as animated? Certain it is that Christ did not say a word about the *soul* of the rich man, nor the *soul* of Lazarus—did not mention a conversation between souls, or disembodied spirits. Certain it is that he *did* speak about *men*, and such men as could *die*,—*material* men—men that *did die*; and these very men after they had *died*, are *represented* as talking—not their *ghosts*, but the identical men themselves, that had lived and died; and such men can be understood as talking on no other principle than that of personification. The conversation reported proves clearly that the Savior did not allude to a dialogue between disembodied souls, but between real men, though dead, *represented* as being alive and conscious.

Notice also the following points:

1. The rich man after his death, being in the *hades-hell*, is represented as pleading for "mercy," when it is too late, and as requesting Lazarus to be sent to his relief; but Abraham is represented as offering two objections to granting this request, both of which are fatal to the idea that the dialogue is carried on by deathless souls, and is proof conclusive that it is a dialogue between the corporeal dead *personified*, or represented as being conscious after death. In the first place Abraham is represented as saying, "Son, remember that thou in thy *life time* receivedst thy good things;" thus showing that the life of the personage addressed had *come to an end*, which could not be true of a deathless soul, but could be true of a material man; and if the personage addressed were then really alive, it would have been proper to have said, "In thy *former* life," instead of saying, "In thy life *time*," by which he is recognized as being dead, though spoken to as if conscious. In the second place, Abraham is represented as saying, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"—which excuse would sound ridiculous if assigned as a reason why *ghosts* could not pass from one locality to another, which are supposed to fly over gulfs with greater ease than birds can; but if applied to *material men* there would be some sense in supposing that a gulf could prevent passing to and fro. Really, if Abraham's *ghost* was talking to the rich man's ghost, would the excuse have been made that the gulf was impassable to ghosts that transport themselves without walking on the ground?

2. This appeal having proved unavailing, the rich man is represented as requesting Lazarus to be sent to warn his brethren who were still alive, that they might be induced to repent, and not die in their sins, as he had done, and come where their condition could not be changed, but where the wicked dead would feel, if conscious, "a certain fearful looking for of judgment and fiery indignation," and even beforehand keenly realize that "our God is a consuming fire;" but this being a case in which dead men are personified, merely *represented* as talking and feeling, it only indicates the feelings they *would* experience if they were only conscious—thus making the dead to speak to the living. Abraham is *represented* as replying, "They have Moses and the prophets; let them hear them."

3. The rich man is then represented as remonstrating. "But if one *went unto them from the dead*, they will repent;" to which Abraham replies, "neither will they be persuaded, *though one rose from the dead*"—from which we learn that the idea expressed about having Lazarus sent, was not that of having his *ghost* sent, but Lazarus *himself*, by having a resurrection; a person that "*rose from the dead*." So this dialogue itself discountenances the thought that this is a conversation between disembodied souls, and holds out no other idea than that it is a conversation between literal men while dead, who can neither talk nor feel, except by personification.

The following important lessons may be learned from this scene:

1. The sleeping saints are bosom companions of Abraham, under the watch care of angels, even in death, for "the righteous hath hope in his death," and they "sleep in Jesus." A bosom companion sustains an intimate connection; so do the sleeping saints, guarded by angels, to Abraham, the "father of the faithful." If they were really conscious, instead of feeling regret, they would feel *comforted*," but this they can feel only by representation, or personification.

2. After death it is too late to obtain mercy, or receive benefit from the righteous, for the gulf fixed by death between saint and sinner is impassable. If conscious, the wicked under death's power would regret the course of life that had thus sealed their destinies, and would gladly receive aid in their hopeless condition: would feel the fires of divine disapprobation: would desire to have their living friends repent, by having some one raised from the dead and sent to warn them: but of course the regrets, the torments and the desires here referred to, are only *attributed* to them by personification, just as Jotham (Judges 9: 8) attributed a dialogue to the trees: "The trees on a time went forth to anoint a king over them; and they said to the olive tree, reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all of the trees unto the bramble, Come thou and reign over us." On the same principle, a dialogue is attributed to the dead, in the case of the rich man; and that, too, in *sheol* or *hades*, in which there is no wisdom or knowledge, and where "every man" is *unjudged*, as before shown; nor is this dialogue between disembodied souls; but dead men are personified and represented as feeling and talking.

Were we to believe nothing but what we could perfectly comprehend, not only the stock of knowledge in all the branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on.

QUERIES ABOUT DEATH.

Such expressions as, "In the day thou eatest thereof thou shalt surely die," and "The dead know not anything," require explanation. It is well known that though Adam began to die, in one sense, on the day he ate the forbidden fruit, yet in another sense he did not die till nearly a thousand years after.(1) Again: though the sentence of death pronounced upon Adam included his posterity, yet Enoch and Elijah never saw death; and then the promise "the seed of the woman shall crush the serpent's head," is collateral with the sentence of death.(2) How can a Christian believe that God is a rewarder of them that diligently seek him, if for a certain interval of time his existence must be a blank, and the incorruptible seed by which he was begotten cease to have vitality?(3) The Apostle says, "I am ashamed of you, for some of you have not the knowledge of God."(4) If every expression in the Bible must be understood absolutely, then public vocal prayer has not the sanction of the word of God, for the Lord taught in the sermon on the mount that men were to pray in secret. (5) Again: What evidence is there that the expression, "The dead know not anything," is not simply referring to the *morally* dead? The apostle says, "She that liveth in pleasure is dead while she liveth." (6) If we admit that unconsciousness is the inevitable lot of all those who pass out of the body, does that prevent them from being in varying states of peace and beatitude?(7) Can death separate a Christian from the love of God? (8) Does it follow, because the enemies of the gospel blow up the trumpet of every man's immortality, that therefore the Christian must debar himself of all consolations of existence beyond the grave through the mediation of Christ. (9) Multiplicity in unity is a characteristic of the works of God. How treacherous are all poets and philosophers, if, after death, the soul of a Christian is nothing but a blank!(10) If the soul ceases to exist at the first death, what more can the second death do?(11)

Vineland, N. J. INER LAMB.

REPLY.

(1). The exact Hebrew rendering of the Adamic penalty is this: "*Dying, thou shalt die.*" Adam became a dying man the moment he sinned. Unconditional mortality became his heritage at once, but the process was not completed till he had lingered in sweat and sorrow for 930 years. Dr. Adam Clarke has undoubtedly given the real force of the language in the following paraphrase: "In the day thou eatest thereof thou shalt be mortal, and continue in a dying state till thou die."

(2). Does our correspondent mean to convey the idea that the death-penalty, with which Adam was threatened, was nullified by the promise of a Savior? The facts are certainly against him, for Adam literally died as the result of eating the forbidden fruit. As for the escape from death, with which Enoch and Elijah were favored, the exception only proves the rule.

(3). A Christian has every reason to believe that God will prove a faithful and glorious "Rewarder." But is there a single promise that the reward is to be received—in whole or in part—between death and the resurrection? Did not Paul expect his "crown of righteousness" when "the Lord, the righteous Judge," should pronounce a verdict of approval "at his appearing and his kingdom?" God has appointed a *special day* for the appropriation of rewards. Though grim Death may hold us in his cold grasp a brief moment, "our life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory."

(4). If the apostle were living to-day he would doubtless apply this language, with redoubled emphasis, to the thousands of religionists who entertain such strangely muddled notions in regard to the time and place of man's reward, as entirely to supersede the necessity of a resurrection or a judgment day.

(5). I presume the brother intended to use the term "literally" instead of "absolutely." Certainly figurative language is not to be literally interpreted; and most assuredly we have no right to turn literal language into metaphors and parables. Though secret prayer is expressly enjoined, I think it would be difficult to prove that "public vocal prayer has not the sanction of the word of God." The pentecostal baptism was a pretty good token of the divine approval of "public vocal prayer.

(6). Moral life and moral death are obviously taught in the Scriptures. The apostolic utterance, above quoted, is a clear example of moral or spiritual death. But it is absolutely certain that the language cited from Eccl. 9: 5 refers to literal death. The connection clearly proves it. Look at the antithesis. "The living know that they shall die; but the dead know not anything." If the passage refers to the morally "dead," it also refers to the morally "living." Those who are morally alive are *Christians*. The morally dead are *sinners*. If our correspondent's interpretation is sound, then we have the sad intelligence revealed that *Christians know that they shall become sinners!* Will he "accept the situation?"

(7). The question answers itself. If the dead are really unconscious, there can be no "varying states of peace and beatitude." A thousand years will seem but a single second to the sleeping saint.

(8). The phrase—"love of God"—is used in both a subjective and an objective sense. It may mean our love for God, or God's love for us. While men are in the state of death, "their love and their hatred and their envy" are "perished." But *God's* love is never suspended. He bears all in lively remembrance, and will bring them forth from their silent resting-places.

(9). Our friend seems half convinced that sinners are not immortal, after all. This is a hopeful step. But he is strongly inclined to make the Christian's future life depend upon his inherent immortality. Is this the logic of inspiration? Does not the Bible everywhere predicate our future life upon a resurrection? If so, why should we grow gloomy over the thought of waiting for our crowns *till the coronation day?* There is nothing in this divine arrangement to detract a particle from the Christian's consolation.

(10). Treacherous indeed! Whoever goes to such source for their theology will get more chaff than wheat. What is a Poet's imagination or a Philosopher's theory compared with the authoritative statements of the blessed Bible? If we are to accept the pictures of poesy, on the nature and destiny of man, we shall run into endless vagaries and have nothing but a splendid air-castle as the result.

(11). The first death is a temporary *suspension* of life—the second death is the eternal *loss* of it. There is a wonderful difference between a momentary death to be succeeded by eternal life, and a momentary life to be succeeded by eternal death.

A. A. PHELPS.

HEIRSHIP OF THE SAINTS.

WILLIAM SHELDON.

The saints are denominated "*heirs*;" but what are they heirs to? Theologians of the present day inform us that they are heirs of heaven. The scriptures nowhere make this affirmation; but we are plainly told, "If ye be Christ's then are ye Abraham's seed, and *heirs* according to the promise." (Gal. 3: 29.) God never promised heaven to Abraham, but he promised him a particular "*land*," that he could "*see*," and "*walk through*," situated to the "northward, and southward, and eastward, and westward;" (Gen. 13: 14-17;) and Paul informs us that "the promise" to Abraham was, "that he should be the *heir of the world*;" (Rom. 4: 13;) and if we are really heirs to what God promised Abraham, we are heirs of the world, but not in its present state, for Abraham did not become possessor of the promised land during his temporal life, for up to his dying hour God "gave him none inheritance in it, no not so much as to set his foot on." (Acts 7: 5.) but he merely "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." (Heb. 11: 9.) "These all died in faith, not having received the promises, but having seen them afar off [in the future] and were persuaded of them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11: 13.) As Abraham has not yet come in possession of the promised land, he cannot possess it till the resurrection, nor can we possess it before he does; and this involves the coming of the Lord to raise the sleeping heirs. Then earth will be dispossessed of its unholy occupants, and be cleansed from the curse, and Abraham, immortalized, together with his immortalized fellow heirs, will then possess the regenerated earth forever.

As day light can be seen through very small holes, so little things will illustrate a person's character.

MATERIALISM.

The common imagination that we have of paradise on the other side of death, is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element that is meager, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly ecstacies with which it is felt impossible to sympathize. The holders of this imagination forget, all the while, that really there is no essential connection between materialism and sin—that the world which we now inherit had all the amplitude and solidity of its present materialism, before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then the "morning stars sang together, and all the sons of God shouted for joy. They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshipers. No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations as that the whole of its existing frame-work shall fall to pieces, and by a heat so fervent as to melt its most solid elements it may be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

But the highest homage that we know of to materialism, is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapped his unfathomable essence in one of its coverings, and expiated among us in the palpable form and structure of a man; that he should have chosen such a tenement, not as a temporary abode, but should have borne it with him to the place which he now occupies, and where he is now employed in preparing the mansions of his followers; that he should have entered within the vail and be now seated at the right hand of the Father, with the very body which was marked by the nails upon his cross, and wherewith he ate and drank after his resurrection; that he who repelled the imagination of his disciples, as if they had seen a spirit, by bidding them handle him and see, and subjecting to their familiar touch the flesh and bones that encompassed him—that he should now, throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at his name, and every tongue to confess, and yet all to the glory of God the Father, that humanity, that substantial and embodied humanity, should thus be exalted, and a voice of adoration from every creature be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed? Or does it not rather prove that, transplanted into another system, it will be prepared to celestial honors, and prolonged in immortality throughout all ages?

A great step is gained by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the Elysium that awaits us, when told that there will be beauty to delight the eye, and music to regale the ear, and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information that after the dissolution of its present frame-work, it will again be varied and decked out anew in all the graces of its unfading verdure and of its unbounded variety; that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship: and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."—*Thomas Chalmers D D.*

JUDGING DISEMBODIED SOULS.

WILLIAM SHELDON.

As salvation in the promised kingdom is the execution of judgment in favor of the saint, it follows that if men are saved in a disembodied state, they must be *judged* also in a disembodied state; and if men can be judged before the resurrection, what need of a judgment at the resurrection, seeing God will not judge different men for the same deeds,—will not judge the *soul* at one epoch, and present the same bill of accounts to the *body* at a later date? Indeed, if the soul is really judged at death, thus making it the accountable part of man, what need of a resurrection at all, after the accountable man has been judged? Why *raise* an unaccountable being, and why *save* an unaccountable being after the judgment is past?

But does God judge men in a disembodied state? Or will they be judged as physical men at the resurrection? Peter affirms: "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and *dead*;" (Acts 10: 42) and the revelator remarks: "I saw the *dead*, small and great, stand before God, ...and the *dead* were *judged* out of those things that were written in the books;" (Rev. 20: 12;) and "the time of the *dead* that *they* should be *judged*," is connected with the seventh trumpet. (Rev. 11: 18.) Thus the man to be judged is the man that *dies*, instead of being a deathless soul; and this proves that the *accountable* man dies, and must live again in order to be judged and rewarded.

CARNAL WARFARE.

We believe WAR to be utterly opposed to the gospel of Christ, and therefore unlawful to the Christian; that the teaching of our Lord and Savior Jesus Christ, and that of his apostles, is calculated to lead men from a trust in "an arm of flesh" to an entire dependence upon God: and true Christians well know that "all things work together for good to them that love God," and so are delivered from that slavish fear of man which leads to the use of weapons of warfare. The apostle declares that the weapons of a Christian's warfare are not carnal, but mighty through God to the pulling down of strongholds, hence we believe that the evils of the world can never be cured by force of arms, or social or religious liberty promoted thereby. We think we are acting out both the letter and the spirit of the New Testament in bearing a faithful testimony against all wars and fightings, believing that "no weapons of defence will be found so effectual in promoting the good of all mankind as the exercise of Christian meekness, kindness, and forbearance in the suffering of injuries, the absence of revenge, the return of good for evil, and the ever operating love of God and man."

He who blackens others, does not whiten himself.

Experimental.

THE WASHING AND ANOINTING.

J. W. THOMAS.

Let thy garments be always white, and let thy head lack no ointment. (Eccl. 9: 8.

It does not require a very long argument to convince any rational person of the awful depravity of the human heart. Everywhere in the scriptures men are represented while in their *natural* state, as being "unclean," "impure," "unholy." Our righteousness is as "filthy rags." We are "sinners," and cannot offer acceptable service to God. We are unbelievers, and and are "condemned already." We are "carnal" and at enmity with God. Hence we can *never* do those things which are pleasing in the sight of God until we have been *thoroughly converted* and *radically changed* in *heart* and *life*. The works of the flesh are to-day just what they were when Paul described them; and they that are in the flesh cannot please God. What multitudes will be deceived in the day of judgment! There are thousands to-day, professing godliness—bearing the name of Christ—vainly dreaming of eternal life, when in fact they know nothing of *pure Christianity*. They are walking after the flesh." Though in many cases there may be no open manifestations of positive transgression, yet, when some faithful man of God preaches the searching truths of the Bible in regard to *holiness of heart*, they are stirred up in the wrong direction, and the preacher soon discovers that he has been digging into a nest of *rattle snakes*, rather than hoeing in a garden of beautiful and fragrant flowers. Let us look for a moment at the picture which the apostle has drawn in Gal. 5: 19—21. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Every individual who does not possess the Spirit of God is guilty of more or less of the above sins, for they are the natural outworkings of the fleshly mind. The fountain is impure, and the stream cannot be different. The tree is corrupt and the fruit cannot be good. The fountain of the heart must be cleansed, and then the life will be pure. The tree must be made good ere the fruit will be such as God delights in. But is it possible for poor, sinful, guilty, miserable, polluted, filthy, helpless, wretches to be made pure and holy in the sight of God, so that their "garments may be always white and their heads lack no ointment? Yes, thank God!

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

God's love has been adequate to the demands of the sinner. He has found out a way by which he can be just, and justify the ungodly. Nothing is plainer in the book of God than the fact that whosoever believes in Jesus Christ with all his heart, and submits unreservedly to God, is freely accepted through the efficacy of that fine atonement made on Calvary, and completed by Christ's resurrection and intercession in glory. Let us look at a few passages of scripture: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5: 21.) Who was delivered for our offences and was raised again for our justification." (Rom. 4: 25.) "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5: 12. It is on the ground of this glorious provision that the offers of salvation are published to the world. God has opened a fountain through the death of his Son for sin and uncleanness. Hear his invitations: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as *white as snow*; though they be red like crimson, they *shall be as wool*." (Isa. 1: 18.) It was with a knowledge of God's method of saving sinners that Paul preached among the abominable characters at Corinth. What was the effect of his preaching? After writing to them and describing those characters who could not inherit the kingdom of God, he says: "And *such were some of you*: but ye are washed but ye are *sanctified*, but ye are *justified*,

in the name of our Lord Jesus Christ, and by the Spirit of our God." (1 Cor. 6: 10, 11.)

How positive the language of the apostle. He does not say, ye may be washed ye may be sanctified; but ye *are* sanctified. There is no half-way work about it. The provision is ample. The work is complete. "The blood of Jesus Christ his Son cleanseth us from *all* sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." (1 John 1: 7, 9 Paul, in writing to Titus, alludes to his condition previous to his conversion, and shows also what grace had accomplished for him. "For we ourselves also were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior *toward men*, appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord; that being justified by his grace we should be made heirs according to the hope of eternal life." (Titus 3: 3-7.)

From the foregoing scriptures it is obvious that God through the death and resurrection of his Son, has wrought out a plan of perfect righteousness. It is therefore the duty of man to repent of his sins and believe in Christ, who "of God, is made unto us wisdom, righteousness, sanctification, and redemption." (1 Cor. 1: 30.) Standing thus complete the sinner may look back and see that the death of Jesus has met the demands of the law, and so far as any *outward* work is concerned, none can lay anything to the charge of God's elect.

But it is not enough that we simply believe in and accept what Christ has done *for* us; we must have him do something in us. Not only must our garments be washed "white," but our "heads must lack no *ointment*." The very next thing which an individual receives after he repents and believes, is the "gift of the Holy Ghost." This is the anointing. In ancient times the priests were consecrated to their office by being anointed with the oil prepared for that purpose. Kings were exalted to their thrones by the anointing of the consecrating oil. Samuel anointed David to be king. Elijah anointed Elisha to be prophet. This ancient custom was typical of the outpouring of the Spirit of God in the last days, or during the Christian dispensation. Christ was anointed with the Spirit from on high. Hear what the prophet says concerning him. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61: 1-3.) Ministers of the gospel must have this anointing. Without it they cannot preach successfully. The apostles were required to tarry in Jerusalem until they were "endued with *power* from on high." On the day of pentecost it came like a mighty rushing wind and qualified those unlettered fishermen to proclaim the word of God with wonderful success. Paul preached the gospel "with the Holy Ghost sent down from heaven." The word came in "power and demonstration of the Spirit."

This anointing of the Spirit is absolutely necessary for every believer, "for if any man have not the Spirit of Christ he is none of his." (Rom. 8: 9.) This is what John refers to when he says: "But ye have an unction from the Holy One and ye know all things." (1 John 2: 20.) Numerous are the Scriptures which speak of this anointing. It was this to which the Savior referred when he said: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14: 26.) The great difficulty at the present day among ministers and people is a lack of this anointing. Ministers have got their heads full of dry theories, and can preach long doctrinal or prophetical discourses, but it is evident to every keen spiritual observer that they lack the heavenly unction. There is not that burning, glowing pathos that characterized the preaching of old days.

A careful consideration of this matter might solve the problem, why young preachers often make failures. Their heads need a fresh anointing with the Holy Ghost, in order that they may preach with earnestness and success. This too may account for the coldness and barrenness that is apparent in prayer-meetings of many localities. The brethren and sisters need the "washing of regeneration and the renewing of the Holy Ghost." O how easy it is to preach and pray and sing and work for God when our "garments are always white and our heads lack no ointment!" How pure and stainless are those garments which have been washed white in the blood of the Lamb, and how sweet and refreshing, the fragrance of the heavenly ointment! Reader, how is it? Are you pure in the sight of God? Are your garments white? Remember one part of "pure religion" is to keep yourself "*unspotted from the world*." Do you come out from the world and declare *plainly* that you seek a better country? Are you filled with the Holy Spirit? Is there a sweet and holy odor in your conversation and life? Do you bring forth the fruits of the Spirit which are "love, joy, long-suffering, gentleness, goodness, meekness, faith, temperance?" Do you live and walk in the Spirit every day? O think of this matter seriously, for the time is short. Soon the marriage of the Lamb will come. The bride must get ready. Her garments must be clean and white, for none but the blood-washed and sanctified can enter those pearly gates. Blessed are they which are called to the marriage supper of the Lamb. Would you be there? "Let your garments be always white, and let your head lack no ointment."

"THE SAME OLD TERMS."

Uninterrupted friendship is sweet; and those who have friends, on whom they can rely, year after year, in whose integrity they can confide, without reservations or explanations, should know how to prize such companions. Much of our friendship is marred by human infirmity, imperfection, and failure, which causes disquiet and distrust.

And there are persons who will throw away the confidence of many years, through the influence of some gossip's idle tale; and friends whom they have loved, and for whom they have professed the greatest regard, are cast aside without an explanation or an inquiry, simply upon the slander of some mischief-making meddler. Such friends are of little value. When needed, they can not be found; and those who thus betray our trust, and turn causelessly against their friends, almost shake confidence in all human sympathy and regard.

We may, however, thank God for a Divine friendship, free from all imperfection, and for a Divine Friend, whose faithfulness is beyond all doubt or uncertainty. Trusting in his love, we are sure that our confidence shall never be betrayed. Casting our care on him, we know he careth for us. And taking him to be our Friend and Comforter, we read with joy his gracious promise, "I will never leave you nor forsake you."

But even then, there is much to mar the friendship we might enjoy. Not because He is unfaithful to us, but, because we are faithless and untrue to him. He bids us come to him with boldness; but how often we come with shame. He tells us of his faithful promises and his everlasting love; but how often we are forced to confess our love but transient, and our promises untrue. He bids us draw near with a true heart, and in full assurance of faith; but our hearts which condemn us, cause us to hesitate and fear; and the mercies that he waits to grant us, we often feel forbidden to accept. How many times our prayers come laden with the heavy tidings of our sin and shame, instead of rising like fragrant incense to the throne of heavenly grace, to obtain the countless blessings which He waits and longs to grant.

Little do we know of the power and sweetness of a Savior's love, as felt by those who are blameless before the Lord. Little do we know of the mercies that wait for us, and the blessings that he bestows on those who do the things that are pleasing in his sight.

There is a story told of the learned Albert Bengel, a man of faith and prayer, who had power with God, and boldness at the throne of grace. Some one who longed to know the secrets of his communion with the Lord, watched him unobserved in his hours of retirement one night. "Now," thought he, "I shall hear Bengel pray."

The aged saint sat long before his open Bible, perusing its sacred pages, and comparing scripture with scripture, until the hour of midnight sounded, and he, wearied with his studies, abandoned them for repose. The good man folded his arms over the open word of God, and looking up, sweetly said, "Lord Jesus, thou knowest me. We are on the same old terms." And rising from his place, in a few moments Bengel's weary frame was resting quietly in the slumbers of the night.

Christian, let this life be yours. Let your sins, once settled, be settled forever. Let your walk be so close with God that your fellowship with the Father and the Son shall not be interrupted, so that day by day you may say, in the confidence of a devoted and trusting heart, "We are on the same old terms."

Practical.

THE CHRISTIAN'S MISSION.

Brother, you may work for Jesus;
God has given you a place
In some portion of his vineyard,
And will give sustaining grace.
He has bidden you to labor,
And has promised a reward—
Even joy and life eternal
In the kingdom of your Lord.

Brother, you may pray for Jesus,
In your closet and at home,
In the village, in the city,
Or wherever you may roam;
Pray that he would send the Spirit
Into some dear sinner's heart,
And that in his soul's salvation
You may bear some humble part.

Brother, you may sing for Jesus;
Oh! how precious is his love!
Praise him for his boundless blessings,
Ever coming from above;
Sing how Jesus died to save you,
How your sin and guilt he bore;
How his blood hath sealed your pardon,
Sing for Jesus evermore.

Brother, you may live for Jesus,
Him who died that you might live;
O, then all your talents and powers
To his service freely give!
Thus for Jesus you may labor,
And for Jesus sing and pray;
Consecrate your life to Jesus—
Love and serve him every day.

"THE CHRISTIAN AT PLAY."

One of your correspondents wants the Christian to play. Yes, let him play when he has all of God that he can contain, when he understands all of God's truths, when there are no more sinners for him to save, no more discouraged Christians for him to visit, no more destitute for him to search out and relieve, no more tracts for him to distribute—in short, when the last sinner is saved, and the whole world is brought to God, then let the Christian play.

Does he in the meantime need rest and recreation? Let him instead of spending his nights in dissipation of any kind, secure seven or eight hours of rest in sleep and then devote the day to getting and doing good. If he gets tired in prayer, let him go out and persuade souls to seek God. If he get weary in that, let him silently distribute tracts to foot or car passengers in the street.

Does he need exercise? Let him walk off a mile or two and "visit the widow and fatherless in their affliction." Does he need repose of soul? Let him sit down and meditate on the wonders of grace. Does he himself need encouragement? Let him find one of God's holy ones, and converse on the blessed topic of salvation.

Christians play at cards, ten-pins, croquette! Was it seemly for Nero to fiddle while Rome was burning? Is it more seemly for Christians to play at these silly games, when the wails of a perishing world are filling all ears?

Do you plead for amusements? Why, amusements are ruining the Nation. The young are so busy with amusements, that they are failing to store their minds, improve their hearts, and learn good trades; and hence ignorance, idleness, dissipation and poverty, are seen instead of knowledge industry, thrift and plenty.

Are Christians to help the silly multitudes to play their games in which happiness and souls are lost, and nothing good is won? "The Christian at work," pleases God better than "The Christian at play."—*R. V. L. in Meth. Home Journal.*

LOVE YOUR WIVES.

H. L. HASTINGS.

Husbands, love your wives. Nothing brightens a true woman's life like love. She will do anything, bear anything, suffer anything for the sake of a husband who truly and tenderly loves her, and whose heart is one with hers.

Where such love ends, widowhood begins. The woman who has a husband who is not wholly hers, mourns the loss of a companion, and endures the presence of a mummy. But where conjugal fidelity and affection exist, poverty, privation, and toil are welcomed gladly for the joy of love. But this love must be more than mere words; it must be in heart and life, in deed and truth. It must endure as well as demand. It must be self-denying as well as self-desiring. Love beareth all things and endureth all things, and never faileth.

And when in her weakness, weariness, and sorrow, a woman can feel that she does receive from her husband such a self-denying love as this, when his strength bears with her weakness, his patience with her petulence, and when his calm courage soothes her frights and fears, what gratitude swells up within her heart.

Woman seeks in a husband, truth and nobleness and uprightness. She loves manliness and spotless purity. And if a man will show his manhood in his daily life, he will find a blessing in his heart and in his home such as tongue can not describe.

Wives need love. Their hearts yearn for it as much as in the days of girlhood when life itself was love. They often pass their womanhood in anxious cares and wearing labors. In the anguish of maternity they enter into new spheres of existence, whose only light is love. Whether woman's course is to be sadness or joy, sunshine or gloom, depends upon love. All her cares are borne with patience if love sweetens her bitter cup. A long, hard, weary day of toil is amply paid for with a single smile; and one tender, loving clasp makes her forget a whole life-time of care and conflict, and bless the day she found a husband with a heart so true and a hand so strong. An unexpected favor touches her to the soul. A gift in secret, an appreciating word, a pitying, soothing glance, a kindly, sunny smile, a little self-denial to afford her pleasure or spare her pain, all these are as sunbeams of gladness to the heart of the true and toiling wife.

Her husband and her children are her treasures. She lives if they stand fast. She is proud of their honor and joyous in their prosperity. And every token of their care and love for her, in sickness or in health, is laid up as a cherished memory, a kindness which she cannot forget and which she is only too happy to repay.

Husbands, love your wives. A harsh word from you is worse than a poisoned arrow from an outside foe. Your sneer turns life to bane and blackness, while your smile alone brings sunshine to her soul. One selfish meanness in you, one little contemptible thing, robs you of your crown of honor, and leaves her to bewail her loss.

The wife must reverence her husband; but your love must beget that reverence. We reverence the heavenly Father, "we love him because he *first loved us*." "So let husbands love their wives, even as Christ loved the Church and gave himself for it," and that love shall plant in her glad heart such seeds of blessing and of reverence as shall cause flowers radiant as those of paradise, and full of heavenly fragrance, to bless and brighten all your journey in this wilderness of sin and pain.

PRAYING IN AN UNKNOWN TONGUE.

This practice is more common among Christians of the present day than many suppose; and many who engage in this practice are utterly unconscious of it themselves. My meaning is, that there are many who practically pray in an unknown tongue. They can speak in common conversation so that they can easily be heard by all in an ordinary room; but when they lead their fellow-worshipers in addressing a throne of grace, their words are spoken in so low a tone of voice, or so indistinctly, that they cannot be understood, and are no more edifying to others than the Latin prayers of Popish priests. The prayers may be all very well, but others are not edified. Brethren, let us endeavor to pray with the spirit and with the understanding also.—*United Eve.*

DAILY RULES FOR CHRISTIAN CONDUCT.

1. I will never lie down at night to rest without prayer. And in the morning I will not proceed to business, until I have first dedicated myself to God and sought his special protection through the day.

2. I will endeavor to preserve a constant disposition for prayer, relying upon the promise of God for his Holy Spirit.

3. Knowing my own infirmities, I will take care not to magnify the faults of others; but to abstain from speaking of them, especially of those who belong to the Christian family.

4. I will, with the Divine aid, accustom myself to do everything in the name of Jesus Christ and for his honor and glory.

5. I will consider myself as bought with a price, the precious blood of Jesus Christ, and will seek to improve myself in knowledge, and to preserve my body in health, that I may employ them with all my property and powers for his glory.

6. I will, with the help of God, neither do nor undertake anything of which I shall have to repent, when I come to die.

7. Every day I will read and study a portion of the Word of God, as the means of salvation, and the rule of all my actions.

8. I will take a conscientious interest in the salvation of all men, by the use of the means appointed by God in the Oracles of truth for that purpose.

9. I will on the Lord's day abstain from unprofitable conversation; from any unnecessary work, from visiting etc., and endeavor to improve the time so as to promote the glory of God and my own spiritual advantage.

10. I will, in the strength of God, forsake every sin, however dear to me, particularly my besetting sins or faults; and abstain from the very appearance of evil, and keep myself unspotted from the world.

11. I will be a faithful steward of the grace of God, consecrating myself and property to His service, and make a judicious application of it, as the Lord has prospered me.

12. Every evening I will take a review of my conduct and temper, in order to correct any errors I may have committed during the day, and plead the pardoning mercy of God, through his Son, Jesus Christ, before retiring to rest.

LOOK AT THE PREACHER.

1. Because nature and common sense suggest this. You instinctively look at a man approaching you; especially if he addresses you, and if, moreover, he has a claim, by a fair character, upon your attention.

2. Politeness calls for this. It is rudeness in one to turn away from you while you are speaking to him. A respectful recognition, by the eye, is a fair claim of the preacher.

3. Such attention would be desired by you, and be grateful to you, were you the speaker. Do what you would have done to yourself.

4. You cheer and comfort the speaker by giving him your eye. Your gaze in any and all other directions but toward him, can but disconcert and pain him—especially if numbers are your imitators. He feels better, and can therefore speak better, for the gratification your fixed attention gives him.

5. Look at the preacher, because your example will recall the wandering eyes of others. Your fixed eye will rebuke their inattention, recall in them a sense of propriety, and secure such attention as may ensure their best good.

6. Your personal welfare is concerned in this matter. You hear the better for a fixed gaze on the preacher. The thoughts are less likely to wander, and the truths uttered are more likely to make a deep impression on the mind.

7. Both the preacher's office and message make this claim. If any neighbor or friend, addressing you on any important worldly business, has a claim upon the eye and ear, surely he has who is God's ambassador, and calls your attention to the most momentous of all things, those respecting God and eternity.

8. The lame man in the temple received a precious blessing, as he obeyed Peter's call, "Look on us;" and precious blessings may be waiting upon that fixedness of the eye which we command when we say, "Look at the preacher."—*Advocate.*

Many kings make their subjects beggars, but Christ makes his subjects kings.

THE BIBLE BANNER.

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THE GOSPEL OF THE KINGDOM.

JOHN COUCH.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." (Mat. 24:14.)

(2) **What must this message accomplish among the nations?** It must witness to all nations. What is it to witness? It is to give testimony concerning facts. A man to witness in court is required to testify of things he knows relating to the case under consideration. What case was under consideration in the conversation in which Jesus uttered the text, of which the gospel of the kingdom should witness to the nations? It was the *time* when the gospel age should end, and Christ should come to judge the world. Then it would follow that the preaching in this case would be the testifying of facts, identified and known, which would prove to the nations that the end of the world was immediately to come.

To witness to a nation is not to convert it, but to give it proof of certain facts. It might be converted by that proof, or it might not; that is another question. The Scriptures teach us in this case, however, that the proof given the nations by preaching this message would *not* convert them, but as in the type or picture, the Jewish nation resisted the proof given them, and thus sealed their destiny for destruction.

Jesus spoke of the overthrow of the Jewish nation and their city, and added, "Because thou *knewest not the time* of thy visitation." He also predicts the same condition under the preaching of the second message; showing a likeness between the nations hearing this, and those of Noah's day, saying, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came, and took them all away; *so shall* also the coming of the Son of man be."

The antediluvians who did not receive the divine witness that the flood was coming, were destroyed; while Noah received it, and secured a place of safety.

Christ makes an application of this principle to all the tribes of the earth at his second coming, saying, "And then shall all the tribes of the earth *mourn*, and they shall see the Son of man coming," etc.

These passages prove conclusively that the witness of this message would not be received by the masses of the people of any nation; but their rejection of the testimony would result in their overthrow and destruction.

What facts and circumstances must be testified to in preaching this gospel to the nations? The predicted events which by their order of occurrence, and connection with the end, would indicate its location. Therefore this testimony cannot be given until the signs shall begin to appear, which are given as proof that the generation seeing them shall not pass till all these things (including the end) shall be fulfilled.

Jesus says, WHEN YE SEE these things come to pass, *know ye* that the kingdom of God is nigh at hand.

The servants of Christ are not allowed to assume that they *know* this until they see the predicted signs appear; therefore cannot witness to the nations until then.

Men are not allowed as witnesses in court to testify of things they do not themselves know; so in this case; the very men who are witnesses of "these things," may "*know*," and can therefore testify that the end is at hand.

It is inappropriate to give one class or generation warning signs and premonitions of coming danger, to which another generation and not themselves are exposed. God has invariably given the signs of all coming events to the classes who were upon the stage at the time the event occurred. Warning is always given to those who are exposed to danger, and can, by heeding that warning, escape it.

This work of witnessing to the nations is bounded to the limits of one generation, and the message is due at that time, and not before or after, as Jesus' words imply, when he said, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in *due season?* Blessed is that servant, whom his lord *when* he cometh shall find so *doing*."

This work will not be completed until the end. The meat is given through the preaching of the gospel. The last gospel message preached, is the gospel of the kingdom; therefore, the meat given, is the truth of the last message. To give it in due season, is to give it at the appointed time. Dinner is not due in the morning, or evening, but at noon-day. This message is not due until the last nations come upon the stage, who are to continue unto the end, or until the signs of the last judgment are seen.

The Lord presented this great subject to the prophet, saying. "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation (or Savior) cometh; behold *his* reward is with *him*, and his work before him." Isa. 62:4. This passage proves that before the Savior comes to *reward* his people (which will be at his second coming), a proclamation must be made "to the end of the world," or all over the earth, "Behold thy salvation (Savior) cometh."

This proclamation is identical with the gospel of the kingdom; being made at the same time, and for the same purpose. It proves, therefore, that the central idea and burden of the last message would be the speedy coming of the Savior at the end of the age.

God evidently speaks of the same proclamation when he says, "Proclaim ye this among the Gentiles; Prepare war..... "Beat your ploughshares into swords, and your pruning-hooks into spears." "Assemble yourselves and come all ye heathen"..... "Let the heathen be weakened and come up to the valley of Jehoshaphat, for there will I sit to *judge* all the heathen"..... "Put ye in the sickle, for the harvest is ripe."

These expressions clearly present the emphatic points in the last heaven-sent message to this perishing world. It announces coming war, in which newly invented implements of human destruction would be used. It heralds the forthcoming judgment battle, foreshadowed by the tragical scenes of deadly strife in Jehoshaphat's bloody vales, again to be repeated on Armageddon's battle field, where God's great marshall shall lead to perfect and eternal victory heaven's invisible hosts, against the assembled armies of all Gentile nations, whose blood shall flow "even unto the horse bridles," and "all the fowls" shall be "filled with their flesh."

It proclaims the coming "harvest," which is "the end of the world," when the reaping angels shall bind in bundles of unholy "confederacy" the wicked, to be destroyed by the last day fires, and in swift chariots shall carry to mansions of holy blessedness all the children of the kingdom. It notifies the world "that the day of the Lord is near."

We learn from the passages examined, the prominent truths to be presented to the world, when the gospel of the kingdom shall be preached.

We find that the message presents prominently the coming of Christ near —the kingdom of God at hand—great preparations making for the last great battle which must soon be fought—opposition to those who proclaim this message, by those who say the Lord delays his coming—and the truth that the signs of Christ's coming, and the end of the world at hand, must be published as a witness of these things to all nations, and then the end shall come.

This same message was clearly presented to the Revelator by the angel flying "in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to *every nation*, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the *hour of his judgment is* come."

This proclamation is identical with the gospel of the kingdom; both are sent to *all* nations, and to be proclaimed at the same time.

It cannot be preached until it can be truthfully said, that "the hour of his judgment is come."

The judgment referred to is immediately explained to be the fall of Babylon; which, according to Rev. 18, is destined to experience two falls, which are called judgments. Between the first and second, a cry or proclamation is made, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This cry synchronizes with the flying angel's message, both given after the first fall and judgment of Babylon.

The first judgment is presented by Dan. chap. 7:26. "But the judgment shall sit; and they shall take away his dominion to consume and to destroy unto the end." Then the first fall came when his dominion was taken away. The dominion taken was that by which he consumed and destroyed, or as the preceding verse says, "wear out the saints." To wear out is the same as to consume. It would not be proper to say that dominion was taken away, and then put in a state of consumption. To take away a king's dominion is to destroy it. Therefore we learn that when the first judgment of Babylon came, it lost its power by which it wore out or destroyed the saints. This took place in the last part of the eighteenth century, or about 1773, when Jesuitism was abolished.

This harmonizes with Christ, when he said, immediately *after* the tribulation of those days, or "wearing out of the saints," shall the sun be darkened. He makes that darkening the first sign of his coming; and as his servants could not know and preach his coming and kingdom nigh *at hand*, until they should see those signs, therefore the preaching of this gospel could not commence until it could be said, "the hour of his judgment *is* come." This could not be known until the signs had commenced to appear, which would prove that the tribulation had ended; consequently the dominion to destroy had been taken away.

As the great tribulation, in consequence of the edict, did end about 1773, and as the sun was wonderfully darkened immediately after, in 1780, and the predicted signs followed in their order, and as the very nations described as those to meet the judgment at the end of the world, are now upon the stage, it would seem that the time has come for the gospel of the kingdom to be preached, as foretold by our Lord.

(To be concluded.)

HOME AGAIN.

We feel it a privilege to acknowledge the goodness of our heavenly Father for preserving our health and life through many dangers, and returning to our native land. Some have supposed we were wealthy, and went to Europe on a pleasure tour. We do not leave our work for worldly pleasure. Business called us abroad, and we thank the Lord for the measure of success vouch-safed to us. As to wealth, we are "rich in faith, and an heir to the kingdom." We belong to a Royal line.

H. A. K.

LIGHT IS SHINING.

I have just received a letter from a Baptist minister, living in the State of *Alabama*, who has been a minister in that church *for 35 years*, and who has now fully committed himself on the truth *of no immortality out of Christ, and no reward till He comes.* I have good news also from other parts of the Southern field. I am sowing seed in that hitherto neglected field by sending reading matter—such as my new work, entitled "*The Life Beyond Death, in the Home of the Holy*," and tracts. I am sending to Virginia, Georgia, Missouri, South Carolina, Alabama, Tennessee and other parts. My new work has been specially prepared for pioneer work, not only for the South, but for other sections. We expect the light will yet shine more clearly all over the South

W. S.

"THE YOUNG PILGRIM."

What is it to be a Pilgrim? Are there any in these days, who like the Patriarchs, confess themselves "pilgrims and strangers," and who show by their lives that they "have here no continuing city, but seek one to come?" Are there any young Pilgrims in the many homes where the BANNER is a welcome visitor? If so, we wish to recommend them to read, and their parents to subscribe for "*The Young Pilgrim*," edited by Bro. I. I. Leslie, a devoted Christian, who has the ability and earnest desire to make the paper entertaining and instructive. It is published semi-monthly, at 50 cents per year. Address "THE YOUNG PILGRIM," 160 Hanover St., Boston Mass.

REMARKABLE REVIVAL.

The London *Record* contains the following account, from the pen of Rev. S. C. Baker, of a remarkable work of grace in Wales and Monmouthshire. We will both wonder and rejoice if a revival flame has been kindled amid the frigid formularies of the Established Church. But listen:

"A marvelous work of the Spirit in bringing sinners to Christ, has, within a few weeks, appeared at Swansea, Cardiff, and Newport, in Monmouthshire, in connection with the Church of England. Of the latter of these I have the authentic information, dated a fortnight ago, with reference to one congregation 'It is the most marvelous work of God I ever heard of. I imagine that it has reached 1,000 persons, and been converting work to 800 at least.' The work has been going on since then with blessed effect."

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H. A. K.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

WHAT TIME IS IT?

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. 13: 12.

These words ought to come home to our consciences like the blast of a trumpet. They ought to rouse our sleeping minds to a sense of the eternal realities which are before us. They call upon us to lay aside all trifling, lingering, and carelessness about our Christianity. They summon us to a close walk with God.

I. You have here *the present condition of the world*,—it is night.

II. You have *the condition of the world which is yet to come*,—it will be day.

III. You have *the particular time in which our lot is cast*,—The night is far spent, and the day is at hand.

IV. You have *the duty of all believers who know the time*,—They ought to cast off the works of darkness, and to put on the armor of light.

Upon each of these four points I have something to say.

I. First of all let us consider the present condition of the world.

The Apostle Paul calls it "night." "The night," he says, "is far spent."

I have no doubt that word seems strange to some persons. They think it wonderful that the year 1871 should be called "night." They are living in days of learning, science, civilization, commerce, freedom, and knowledge. They see around them, things which their fore-fathers never dreamed of,—railways, manufactories, gas, electricity, steam-engines, education for all, and cheap books. I know it all, and am thankful for it. Nevertheless I say that in the things of God the world is still in a state of "night." I believe that God looks down on this globe of ours as it rolls round the sun, and as He looks upon it, He pronounces it "very dark." I believe that the angels go to and fro, and make report of all they see on our earth, and their constant report is, "very dark." And I am sure that believers in the Lord Jesus in every land are of one mind on this subject. They cry and sigh for the abominations they see around them. To them the world appears "very dark."

Is it not dark *in heathen lands?* There are two-thirds of the whole world in open rebellion against God and His Christ. Two out of every three inhabitants of the globe have no Bible, no Gospel, no knowledge, no faith, no hope. They are cruel, deceitful, immoral, unclean, earthly, sensual, devilish, idolatrous, superstitious. Surely that is night.

Is it not dark *in many professedly Christian countries?* There are two-thirds of all the professing Christians on earth who are unsound in the faith. Their religion is not simply Scriptural. They have added to it many things which are not to be found in the Bible. They have left out of it many things which the Bible has plainly commanded. There are millions who give honor to the Virgin Mary and dead saints instead of Christ. There are millions of baptized people who know nothing of the Bible, and have not the slightest idea of the salvation contained in the Gospel. Surely that is night.

Is it not dark in *our own country* at this present day? How much of sin there is in Protestant Britain and America, and how little of God! How much of open infidelity, heathenish ignorance, drunkenness, irreligion, swearing, cheating, lying, covetousness, is weekly crying against us before the Lord of hosts! How many people go to no place of worship at all! How many go to church merely as a matter of form! How few are really in earnest about the salvation of their souls! How few have any evidence to show of a saving faith in Christ, and a real work of the Spirit in their hearts! Surely even among ourselves it is night.

Reader, it is useless to deny these things. Humbling as it may be to the pride of human nature, the word of the Apostle is strictly true,—*the time present is night.* An unconverted man may not perceive it. A graceless man may not comprehend it. The blind eye sees no difference between noon and midnight. The deaf ear makes no distinction between discord and sweet music. The mortified limb has no feeling either of heat or cold. But I do believe that God's children can enter into the meaning of the expression. The people of the Lord Jesus Christ find by experience that it is night.

II. Let us consider, in the second place, the condition of the world which is yet to come. The apostle Paul calls it "day."

The world we live in is not to go on always as it does now. The darkness of sin, ignorance, and superstition is not always to cover the earth. The sun of righteousness shall one day rise with healing in his wings. The Lord Jesus shall come again with power and great glory. He shall return as a morning without clouds, and then it shall be "day."

There is a time coming when believers shall have joy and gladness, and sorrow and sighing shall flee far away. Every tear shall be wiped, every cross laid down, every anxiety removed, every bitter cup taken away. Persecution, temptation, sickness, mourning, parting, separation, and death, shall be at end. Surely that will be sunshine. It will be "day."

There is a time coming when the whole family of Christ shall be gathered together. They shall rise from their narrow beds, and each put on a glorious body. They shall awake from their long sleep refreshed, strengthened, and far more beautiful than when they lay down. They shall leave behind them in their graves every imperfection, and meet without spot or wrinkle, to part no more. Surely that will be a joyful morning. It will be "day."

There is a time coming when believers shall no longer see through a glass darkly, but face to face. They shall see as they have been seen, and know as they have been known. They shall cease to wrangle and dispute about outward matters, and shall think of nothing but eternal realities. They shall behold their crucified Lord and Savior with the eye of sense, and no longer follow Him by faith. They shall see one another free from corruption, and misunderstand one another's motives and conduct no more. Surely that will be "day"

I see here great reason why many professing Christians should tremble and be afraid. There are many, to whom the time to come will be anything but day. There are many whose happiness is evidently all below, whose treasure is all on earth, whose brightest time is now, and whose gloomiest prospects are hereafter. The further they look on, the darker everything appears. Old age looks dark,—sickness looks darker still,—death and judgment look darkest of all!

Beloved reader, if this be your case, I warn you plainly there must be a change. Your views, your tastes, your inclinations, must be renewed and transformed. You must learn to view the world that now is, and that which is to come, in a very different light. Go and sit at the feet of Jesus, and ask Him to teach you this lesson. Ask for the enlightening Spirit to anoint your eyes that you may see. Ask for the veil to be taken away, that you may behold everything in its true colors.

Tell me, can that man really hate sin, who does not desire to see it swept away from the earth? Can that man love holiness who does not long for the time when all shall know the Lord? Can that man be truly united to Christ by faith who does not wish to see Christ, and to be with Him? Can that man be a saint who does not thirst after the unmixed company of just men made perfect? Can that man be in earnest who daily prays, "Thy kingdom come," and yet is content that the world should go on as it is without any change? Oh! no! no! These things are impossible. God's true children will want to be at home. They will wish for the day.

Reader, if you mean to be saved, you must learn to view time present as "night," and time to come as "day." You must learn to regard the other side of Jordan as home, and this side as a desert land. Time present must be your wilderness, your battle-field, your place of trial,—time to come must be your Canaan, your rest, your Father's house.

III. In the third place, let us consider the particular times in which our lot is cast.

The apostle Paul tells us, when he says, "The night is far spent, and the day is at hand." I believe these words mean that the last order of things has arrived,—the last stage in the history of the church has come. The law and the prophets have done their work. The Messiah promised at the fall has appeared, and provided a complete salvation. The last revelation of God's will has been made. The way of life has been laid open to all mankind. No further message from heaven to earth is to be expected before the end. No more books of Scripture are to be written. We have nothing to expect now but the sunrise and the morning.

Reader, these words, which were true eighteen hundred years ago, are, if possible, more true at the present time. They are words which should come home with increasing power to the Church of Christ every year.—"The night is far spent: and the day is at hand."

I am no prophet and may easily be mistaken. I may die, and you may die, before Christ comes, and the day dawns. But I appeal to every thinking man whether there are not "signs of the times" which deserve serious attention. I ask him to notice the things going on in the world, and to consider well what they are intended to teach.

Does any reader ask what I mean by "signs of the times?" Let us weigh well the six following points, and he will see what I mean:

1. What shall we say to the *missions to the heathen* which have been set on foot in these latter days? Seventy years ago the Protestant Churches seemed thoroughly asleep on the subject of missions. There was hardly a single missionary sent forth to the heathen from the whole of Great Britain. The idea of preaching the Gospel to savages and idolaters was ridiculed. The first promoters of missions were treated coldly by many who ought to have known better. But now the feeling is completely changed. We are employing hundreds of missionaries in every quarter of the globe. And what saith the Scripture, "The Gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; and then shall the end come." (Matt. 24: 14.)

2. What shall we say to the wonderful *spread of knowledge and communication between nations* in these days? Seventy years ago to find a poor man who could read was rather an uncommon thing. In a few years a man who cannot read will be a rare sight. Seventy years ago there were few who ever traveled beyond the bounds of their own country. Now every one can move in every direction, and our population is like a swarm of bees disturbed. Steam navigation and railways have altered the character of society. Time and space are made nothing of. Seas, mountains, and rivers are no longer obstacles. God separated the nations in the day of Babel. Man is working hard to make them all one again. And what saith the Scripture? "Shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.)

3. What shall we say to the *wars and shakings of nations* which we have seen in these last seventy years? The mightiest empires on earth have been shaken to their very foundations. Kings, and princes, and great men, have been driven from their high position by scores, and been made wanderers on the face of the earth. There has been no accounting for it by any human reasoning. These movements have taken place in the face of increased knowledge, civilization, and desire of peace. The shock came from beneath. And what saith the Scripture? "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places. All these are the beginnings of sorrows." (Matt. 24: 7, 8.)

4. What shall we say to the *increased attention to unfulfilled prophecy*, which has appeared in these latter days? Seventy years ago there were few who paid any attention to the subject. The passages in Scripture which speak of things to come were comparatively neglected, or perverted with curious ingenuity from their simple meaning. Now, on the contrary, the current of public feeling runs strongly in favor of prophetical study. Books on the subject are eagerly bought up. Lectures on the subject are listened to with increased attention. And what saith the Scripture? "The words are closed up and sealed till the time of the end." (Dan. 12: 9.) The words seem unfolding. The seal seems breaking. Can the end be far off?

IV. And now, in the last place, let me speak of the particular duty of all believers connected with the truths we have just considered. That practical duty is put before us in plain words: "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Reader, I love to observe how closely the doctrine of Christ's second coming and kingdom is bound up with personal holiness. I marvel that any can regard the second advent and reign of the Lord Jesus as merely speculative matters, or denounce them as unprofitable subjects. To my own mind they seem eminently practical, or else I have read my Bible to very little purpose.

Listen to Paul: "Let your moderation be known unto all men: the Lord is at hand." (Phil. 4: 5.) "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth," (Col. 3: 2-5.) "Exhort one another, and so much the more as ye see the day approaching." (Heb. 10: 25.) Peter says, "We look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless." (II Peter 3: 13, 14.) These texts appear to me to speak with no uncertain voice. I know not how their force can be evaded. They make the coming of Christ, and the day of glory, an argument for increased holiness. And it is just in the same way that St. Paul says, "Let us cast off the works of darkness, and let us put on the armor of light."

Reader, how are you to "cast off the works of darkness?" Listen to me and I will tell you. You ought to lay aside everything in your life and habits which will not bear the light of Christ's appearing. You ought to make it a principle of conscience to do nothing you would not like to be found doing when Jesus comes again to gather His people together. This is a searching test indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own works. Each must set up an assize within him, and honestly bring his ways to a trial. Oh! for a will to deal fairly and justly with ourselves!

Try all your employment of time by the test of Christ's second coming. Place in this balance your amusements, your books, your companions, your manner of conversation, your daily behavior in all the relations of life. Measure all by this measure,—"The night is far spent and the day is at hand." Am I living as a child of the night, or as one who looks for the day? Do this, and you will cast off the works of darkness.

But how are you to put on the armor of light? Listen to me once more, and I will tell you. You ought to aim at every grace and habit which becomes a believer in Christ, and a child of God, and a citizen of a heavenly kingdom. You ought not to leave eminent holiness and spirituality to a few, as if none but a few favored ones could be eminent saints. You ought to labor to wear the armor of light yourself, the girdle of truth, the breastplate of righteousness, the helmet of hope, and the sword of the Spirit. (Ephes. 6: 14-17.) Wherever you may live, and whatever may be your trials—however great your difficulties, and however small your helps—nothing should prevent your aiming at the highest standard, to behave like one who believes that Christ is coming again.

Let there be light in your heart continually; Christ dwelling there by faith,—felt, known, and experienced. Let there be light in your life continually: Christ reflected there, followed, imitated, and copied. Seek to be a light in the world, and nothing less—a bright light, a clear light, a light that men can see afar off. Do this, and you will put on the armor of light.

Live as if you thought Christ might come at any time. Do everything as if you did it for the last time. Read every chapter in the Bible as if you did not know whether you would be allowed to read it again. Pray every prayer as if you felt it might be your last opportunity. Hear every sermon as if you were hearing once and forever. This is the way to be found ready. This is the way to turn Christ's second appearing to good account. This is the way to put on the armor of light.—*Prophetic Times.*

Few are sufficiently sensible of the importance of that economy in reading which selects almost exclusively, the very first order of books. Why, except for some special reason, read an inferior book at the very time you might be reading one of the highest order?—*John Foster.*

True eloquence is good sense delivered in a natural and unaffected manner.

THE DESTINY OF OUR WORLD.—No. 4.

H. G. M'CULLOCH.

Everything in the natural world was perfect when it came from the hands of God. The sun, moon, and stars shone with a gentle radiance on the new born earth, and all nature was radiant with the smiles of God. The trees, the fruits, the flowers, all bore the impress of the divine hand, and were spontaneously produced in rich abundance. The atmosphere, too, was tempered by a hand divine, and "breathed its gentle fragrance there."

But O, how changed! how fallen! The sun looks down with its cold smile or its scorching heat. Fiery meteors flash along the sky. The trees are shorn of their beautiful verdure, and the flowers fade and die. The gentle breeze is turned to the whirlwind's march. The fruits of the earth are smitten by the withering blast. Our present condition is represented in Scripture thus: "The land shall be utterly spoiled, for the Lord hath spoken this word. The earth mourneth and fadeth away.... The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men are left." (Isa. 24: 3.)

But the earth is not to groan forever under the curse of sin and death. It is destined to be changed and purified by the element of fire. Let us appeal to the Scriptures. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." (Deut. 32: 22.) "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence." (Isa. 64: 1—3.) "Behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Micah 1: 3, 4.) "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.... Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (II Pet. 3: 7, 10, 12.)

In the mouth of *more* than two or three witnesses we have established the fact that this earth is to undergo a change by the element of fire. Indeed, in its own bosom it contains the elements of its own dissolution. The seething volcano attests the fact that liquid fire rolls beneath our feet. Men of science tell us the crust of the earth is growing thinner as time rolls on, and the world's approaching crisis will evidently soon be reached. The time will come when the fiery sea will break over its pent up barriers, and flood the earth in a winding sheet of flame. But is that to be the end of the earth? Will it be eternally lost in the fiery flood? The word of the Lord gives a decided negative. From its funeral pile, from its baptism of fire, from its winding sheet of flame, it shall come forth purified and robed in all its native blessedness and glory. The sun itself shall pass through a change, and its rays in seven-fold glory shall bathe the new formed earth. (Isa. 30: 26.) Earth will once more be radiant with the smiles of God. Its trees, its fruits, its flowers will again bear the impress of divinity.

Narrow-minded men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindoo maxim: "The snail sees nothing but its own shell, and thinks it the grandest palace in the universe."

Miscellany.

MY GOD IS EVERYWHERE.

Where'er my fancies wander—
O'er land, or sea, or air,
I learn this one great lesson—
My God is everywhere.

My God is in the whirlwind,
I hear him in the storm;
His voice is in the thunder,
The lightning robes his form.

I see him on the ocean—
His hand turns up the spray;
His arm supports the billows,
His will directs their way;

I see him in the chambers—
Down in the mighty deep
Where he prepares his pillows
And bids his loved ones sleep—

Sleep on the bed of ocean,
'Neath stormy seas and skies,—
Sleep in those coral mansions
Till he shall bid them rise.

I hear him in the zephyr
That fans the sunny land;
I see in every flower
The impress of his hand.

His blush is on the lily,
His breath perfumes the rose,
While every bird and blossom
His wondrous wisdom shows.

I see him on the mountain
And in the vale below:
On India's torrid landscape,
And Iceland's frozen snow.

I hear him in the earthquake,
When rocks and mountains rend;
And in the dread tornado,
Before which forests bend.

I tremble to behold him
While he his might makes known;
I prostrate fall before him
And all his wonders own.

I view him in the heavens,
In characters of flame,
And as I look I wonder
That they tell not his name.

I turn then to my Bible,
I learn his wonders there:
I read his name JEHOVAH,
My God is everywhere.—*C. Patterson.*

Philadelphia, Pa.

SPEECH THAT SHOOK THE VATICAN.

[The most powerful speech against papal infallibility that was made in the Ecumenical Council, is said to have fallen from the eloquent lips of Strossmayer, Bishop of Bosnia. His burning words stirred the depths of indignant hearts, and the infuriated hearers could answer the sturdy logic of facts only with boisterous outcries and hisses of contempt. The extracts which we give from that great speech, though somewhat lengthy, are so full of marrow and sap that no reader of THE BANNER can afford to pass them by. All honor to the eloquent and martyr-spirited Strossmayer!—A. A. P.]

I open, then, these sacred pages. But what! shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay, more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter and vicar of Jesus Christ, any more than about a successor of Mohammed. Having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand towards yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly towards which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

If Simon, son of Jonas, had been appointed to be what we understand His Holiness, Pius IX, to be in our time, it is astonishing that Christ did not say so to the apostles: "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but he has so little thought of giving the church a chief, that when he is promising thrones to his apostles, to judge the twelve tribes of Israel, (Mathew 19: 28,) he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if he had wished this to be so, he would have said so. What must we infer from his silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

Christ, says the scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke 22: 25). If Peter had been made Pope, Jesus would not have spoken thus, for according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been Pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the gospel of the Son of God? (Acts 8: 14)

What would you think, venerable brethren, if at this moment, we were to depute His Holiness, Pius IX, and His Eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided. Who would have convoked this council, if St. Peter had been Pope? St. Peter. Who would have presided over it? St. Peter or his legates. Who would have formulated and promulgated the canon of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and brethren." (Acts 15.) Is this the way we manage things in our church?

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his epistle to the Ephesians (2: 20) that it is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." The apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (I Corinth. 1. 2) in the same terms as those who would say: "I am of Peter."

The same apostle Paul, enumerating the officers of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention whatever of His Holiness, Pius IX. (*Voice in the Assembly: Silence, heretic! silence!*)

Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the inspired Scripture is as inexplicable if Peter had been Pope, as that of Thiers would have been, if he had omitted the title of emperor in the history of Napoleon Bonaparte.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as Pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a Pope as this, O my venerable brethren!

But I hear from all sides the question, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not in the Eternal City?" Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. (*Repeated cries: "Silence him! silence him! Down with him from the platform!"*

[In the midst of such a storm of disapprobation, the bishop reached the close of his main scriptural argument. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed is full of interest.]

Finding no trace of the papacy in the apostle's days, I said to myself, "I shall find what I am looking for in the annals of the church." Well, then, I tell you frankly that *I have been looking for a pope in the first four centuries, and have not found any!*

[In confirmation of this proposition, the orator quotes those African councils, (of one of which St. Augustine himself was secretary,) which forbade, under penalty of excommunication, the practice of appealing to the see of Rome; the laws and canons which recognize the bishop of Rome simply as having precedence among his peers; the words of popes St. Gregory and Pelagius II., in which they denounce the assumption of the title *universal bishop* as impious and profane.]

Do not these authorities (and I have a hundred more just as strong) prove as clear as the sun at noonday, that it was not until a very late date that the bishops of Rome came to be regarded as universal bishops and heads of the church? Who is there but knows that councils were convoked by the emperors, without consultation with the bishop of Rome, and sometimes in opposition to his wishes? that Hosius, bishop of Cordova, presided in the first council of Nice, and drew up its canons? The same Hosius presided in the council of Sardis, to the exclusion of the legates of Julius, bishop of Rome. I will not press this further, venerable brethren, but pass on to the great argument which is alleged in proof of the primacy of the bishop of Rome.

By the *rock* on which the holy church was built, you understand *Peter*. If this were true, it would be an end to the dispute. But the early fathers, who must surely have known something about it, did not think as we do on this point.

[The bishop proceeds to cite the fathers—Cyril, Hilary, Jerome, Chrysostom, Ambrose, Basil of Seleucia—as agreeing in the view that the *rock* was Peter's *faith*, or the great *truth* to which he testified, and concludes with several emphatic and decisive expressions from Augustine:]

So far was this great bishop from believing that the church was built on Peter, that he said to his people in his thirteenth sermon: "Thou art *Peter*, and on this *rock* which thou hast confessed—this *rock* which thou hast acknowledged in declaring, 'Thou art the Christ, the Son of the living God'—I will build my church—on myself, in that I am the Son of the living God, I will build it—on me, AND NOT ON THEE."

St. Augustine's opinion on this famous text was the opinion of all Christendom in his day.

To sum up, then, I have proved:

1. That Jesus gave to all the apostles the same power as to Peter.

2. That the apostles never recognized Peter as the vicar of Jesus Christ, and the infallible teacher of the church.

3. That Peter never thought of being pope, and never acted as pope.

4. That the councils of the first four centuries, while acknowledging the high dignity of the bishop of Rome, conceded to him only a pre-eminence of honor—never of power or jurisdiction.

5. That the holy fathers, in the famous passage, "thou art Peter, and on this rock will I build my church," never understood that the church was built upon Peter, (*super Petrum.*) but upon the rock, (*super petram,*) that is, the apostle's confession of faith.

I conclude triumphantly with history, with reason, with logic, with common sense, and with Christian conscience, that Jesus Christ conferred no supremacy whatever on St. Peter; and that if the bishops of Rome have come to be sovereigns of the church, it has only been by the process of confiscating, one by one, all the rights of the bishops. (*Voices: Silence the impudent Protestant! Silence him!*)

I, an impudent Protestant? No! a thousand times, no!

History is neither Catholic nor Anglican, nor Calvinist, nor Lutheran, nor Armenian, nor Schismatic-Greek, nor Ultramontane. It is what it is; that is, it is something mightier than all the decrees of the ecumenical councils.

You may write falsely against it if you dare; but you can no more destroy it than you can throw down the Coliseum by pulling out a brickbat. If I have said anything which history disproves, confront me with history, and without a moment's hesitation I will make the *amende honorable*. But be patient awhile, and you will find that I have not yet said the whole of what I have undertaken to say and must say. If the stake were waiting for me out on the great square of St. Peter's, I could not be silent, I should be bound to go on.

Bishop Dupanloup, in his famous *observations* on this Vatican Council, has said, and justly, that if we declare Pius IX. infallible, we are bound, as a natural and necessary inference, to hold all his predecessors as infallible. Well, now, my venerable brethren, hear how history lifts up her commanding voice to assure you that some popes have erred. You will have a good time protesting and denying, I promise you, in the face of such facts as these.

I should never get through, venerable brethren, if I were to lay before your eyes all the contradictions of the popes in their teachings. If, then, you proclaim the infallibility of the present pope, you will be forced either to prove what is impossible, that the popes have not contradicted themselves, or to declare that it is revealed to you by the Holy Ghost, that papal infallibility dates only from the year 1870. Will you have the courage to do it?

The public may perhaps pass by, with indifference, theological questions, the importance of which they do not apprehend. But however indifferent they may be to principles, they are not at all indifferent to facts. Don't be deluded! If you decree the dogma of papal infallibility, our antagonists, the Protestants, will leap into the breach with all the more boldness for the fact that they will have history on their side and against us, while we shall have, to oppose them, nothing but our negations. What can we say to them when they begin to march out before the public the line of the bishops of Rome from Lucas down to his holiness Pius IX? Oh! if they had but been such as Pius IX., we could beat them all along the line. But, alas, alas! it is very different from this. (*Cries of, Silence, silence! Enough, enough!*)

Don't cry out so, my right-reverend brethren! To show such alarm at the facts of history, is tantamount to giving up all for lost. For if you were to pour over it all the waters of the Tiber, you could not wash out a single page. Suffer me to speak, and I will be as brief as the importance of the subject will permit.

[The bishop then proceeds with the subject of papal immoralities—as he had with the subject of papal heresies and contradiction—in chronological order. Passing over the horrible indictment which he draws against the popes and court of Rome, we come to his inferences:]

To sum up, then: if you declare the infallibility of the present bishop of Rome, you will be held bound to prove the infallibility of all his predecessors, without a single exception. But can you do this, with history lying open and showing as clear as sunshine that the popes have erred in their teaching? Can you do it, and maintain that popes who were guilty of avarice, of incest, of murder, of simony, were nevertheless vicars of Jesus Christ? O venerable brethren, to maintain this monstrous thing would be to betray Christ worse than Judas did. It would be flinging mud in his face. (*Outcries of, "Down with him from the rostrum! Hush! hush! Silence the heretic!"*)

Ah! if He who sitteth in the Heavens is disposed to make heavy his hand on us, as once on Pharaoh, he has no need to suffer the troops of Garibaldi to sack the Eternal City; he need only let us go on to make Pius IX. a god, as we have made the blessed virgin a goddess.

Pause, oh, pause, my venerable brethren, on that hateful and absurd declivity on which you find yourselves. Save the church from the shipwreck that threatens her, by seeking in the Holy Scriptures alone the rule of faith which we must believe and profess.

I have spoken. God be my helper!

A GOOD RECIPE.

Here is a good recipe for making tattlers: Take a handful of the weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of the herb Backbite, (either before or after dog days,) a tablespoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased at the shops of Miss Tabitha Tea-table and Miss Nancy Night-walker. Stir them well together, and simmer them half an hour over the fire of Discontent, kindled with a little Jealousy; then strain it through the rag of Misconception, cork it up in the bottle of Malevolence, and hang it upon a skein of Street Yarn; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to speak all manner of evil, and that continually.

POPERY.

The following are some of the reasons why we are opposed to the Roman Catholic religion:

1. Because it denies the sufficiency of the Scriptures to teach the way of salvation.

2. Because it reproaches the Bible as the source of heresies.

3. Because it denies the right of the private interpretation of the Scriptures.

4. Because it believes too much.

5. Because it has suppressed the second commandment, and divided the tenth into two, so as to make the original number.

6. Because it is hostile to the circulation and reading of the Bible.

7. Because nothing like it was taught by Christ, the apostles or evangelists, or existed in the first two centuries.

8. Because it declares a sinful and erring man to be infallible.

9. Because, while it witholds from its own members the two epistles of Peter, whom it claims as its first bishop, it diffuses among them the encyclical letters of his pretended successors.

10. Because it gives to the Pope, power which God never delegated to Peter, or any one else.

11. Because it makes the Pope the head of the church instead of Him "who is over all God blessed forever."

12. Because it claims for its priesthood the power to forgive sins.

13. Because it is the religion of idolatry, worshiping saints, images, relics and the host.

14. Because it has added five sacraments to the only two mentioned in the Bible.

15. Because it teaches the doctrine of transubstantiation.

16. Because it witholds half of the supper from its members.

17. Because it teaches the doctrine of salvation by fire—purgatory.

18. Because it teaches the doctrine of salvation by oil (extreme unction).

16. Because it perverts the teachings of God, by substituting penance for repentance.

20. Because it teaches that corporal sufferings, on the part of the sinner, will atone for his sins.

21. Because it denies rest to some of its sainted dead.

22. Because it canonizes some of its dead.

23. Because it teaches the doctrine of supererogation.

24. Because it declares such men as Locke, Newton, Leighton and Howard are doomed to suffer eternal torment because they were not members of the Roman Catholic Church.—*Christian Secretary.*

A TOUCHING REMINISCENCE.

There is one touching incident in the life of William Wirt. In his younger days he was a victim to that passion for intoxicating drinks which seems peculiarly the bane of the legal profession. Affianced to a beautiful and accomplished young woman, he had made and broken repeated pledges of amendment, and she, after patiently and kindly enduring his disgraceful habit, had at length dismissed him, deeming him incorrigible. Their next meeting, after his dismissal, was in a public street of the city of Richmond. William Wirt lay drunk and asleep on the sidewalk, on a hot summer day, the rays of the sun pouring down on his uncovered head, and the flies crawling over his swollen features. As the young lady approached in her walk, her attention was attracted by the spectacle, strange to her eyes, but alas! so common to others who know the victim, as to attract little remark. She did not at first recognize the sleeper, and was about to hasten on, when she was led by one of those impulses which form the turning points in human lives to scrutinize his features. What was her emotion when she recognised in him her discarded lover! She drew forth her handkerchief and carefully spread it over his face, and hurried away. When Wirt came to himself, he found the handkerchief, and in one corner the initials of the beloved name. With a heart almost breaking with grief and remorse, he made a new vow of reformation. He kept that vow, and he married the owner of that handkerchief. Well might he preserve the handkerchief, as he did, all his life, guarding it with the jealous care with which Othello kept the Egyptian charmer's gift, and "making it a darling like his precious eye."

LETTERS FROM EUROPE.—No. 3.

BRUSSELS.

At Dover we embarked for Ostend, and traveled by rail from there to Brussels, the capital of Belgium. On our way hither, we fell in with Cyrus W. Field, the American who was the heart and soul of the Atlantic Telegraph Cable enterprise. He was accompanied by his son, Cyrus W. Field Jr. We accepted an invitation to spend a few hours with them in sight-seeing. Seated in an open carriage, we made the tour of the city, visiting the King's residence, the principal buildings and public parks, and returned to the Hotel for breakfast. Nine miles from here is Waterloo, where, at the expense of twenty thousand lives, the mastership, not only of France, but of all Europe, was decided. The general view of Brussels is not imposing, but it contains many splendid buildings, and one of the finest parks in Europe. Mr. Fields is in the prime of life, and in the enjoyment of good health. His son is more delicate, and will never have that wiry, preserving expression, to be seen on his father's countenance. We could not help comparing him to Napoleon's son, the Prince Imperial, believing him to be of no less distinguished parentage. He is not quite as large as the latter, but resembles him somewhat; his countenance milder, but expressing full as much intelligence.

After breakfast, we reluctantly parted from our acquaintances, and took the train for Cologne.

Here we stopped to see the Catholic Cathedral, which is more richly adorned on the exterior, with figures in Basso-relief, than any other cathedral in the world. We will not describe it further now, but may, in another letter, compare it with St Peter's at Rome.

Our stay in Cologne was brief, as we desired to spend the Sabbath at Eisenach, the principal town in the Thuringian forest, and rendered famous by the detention of Martin Luther as a prisoner in the Castle of Wartburg, situated about a mile and a half distant, on one of the mountains of the Thuringian chain.

"On the 4th of March, 1521, as Luther was returning to his home from the Diet of Worms, where, in defiance of all threats and the Pope's excommunication, he had boldly proclaimed the Protestant religion, as he was entering the borders of the wood, his party was attacked by a body of armed knights and dispersed; he alone was made prisoner. He was conducted to the castle of Wartburg, where he discovered the whole affair was managed by the order of his friend the Elector of Saxony, who was present at the Diet when he left. Although the Emperor Charles V. had given Luther assurance of safe-conduct, a decree for his arrest was instantly sent after him, and his sentence of death decided on. The Elector's band reached him before the warrant of arrest, and he was carried in secret to *Wartburg*, where he remained for ten months. He cultivated mustaches, and passed at the castle for a young nobleman, thus screened by the friendly Elector of Saxony until the first fury of the storm had passed." The chamber which Luther occupied in the castle contains his portrait and that of his father and mother.

We sat in Luther's chair, examined his book-case, and one of the guides directed our attention to a hole in the wall, the margin all bespattered with ink—the result of the great Reformer's fabulous encounter with the Devil. The guide supposed we would certainly believe that Satan appeared to Luther, who after defeating his opponents with pen and *ink*, attempted to defeat the Devil with the *ink* and *bottle*. The way the story goes, Luther hurled the inkstand with all his power, at the head of His Satanic Majesty; he probably hit his *imagination*, and the *wall*, making a greater impression on the latter, than Satan did on the former. We visited the Chapel where the guide said Luther preached every Sabbath. We did not credit this either, for such exposition of the Truth as must have come from Luther's lips, would have made him known as the Master was known to the two disciples, in the breaking of bread. H. A. KING.

"There is no greater mistake," says an eminent divine, "than to suppose that Christians can impress the world by agreeing with it." No! it is no conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life: this only can give us a true Christian power.

A FRENCH REPUBLIC.

Dr. Holland, in *scribner's Monthly*, expresses his serious distrust of the spirit animating the French people, and sees very little to encourage the hope that a true, strong and influential republic will very soon take the place of an extinct empire. He finds the chief peril in the essential irreligion that vitiates their character and leaves their life without a proper balance wheel. He says:

There can be no republic where there is faith neither in God nor man. The leaders of the French people are almost uniformly infidels and atheists, who recognize only a single omnipresent, omnipotent fact, namely, universal selfishness. On this they rely; in this they thoroughly believe; by this they direct their action. They believe that every man would gladly stand upon his brother's neck to reach to power. They have no more faith in women than in men; and this fact is recognized and pronounced throughout the structure and machinery of their social life. One of the most striking comments upon their character is their rebellion, upon the first opportunity that presents itself, against all the restraints, appointments, and *officers* of religion. Witness the recent imprisonment of "servants of a person called God!" They violate churches, desecrate altars, imprison priests, invade and disperse religious houses, and do it all in the sacred name of liberty. That the form of religion which they thus insult has had much to do in making them what they are, there can be no question; but the fact shows that they not only have no faith in the Roman Catholic representation of Christianity, but they have no faith in any Christianity, and no faith in God himself. Contrast the action and feeling of these men with that of the American people during the late civil war in this country. The moment the two sections found themselves engaged in a struggle, both became intensely religious. There were more prayers than oaths on camp and battle-field; and all over the discordant States there was a fresh interest in Christian truth and in Christian institutions. The difference in material for a republic offered respectively by by France and America can be seen in nothing more plainly than in this, that when the former is in trouble she rebels madly against every religious restraint, and everything associated with religious restraint; and that when the latter comes to trial her first thought is to fall upon her knees, or devote herself with fresh consecration to religious duty.

CHRIST THE INTERCESSOR.

There is no mistake more prominent, in interpreting Scripture, than giving literal meaning to figurative language; using illustrations full of beauty and truth as if they represented historical or philosophical statements. No one truth is more joyful on all occasions than that of the intercession of Christ in heaven.

At the time when that was uttered, men were surrounded by institutions and by usages which shut them up; they even depended for their rights upon favor and very little upon justice; they were obliged to have patrons to hide from court and court influences, and to be screened from the law. Then the idea of intercession was a living idea, it became joyful and sweet. Hardly any conception could be advanced more acceptable than that Jesus Christ was our forerunner, that he was with God, at the source of power and influence, and used that power for the purpose of interceding for us. Scarcely any idea met the heart's necessities more than that; but the moment you take the idea and literalize it, you spoil it. If I were to say a friend reminded me of a rose, and one should take a botanical idea of a rose and carry it out in order to comprehend my meaning, it would spoil it; and so with many ideas—if accepted in a general sense, they are full of beautiful truths, but if you try to literalize them, you destroy their value.

The whole idea is, that one who loves us as Christ does has gone up to the source of power. In the place where the will of God determines all things, we are represented. Our affairs are dear to God. There is One who is in sympathy with us in regard to those things in which we have an interest, in regard to all things in which we have a part.

The whole power of divine providence is not determined by immovable fate nor by unfeeling laws, but at the source of universal power there is a pleading heart, a sympathetic soul; there is One on our side remembering us, and remembering us because we are weak and sinful, and because without this father and mother heart we should be crushed.—*H. W Beecher.*

AN ANGEL IN THE STONE.

It is related of Michael Angelo, that while walking through an obscure street in Florence he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire he at once fell to work upon it, clearing away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him in astonishment what he was doing, and what he wanted with that worthless piece of rock!

"Oh, there's an angel in the stone," was the answer, "and I must get it out."

He had it removed to his studio, and by patient toil, with mallet and chisel, he let the angel out. What to others was but a rude, unsightly mass of stone, to his educated eye was the buried glory of art. A mason would have put it into a stone wall; a cartman would have used it for filling in, or to grade the streets; but Angelo transformed it into a gem of art, and gave it value for ages to come.

What possibilities of virtue and usefulness may not a good man see in a child? Do we know how to get the angel out? Are our children to be only for filling in?

SAILING BY A STAR.

The assurance of some skeptics, who boast that they once believed the Bible, but have now got beyond all that, and are following new and greater light, is very fairly illustrated by the story of the Hibernian sailor, who was left one night in charge of the helm, with directions from the captain to keep his eye on a certain star, and steer the vessel directly towards it; which he promised faithfully to do.

The captain went below, and fell asleep; after a while he awoke, went on deck, and found the vessel sailing in a course exactly opposite to that in which he had directed the helmsman to steer.

"What does all this mean, Patrick?"

"Faith, captain, ye must pick me out another star, for *I've sailed clear by that one!*"

Just so, many have turned their back on God, and heaven, and light, and peace, and think they have *sailed by* all the revelations of God, and want some one to pick them out another star.

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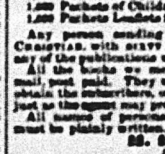

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The First Resurrection.

If it can be clearly shown that one resurrection has already transpired, it will be in vain to look for the first resurrection in the future. That such a resurrection has taken place we are bound to admit, as that is an important part of the gospel faith. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 9.) "He rose again the third day according to the Scriptures." (I Cor. 15: 4.) Here we have Christ's resurrection as the first fruits of the harvest. If this be so, then a future resurrection cannot be first in point of time and order; it can only be first on account of its connection with the first fruits, as the body with the head; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." It will be first in importance and first in its blessed results. The phrase, *second resurrection*, I believe is not to be found in Scripture. Daniel speaks of the time (not times) when two classes shall awake to different results. Paul also, in his remarkable confession, says, "there will be *a* (one) resurrection of the dead, both of the just and unjust." Jesus distinguishes the resurrection of the good and the bad by the difference of results. Some come forth to the resurrection of *life*, and others to the resurrection of *damnation*. He does not, however, divide the event by any period of time. This seems to be the uniform teaching of Scripture. J. B.

"Personal Pre-Existence."

1. If Christ had a personal pre-existence, as you believe, what became of that same personality when he was born of the virgin Mary?
2. Can a spiritual personality be possessed by a human personality, and still be one person?
3. Was Christ's spiritual personality mortal or immortal? INQUIRER.

1. It is a *fact* that the Son had "glory with the Father before the world was." It is a *fact* that "though he was rich, yet for our sakes he became poor." It is a *fact* that God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The *philosophy* of these wonderful facts we do not attempt to explain. To do so, would be "to become wise above what is written." "*Great is the mystery of godliness.*" Paul uses this language in connection with the incarnation of Jesus Christ. The *process* was so mysterious that he did not claim to explain it, or even to understand it. It is one of the problems which is left for eternity to solve.

We have no sympathy with the sentiment that Christ was composed of a human body, a human soul, and the eternal Father, so united that in the hour of death the Father went to heaven, the body was laid in the tomb, and the soul went on a mission of mercy to the lost spirits in hell! We do believe, however, that the real Son of God so allied himself to human flesh that the divine and human elements of his nature were blended into one glorious personality, such as the universe never saw before, and will never see again.

3. The terms "mortal" and "immortal" are often used with so little philosophical accuracy as to produce confusion. If you mean by "immortal," *not subject to death*, then Christ was immortal, for his death was a voluntary act, prompted by the love which he bore to a fallen race. If you mean by the same term, *not capable of dying*, then Christ was not immortal, for surely "*he died*, the just for the unjust." Strictly speaking, Christ was not immortal till he had passed through the gloomy gates of death and was raised by the Father's power "to die no more." He now has the keys of death and hell. He is invested with the honors of an immortal Conqueror!

A. A. P.

Is Abraham's Soul in Heaven?

God said to Abraham, "Thou shalt go to thy fathers in peace." (Gen. 15: 15.) Theologians often adduce this as proof that Abraham's soul has gone to heaven. But in the first place, nothing is said about Abraham's disembodied soul; and in the second place, not a word is said about heaven. But if theologians are correct in *guessing* that heaven was meant, and that the soul of Abraham was intended, though not mentioned, one of two shocking conclusions would follow. (1) If Abraham's soul was to go to the souls of his fathers in heaven, heaven must be the receptacle of idolaters, for such were Abraham's fathers. (2) If to escape this conclusion, it should be insisted that Abraham's fathers went to hell at death, then in order for Abraham's soul to be with their souls, his too must have gone to hell. Thus one part of this claim admits the wicked into heaven, and the other part drives the saints into hell. What is the meaning, then? Evidently the same as in the following text: "I will gather thee unto thy fathers, and thou shalt be *gathered into thy grave in peace*." (II Kings 22: 20.) It is said that David "fell on sleep, and was *laid unto his fathers*, and *saw corruption*." (Acts 13: 36.) Whatever part went to the fathers, both "fell on sleep" (died) and "saw corruption." The whole verse containing this promise to Abraham reads thus: "And thou shalt go to thy fathers in peace; thou shalt be *buried* in a good old age." Disembodied souls are not buried, nor can they see corruption, according to modern theology. W. S.

Will Resurrected Saints Remember the Past?

Some have incorrectly concluded that they will not, because Isaiah (65: 17) affirms, "The former things shall not be remembered, nor come into mind." But the term "remembered" is here used in the same sense as in Ezek. 3: 20: "When a righteous man doth turn from his righteousness.... his righteousness which he hath done shall not be remembered," that is, not be held in value: so in the kingdom, "The former things shall not be" *held in value*, "nor come into mind," or "come upon the heart," as the margin reads; that is, shall not claim the *affections*; there will be no craving after the inferior things of the past. The *Doway* version reads: "The former things shall not be in remembrance, and they shall not come upon the heart." But at the judgment, memory will be refreshed with the past—how we fed the hungry, supplied the stranger, clothed the naked, visited the sick, &c., (Matt. 25: 35) and how we were redeemed by the blood of Christ. If we can recollect these things why not others? Certainly the resurrected saints will not be inferior to saints before death. W. S.

The Spirit Returns to God.

"Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." (Eccl. 12: 7.)

God breathed into man's "nostrils" the breath of life. Job says, "All the while my breath is with me, and the *spirit* of God is in *my nostrils*." (Ch. 27: 3.) David says, "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust." The "spirit," therefore, is the "breath of life" which God breathed into man's nostrils. When this is taken away he *dies*, and the dust returns to the earth as it was; the spirit or breath of life, returns to God who gave it. It returns to him; he gave it. It was not a personal entity before it came from God: it is not a personal entity after it returns to him.

Solomon says man and beast have all one breath, or spirit. (Eccl. 3: 19, 20.) The word here rendered "breath" is *ruach*, the same that is rendered "spirit," in the text under consideration. All flesh possess this spirit. In Num. 16: 22, we read: "And they fell upon their faces, and said, O God, the God of the *spirits* of *all flesh*." The same word is here rendered spirit that is rendered "spirit" in Eccl. 12: 7, and "breath" in Eccl. 3: 19—"Yea, they have all one breath."

The term "spirit" is used in various ways, and has, of course, different significations. But we are bold to say, it *never* signifies an intelligent entity in man, which is susceptible of continued conscious being after death. In Josh. 2: 11, we read: "And as soon as we had heard these things, our hearts did melt, neither did there remain any more *courage* in any man. Here the word "courage" is from "*ruach*," but of course does not signify that no *breath* was left in any of them; neither does it imply that their immortal souls had left them. It is again rendered "spirit" in Judges 15: 19, thus: "And when he had drunk, his *spirit* (*ruach*) *came again*, and he *revived*." This is spoken of Samson, and took place while he was yet alive. No one supposes his immortal soul had left him, and yet left him *alive*. In Ps. 11: 6, "*ruach*" is translated "tempest;" and in Ezk. 1: 4 it is rendered whirlwind; but it is never rendered immortal soul, and never has that signification.

J. W. TAYLOR.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Was the tempest spoken of in Matt. 8: 24, caused by Satan, who is called the "prince of the power of the air?"

Will brother Sheldon give us an explanation of Rom. 8: 10? Also of Ps. 90: 10, last clause? ALEXANDER.

Religious Summary.

Murdered Scripture.

On going to the house of mourning a few weeks ago, the writer [A. A. P.] listened to a sermon founded upon these words: "Death is swallowed up in victory." (I Cor. 15: 54.) The preacher applied the language to present Christian experience, declaring that "the victory spoken of in the text is a *complete* victory, and one which we have in present possession, and not in prospect." The whole discourse was a glorification of Death, as the following specimen, taken down at the time, will clearly show: "Death is not an enemy but a friend. "Death introduces us to eternal joys." "Death is the beginning of life. It is the gray dawn of an eternal day." "There is no death, after all. We only come near Death's shadow, and pass through unharmed." "When the soul passes out of the body it enters upon its eternal joys." "Death comes like a friendly hand to open the cage, and let the soul go free." "The spirit, like an uncaged bird, soars to its native heaven, and dwells *forever* in the presence of God." "In the case of the wicked, however, death is an enemy, as it introduces them at once to a state of suffering and woe." These are but samples of the sermon. The reader must judge whether such sentiments have any foundation in the holy Scriptures. Our judgment is that no text was ever more wofully murdered than the one above quoted, with such an application as the preacher gave it. How vastly different are these baseless assertions from the logic of the apostle, who applied this language with such thrilling emphasis to the triumphs of the resurrection morning!

Fire and Frost.

Some one has made the remark, that if one-tenth the zeal was displayed by Christians that is put forth by insurance companies, the conversion of the world would not be distant a decade. This is either very complimentary to the insurance companies, or hard on the Christians. Perhaps it is both. It is sadly true that the nominal church is wrapped in the slumbers of moral death. Though her utmost zeal would fail to secure the world's conversion, there is no room to doubt that millions of the race might have been savingly reached, had she been alive to her heaven-imposed responsibilities. And yet a Christian no sooner becomes as zealous for God as worldly men are for gold, that he is stigmatized as a fanatic or a fit subject for the lunatic asylum! This is a strange world.

Spiritual Desolation in the South.

Recently two important witnesses have made a tour of the Southern States, not to speculate in lands or mines or manufactures, but to see for themselves and for the Christian missionary associations which they represent, the actual moral condition of the inhabitants of those States. The Rev. James S. Ostrander, general agent of the Sunday-school Union of the Methodist Episcopal Church, visited nineteen States South and West, and traveled 13,834 miles, mostly in the Gulf States, preaching to the people wherever he stopped, and conversing with the ministers and Christian laymen wherever he found them. The desolation was the same everywhere, there being very little difference between the city and country, and the poverty of the people was terribly apparent. Windows which had been broken and doors that had been torn off churches during the war, remained unmended and unrestored ever since. Altars and pews and pulpits that have been desecrated remain as they were left in 1865. The people have no money wherewith to repair their churches nor to support the preaching of the Gospel among them. As the next best thing, wherever it was feasible to do so, Mr. Ostrander organized Mission Sunday-schools, and his society has forwarded grants of books, catechisms, cards and such other helps as are needed to maintain such Sunday-school organizations as were willing to go through the usual form of application therefor.

The Rev. George J. Mingins, superintendent of the New York City Missions, has returned from his Southern tour, later than Mr. Ostrander, but he brings a similar account. He did not travel so extensively as Mr. Ostrander, but his experience agrees with the other in every particular. He saw enough to satisfy him that the great want of the South to-day is not so much school houses, and factories, and agricultural prosperity, and political quiet, as the preaching of the Gospel to the masses. In one village in Georgia he found a hog in quiet possession of a Methodist church, in which there was neither bench nor chair, pulpit nor pew, door nor window. With the aid of some colored men he drummed up a congregation on the Sabbath to whom he expounded the Word of God, and where also he gathered a Sunday school. His illustrations of the ignorance of the children and youth of this and other places which he visited would be very amusing were they not quite so serious a matter. Fifteen hundred missionaries who would go down to the South to teach the people, and not to domineer over them, or to make money out of their misfortunes, could find ample employment at once. While we are ready to send our money to the heathen in India, and China, and Africa, let us not forget our brethren at home, who by reason of war and misfortune are without the institutions of the Christian Church and unable to help themselves. Here is a field which must yield an abundant harvest. Who will be the first to send the laborers into this vineyard?—*N. Y. Herald.*

Creed of the Communists.

Their real creed, which was temporarily kept in the background to avoid creating too great a panic in the city, and on which the Communal Government in Paris was to be based, in case they had triumphed, included the total denial of the existence of God and of a future life, the prevention of any religious observances, and the treatment of priests and ministers as impostors; the abolition of marriage, and the substitution of temporary connections, based on the inclination of either of the parties; the rearing and education of children by the Commune, as in a vast foundling hospital; the outlawry of all persons not living by the labor of their hands, or in other words, the creation of an aristocracy of *ouvriers*; the expulsion of the literary or educated class from all places of trust or dignity; the substitution of 'natural justice' in the courts of law for all artificial systems of jurisprudence; the appropriation of all property to public use, and the provision of labor for all persons able to labor, and support for those who were not able, out of the public purse.—*The Nation.*

Strange Logic.

"Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." (John 14: 19.)

These words connect this world and the next! They unite earth and heaven. They join time and eternity. They teach the immortality of the soul.—*Christian Intelligencer.*

Yes, our caption is well selected. It is certainly *strange logic* that can deduce "the immortality of the soul" from the passage above quoted. A great mistake is made by confounding the doctrine of a *future life* with that of *natural immortality*. The passage in question positively proves the former, but does not even touch the latter, except to undermine its very foundation by logical inference. The reader will observe that the language takes the prophetic form. It does not assert a *continued* existence, but it promises a *future* existence. That future existence can only be secured by a resurrection of the dead or a corresponding change of the living, as all Scripture testifies.

New York Oppression.

There are thirty-five thousand sewing girls in New York and Brooklyn. Across the darkness of this night I hear their death-groan. It is not such a cry as comes from those who are suddenly hurled out of life, but a slow, grinding, horrible wasting away. Gather them before you and look into their faces, pinched, ghastly, hunger-struck. Look at their fingers, needle-pricked and blood-tipped.

Last Sabbath night, in the vestibule of this church, after service, a woman fell in convulsions. The doctor said she needed medicine not so much as something to eat. As she began to revive in her delirium, she said, gaspingly: "Eight cents! Eight cents! Eight cents! I wish I could get it done! I am so tired! I wish I could get some sleep, but I must get it done! Eight cents! Eight cents!" We found afterwards that she was making garments for eight cents apiece, and that she could make but three of them a day. Hear it. Three times eight are twenty-four. Hear it, men and women of New York and Brooklyn!

That one case was laid at the door of this church; but there are thirty-five thousand such cases, laid at the doors of our Christian churches, demanding your prayers, your sympathies, and your charitable efforts.—*T. DeWitt Talmage.*

Diseased Divinity.

It is reported that in 1870 the degree of Doctor of Divinity was conferred upon 150 persons, 19 of whom were Baptists, 48 Presbyterians, 31 Episcopalians, and 23 Methodists. How sad that modern theology should be so sickly as to require such a multitude of doctors!

Tyng and Cheney.

Mr. Tyng, of New York, having preached in Mr. Cheney's church, Chicago, against the warning of Bishop Whitehouse, who notified him that participation with Mr. Cheney in the services would be regarded as violation of canonical law, the *Protestant Churchman* expresses the opinion that Bishop Whitehouse will complain of Mr. Tyng to Bishop Potter, and, if Bishop Potter declines for three months to bring Mr. Tyng to trial, Bishop Whitehouse will be authorized to institute proceedings against Mr. Tyng in his own diocese, which would undoubtedly result "in the degradation of Mr. Tyng from the ministry of the Church of God." It is said that Bishop Whitehouse will also immediately institute measures to secure the property of Christ church to the denomination—in other words, to steal it by the technicalities of law from the people who built it for themselves. In view of these and other facts, the *Protestant Churchman* says:—"It is becoming more and more probable that revolution in the church cannot be averted. We deplore it. We have labored and prayed against it. But, if one party in the church is to crush out another under the forms of law, how can revolution be prevented?"

A Fallen Goddess.

The Christian people of this country may now be expected to cease their practical idolatry of godless France. It has been but little above the dignity of worshiping a calf to adore the French life, fashions and productions, real or pretended, as has been the custom with Americans. We had to have "French" leather for our boots, French paper for our portfolios, French gloves, French laces, French silks, and nearly everything French, in order to be respectable. It did not matter whether the articles were ever near France, if they were only so labeled. Are we prepared, at length, to stop our idolatrous patronage of what we have foolishly christened as a model nation?

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christ as the King... in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth amid the trying scenes of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

THE JUDGMENT DAY.

Awful day of fear and wonder
Which upon the world shall break,
When the trump of God, in thunder
Bids the buried nations wake!
"Rise ye dead, and come to judgment!"
Then shall sound o'er land and main;
Sinners, still without atonement,
Then shall weep—but weep in vain;
For probation—time—has ended;
Mercy now will call no more;
Free salvation oft extended,
Oft they did reject before.

See the Judge of all descending,
Seated on a heavenly cloud!
There, before him, are assembling
All the humble—all the proud.
Every eye shall now behold him;
Every ear shall hear his word;
Every knee shall bow before him;
Every tongue confess him Lord!

Lo! the judgment books are opened—
Every name recorded there;
Saints attend with exultation,
Sinners hear with dread—despair!
"Come, ye blessed of my Father,
Take the kingdom of God prepared,
And intended for your portion
When earth's pillars first were reared."
Then shall Jesus own his people,
Those who trusted in his word—
Saved and safe while God endureth!
Evermore they're with the Lord.

But the fearful, unbelieving,
All who would not him confess,
All who lived, deceived—deceiving,
Now behold their hopelessness!
When the elements have melted
In a glow of fervent heat,
And the throng no more are gathered
Round the "great white" judgment seat—
But the words, "Depart, ye cursed!"
Still are ringing in the ear,
Then shall rise their wail of anguish!
Ah! what! No hope is there!

Doctrinal.

"SEARCH THE SCRIPTURES."

PETER'S GREAT REVIVAL SERMON.

WILLIAM SHELDON.

A MODEL DISCOURSE.

Under one of Peter's sermons, about three thousand souls were moved to obey the gospel. That was certainly a model sermon. Many have wished that they could have listened to it, or that it might have been left on record for their perusal. Though the full sermon has not been recorded, some of its fundamental features are given, from which we discover that it would not have passed as an orthodox sermon, if it had been preached before modern theologians. Let us notice several points:

1. He preached that we had then entered "the last days," in which the signs in heaven should be seen, and in which the spirit should be poured out upon all flesh, on Gentiles as well as Jews, the effect of which they were even then beginning to witness. "Be this known unto you, and hearken to my words: for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in *the last days*, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." (Acts 2: 14—20.)

Peter is not here claiming that these signs had been seen, but simply that they had entered "the last days," in which they were to be witnessed, as well as the outpourings of the Spirit which had then commenced. If the last days commenced more than 1800 years ago, we must certainly now be near their close. The middle days of earth's history had past away before the apostle's time, and the last third had commenced, from which fact we are compelled to believe that we are in the closing hours of time, and this truth should be faithfully proclaimed.

2. He preached the resurrection of the "flesh" in the person of Christ, the first fruits, thus proving a resurrection of the same nature due the saints: "Whom God hath raised up, having loosed the pains of death.... for David speaketh concerning him.... my *flesh* shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (V. 34–27.) When the literal resurrection of Christ is preached, the literal resurrection of the saints is involved, for "if the dead rise not, *then is not Christ raised*: and if Christ be not raised, your faith is vain." (1 Cor. 15: 16, 17.) This makes a literal resurrection an indispensable prerequisite to salvation. As Christ lived again after death, by a resurrection, so shall we; but if we could live on independent of a resurrection, we should not need to be raised.

3. Peter preached that Christ was the predicted heir to David's throne, specified in the oath of Jehovah: "Men and brethren, let me freely speak unto you of the patriach David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." (V. 29–31.) The "seed" of David referred to in Jehovah's oath, was to occupy that throne "to all generations," or "as the days of heaven;" but prior to his elevation thereto, David's children were to reign upon it for a time. (Ps. 89: 29, 30.) They did reign upon it subsequent to David's death, till they became so corrupt that the rod of divine wrath fell upon that kingdom, accompanied by these words: [illegible] be no more, *until he come* whose [illegible] and I will give it him." (Ezek. [illegible] [illegible]literated throne is promised to [illegible].

4. Peter preached that though Christ had gone to heaven, his residence there was to be only for a *limited time*; but that David had not gone to heaven at all: "Therefore [Jesus] being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he shed forth this which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord saith unto my Lord, sit thou on my right hand, *until* I make thy foes thy footstool." (V. 33-[illegible]) [illegible] is there as our High Priest.

This model sermon contrasts [illegible]gely with the preaching of the present day.

Now it is preached that the world is in its infancy, being the nursery of heaven, from which men are transferred to another world; but Peter preaches that the last days began over 1800 years ago, thus giving us a chronological location very near the judgment day.

Now it is preached that the reign of Christ takes place on the throne of heaven, before the judgment comes; but Peter preached that it would be on the throne of his father David, after his enemies should be made his footstool, which will occur at the judgment day.

Now it is preached that all good men go directly to heaven at death; but Peter singles out one of the best of good men, one who had died in faith, "having obtained a good report through faith;" (Heb. 11: 39;) and tells us that he had "*not* ascended into the heavens." In short Peter preached the pure gospel "with the Holy Ghost sent down from heaven." But how unlike the sentiments that pass current for gospel at the present time. Now the doctrine of the resurrection is *belittled*, where not fully ignored; now theology robs Christ of the throne promised him in the great oath of God, and substitutes another: now the "*until*" which limits Christ's residence in heaven, is overlooked, and his reign allowed to begin before the judgment, in a realm and on a throne where his father David never reigned. Let our preaching agree with Peter's model sermon.

BODY AND MIND.*—No. 1.

J. H. WHITMORE.

The Gulstonian Lectures for 1870, were delivered before the Royal College of Physicians, London, by Dr. Henry Maudsley, formerly resident physician of the Manchester Royal Lunatic Hospital. These lectures, soon after their delivery, were published in London and New York, and were received with great favor on both sides of the Atlantic. The publication of his previous work, "*The Physiology and Pathology of the mind,*" marked the beginning of a new era in the study of mental science, and prepared the public mind for a thorough appreciation of the present volume. Dr Maudsley states his object to have been "to bring man, both in his physical and mental relations, as much as possible within the scope of scientific inquiry.", The first lecture is devoted to an exposition of the physical conditions of mental function in health. In the second lecture, mental disorders are shown to be neither more nor less than nervous diseases in which mental symptoms predominate. The third lecture takes a general survey of the pathology of mind, and treats of the relations of morbid states of body to disordered mental functions. The appendix contains two intensely interesting chapters on the Limits of Philosophical Inquiry, and The Theofy of Vitality.

The method adopted by Dr. Maudsley in the prosecution of his studies is that of induction. Beginning the study of mind as observed in its humblest bodily manifestations, he proceeds in a strictly scientific way to show that, step by step as we advance in the scale of being from the lower to the higher order of animals, we meet in succession the same evidences that convince us that mind, so far as it is a legitimate subject of scientific inquiry, is not an entity distinct and separate from the body. He ends his observations at a point where most writers on mental science begin. He is right, and they are wrong. Why should not the inductive method which has in other studies produced the most gratifying results, be as rigidly and as justly applied in the study of mind as in the study of other phenomena? He illustrates the usefulness of this method in various ways, but in none so happily as where he speaks of the manifestations of intelligence in the lower animals. Speaking of the wonderful results of nerve functions displayed by the ant and the bee, he says: "Granting however, that the bee or ant has these traces of adoptive action, it must be allowed that they are truly rudiments of functions, which in the supreme nerve centers we designate as reason and volition. *Such a confession might be a trouble to a metaphysical physiologist, who would thereupon find it necessary to place a metaphysical entity behind the so-called instincts of the bee,* but can be no trouble to the inductive physiologist; he simply recognizes an illustration of a physiological diffusion of properties, and of the physical conditions of primitive volition, and traces in the evolution of mind and its organs, as in the evolution of other functions and their organs, a progressive specialization and increasing complexity."

His definition of memory is very similar to that given by Oliver Wendell Holmes in his Harvard essay on mechanism of thought and morals. "*Memory*, says Dr. Maudsley, "*is the organic registration of the effects of impressions, the organization of experience. And to recollect is to revive this experience—to call the organgised residua into functional activity.* * * * Accordingly, in a brain that is not disorganized by injury or disease, the organic registrations are never actually forgotten, but endure while life lasts, no wave of oblivion can effect their characters. Consciousness, it is true may be impotent to recall them; but a fever, a blow on the head, a poison in the blood, a dream, the agony of drowning, the hour of death, rending the vail between our present consciousness and these inscriptions, will sometimes call vividly back, in a momentary flash, and call back too with all the feelings of the original experience, much that seemed to have vanished from the mind forever. In the deepest and most secret recesses of mind, there is nothing hidden from the individual self, or from others, which may not be thus sometime accidentally revealed; so that it might well be that, as DeQuincey surmised, the opening of the book at the day of judgment shall be the unfolding of the everlasting scroll of memory."

In this connection, and as a further illustration of the subject, as well as to show how eminent men on both sides of the Atlantic view the question, I may be allowed to give, notwithstanding its length, the following extract taken from the oration of Oliver Wendell Holmes, before the Phi Beta Kappa Society of Harvard College: "The problem of memory is closely connected with the question of the mechanical relation between thought and structure. How intimate is the alliance of memory with the material condition of the brain, is shown by the effect of age, of disease, of a blow, of intoxication. I have known an aged person repeat the same question five, six, or seven times during the same brief visit. I was once asked to see a woman who had just been injured in the street. On coming to herself, 'Where am I? what has happened?' she asked. Knocked down by a horse, ma'am—stunned a little—that is all.' A pause, while one with moderate haste might count a hundred, and then again, 'Where am I? what has happened?' 'Knocked down by a horse, ma'am stunned a little, that is all?' Another pause and the same question again, and so on during the whole time I was by her. The same tendency to repeat a question indefinitely has been observed in returning members of those worshiping assemblies whose favorite hymn is "We won't go home till morning." Is memory then, a material record? Is the brain like the rocks of the Sinaitic Valley, written all over with inscriptions left by the long caravans of thought as they have passed year after year through the mysterious recesses?

"When we see the distant railway train gliding by us in the same line, day after day, we infer the existence of a track which guides it. So when some dear old friend begins that story we remember so well, switches off at the accustomed point of digression, coming to a dead stop at the puzzling question of chronology, off the track on the matter of its being first or second cousin of somebody's aunt, set on it again by the patient listening wife who knows it all as she knows her well-worn wedding ring; how can we doubt that there is a track laid down for the story in some permanent disposition of the thinking reason? The objection to the existence of such a material record, that we renew our bodies many scores of times, and yet retain our earliest recollections, is entirely met by the fact that a *scar* of any kind holds its own pretty nearly through life, in spite of all these same changes, as we have not far to look to find instances.

"I must premise that a million of the starry brain cells could be packed in a square inch, and that the surface of the convolutions has been estimated at 670 square inches, and their depth one-fifth of an inch. My illustration is derived from microscopic photography. I have a glass slide on which is a minute photographic picture which is exactly covered when the head of a small pin is laid upon it. In that little speck are clearly to be seen by a proper magnifying power the following objects: The Declaration of Independence, with easily recognized fac-simile of all the signers; the arms of all the original thirteen states, the Capitol at Washington, and very good portraits of all the Presidents of the United States from Washington to Mr. James K. Polk. These objects are distinguishable with a power of fifty diameters; with a power of three hundred any one of them becomes a sizable picture. You may see if you will, the majesty of Washington on his noble features, or the will of Jackson in those hard lines of the long face, crowned with that bristling head of hair in a perpetual state of electrical divergence and centrifugal self-assertion.

"Remember that each of these faces is the record of a life. Now recollect that there was an interval between the exposure of the negative in the Camera and its development by pouring a wash over it, when all these pictured objects existed potentially, but absolutely invisible and incapable of recognition, in a space of collodion film which a pin's head would cover; and then think what Alexandria libraries, what congressional-document loads of positively intelligible characters, such as one look of the recording angel would bring out, many of which we can ourselves develop at will, or which come before our eyes unbidden, like Mene, Mene, Tekel, Upharsin, might be held in these convolutions of the brain which wrap the talent entrusted to us, too often as the folded napkin of the slothful servant hid the treasure his master lent him."

The above hypothesis so ingeniously stated and illustrated by Dr. Holmes, is far more credible, than the supposition that mind is an immaterial spirit-entity

* *Body and Mind*: By Henry Maudsley, M. D. London. New York, D. Appleton & Co., 1871.

residing in the brain, and using its dwelling-place as an organ for the expression of its ideas.

I must right here express my admiration of Dr. Maudsley's style, which to my notion is unequalled by that of any other scientific writer of the age. He never smothers his ideas in a multitude of words. It is evident that he did not graduate at a circumlocution office. What he wishes to say he proceeds forthwith to utter without recourse to those provoking preliminaries, and affected apologies that lumber the pages and obscure the meaning of many of his cotemporaries. Hitherto eminent physiologists for the most part have felt themselves hampered in giving expression to their real opinion of the relations of body and mind, by the metaphysical notions about the mind so prevalent in most schools of theology. But Dr. Maudsley dares to speak the truth as he understands it, without begging the tolerance or deprecating the censure of any school of philosophy or religion. How refreshing it is to read the matured convictions of a well educated, honest-hearted, clear-headed, truth-loving, and plain-spoken man! Perhaps you have read Edwards and Calvin, and Hamilton and McCash on the Will. Perhaps you have admired the subtlety of their logic and the force of their reasoning. If so you will find that Dr. Maudsley is a terrible iconoclast. He appears to delight in exposing popular shams and in demolishing popular ideas. Nothing can excel the terseness and vigor of the following passages:

"Physiologically, we cannot choose but reject *the* will; volition we know, and will we know, but *the will*, apart from particular acts of volition or will, we cannot know. To interpose such a metaphysical entity between reflection and action thereupon, would bring us logically to the necessity of interposing a similar entity between the stimulus to the spinal cord and its reaction. Thus, instead of unraveling the complex by help of the more simple, we should obscure the simple by speculations concerning the complex. As physiologists, we have to deal with volition as a function of the supreme center, following reflections, varying in quality and quantity as its cause varies, strengthened by education and exercise, enfeebled by disuse, decaying with decay of structure, and always needing for its outward expression, the educated agency of the subordinate motor centers. We have to deal with will, not as a single, undecomposable faculty, unaffected by bodily conditions, but as a result of organic changes in the supreme centers, affected as certainly and as seriously by disorder of them as our motor faculties are by disorders of their centers. Loss of power of will is one of the earliest and most characteristic symptoms of mental derangement; and whatever may have been thought in times past, we know well now that the loss is not the word of some unclean spirit that has laid its hands upon the will, but the direct effect of physical disease."

Dr. Maudsley has no patience with, or sympathy for, the theory of eminent theologians who have labored so assiduously to degenerate the body. He never calls it a "vile tenement," a "prison-house of clay," or "the house that the soul lives in." Having made cases of mental derangement a special study, he found that insanity was invariably caused or accompanied by nervous disorders. Very properly, therefore, he treats insanity as a branch of medical practice. According to the old notions of metaphysical psychology, the mind as an immaterial entity could not come into contact with the body though residing in it, and consequently medical treatment for insanity was thought to be most absurd, as indeed it would have been had that theory possessed the least foundation in fact. The past treatment of the insane, given up to the tender mercies of coarse and ignorant jailers, will for all time to come constitute a dark page in the history of Christian enlightenment and civilization. The savage cruelties of the past centuries, exercised on the most unfortunate of patients, were largely owing to the basis of treatment, founded on the notion of man's double nature. "The habit of viewing mind as an intangible entity or incorporeal essence, which science inherited from theology, prevented men from subjecting its phenomena to the same method of investigation as other natural phenomena; its disorders were thought to be an incomprehensible affliction, and, in accordance with the theological notion, due to the presence of an evil spirit in the sufferer, or the enslavement of the soul by sin, or to anything but their true cause—*bodily disease*."

"PERSONAL PRE-EXISTENCE."

WM. B. BROWN.

Editor Bible Banner:—In answer to "Inquirer's" question, in your Sept. issue, relative to the "personal pre-existence" of Christ, I find the following statements:

(1). "It is a *fact* that the Son had 'glory with the Father before the world was.'"

(2). "It is a *fact* that 'though he was rich, yet for our sakes he became poor.'"

(3). "It is a *fact* that 'God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.' The *philosophy* of these wonderful facts we do not attempt to explain. To do so, would be 'to become wise above what is written.' '*Great is the mystery of godliness.*'"

Please allow a further suggestion of facts which, by the same exegesis, seem to prove your *conclusions* wrong—*reductio ad absurdum*.

(1). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath *chosen us*, in him, before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1: 3, 4.)

(2). "Who hath saved us, and called us with a holy calling, not according to our works, but according to his *own purpose* and *grace* which was given *us* in Christ Jesus, before the world began, *but is now made manifest by the appearing* of our Savior Jesus Christ. (II Tim. 1: 9, 10.)

(3). "And to make all men *see* what is the fellowship of the mystery, which from the beginning of the world hath been *hid* in GOD, who created all things by Jesus Christ *; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of GOD, according to the *eternal purpose* which HE PURPOSED in Christ Jesus our Lord," (Eph. 3: 9, 11.)

(4). "For it became him [God] for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the *captain* of their salvation perfect through sufferings. FOR both he that sanctifieth and they that are sanctified ARE ALL OF ONE: for which cause he is not ashamed to call them brethren. (Heb. 2: 10, 11,)

1. In some *qualified* sense the pre-existence of not only Christ, but Christians, is taught by these scripture quotations, with equal clearness. But we may not therefore rush to unwarrantable conclusions. Let us rather show ourselves workmen, "rightly dividing the word of truth," allowing the general tenor of Scripture to decide just the degree of qualification necessary to give us the exact truth on the subject.

This style of language is prophetical in itself, or relates to prophetical subjects. And prophecy is history written beforehand. A fine illustration of the former remark is found in connection with the last clause of the last quotation: "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." These appear to be the words of the then existing Christ, but are really the prophetical sayings of David, personifying Christ as found in the twenty-second Psalm.

Personal pre-existence is an outright contradiction of terms; and is to me, and I would think to all but Papists and Trinitarians, as nonsensical as the popular phrase "The death that never dies." Prophetical pre-existence is paradoxical; but the other is simply irrational. The mere quotation of the above scriptures seem sufficient to prove the pre-existence of all the faithful in Christ in *exactly* the same sense that your first quotation proves the pre-existence of Jesus, viz: in the plan, or purpose, for ages "hid in God." All Christendom, at least, reject any other than this one, which is also a divine interpretation of those texts which make this direct reference to us; why should we resort to a more literal interpretation of those that refer to Christ in precisely the same manner? The principle involved is plainly stated by the apostle: "I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." (Rom. 4: 17.) Or, "*in the presence* of that God whom he believed, who makes alive the dead, and calls things not in being as though existing." (*Diaglott.*) And, by the way, this very promise relates to Jesus as the *one seed*, the germination of which is to fulfill the same. No one has any difficulty with the passage: "For unto us a child is born, unto us a son is given,"—statements made by the sublime prophet more than seven hundred years before Gabriel hailed the "highly favored" virgin of Nazareth, saying, "Blessed art thou among women."

It is commonly supposed that because Jesus *came* into the world, because he *partook* (*Diaglott*) of flesh and blood, therefore he must have had an intelligent, active or personal existence in some mysterious way, in order to be thus spoken of. But this does by no means follow. There is no form of language by which we can avoid similar expressions, in which we *appear* to make a *passive agent a sentient actor*. For example: The grape grew; the sun shone; and the fire burned. We do not thus express action in a proper sense, but states or conditions of these inanimate objects. I may say the stone did not fall, but yielded to natural laws, which drew it to the earth; only *condition* is expressed, not *volition*, in either case. Adam died. Did he *will* to die, or simply yield to death. And in yielding did death receive any more help from him in the *execution of the work*, than did Gravity, to which the stone yielded, from it? As it regards Heb. 2, 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same" &c., it does not appear that he acted in the matter more than the children; for, (1) he was *made* flesh: (John 1: 14); (2) "which he had promised afore in the holy scriptures, concerning his son Jesus Christ our Lord, *which was made* of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness by the resurrection of the dead." (3) "When the fullness of time was come, God sent forth his son, *made* of a woman, *made* under the law." (Gal. 4: 4.) Besides the passage is made clear by other renderings: I will give two: (1) "Since, then, the children have one common nature of blood and flesh. He also, in like manner partook of these." (Diaglott) (2) "Since then, as the children partake of flesh and blood, he also himself shared in it." (Whiting)

But more directly to your first quotation. Says Jesus, "Father, the hour is come, glorify the Son." (John 17: 1.) There is no doubt but Jesus heard directly of his father, but he was also perfectly conversant with the scripture which he quoted constantly, and at the age of only twelve years he confuted both doctors and lawyers with his questions and answers. We are told (Heb. 12: 2) that he "endured the cross despising the shame, for the joy that was *set before him*;" and having finished the work given him to do, he says, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In order to identify the Son—the "I" and the "me"—we have only to continue our quotations. Says, John, "He that sent me to baptize with water said unto me, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." (John 1: 33, 34) "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, *this* is my beloved Son in whom I am well pleased." (Matt. 3: 16, 17.) So it is Jesus of Nazareth—"that holy thing" born of a woman, made under the law, that "grew and waxed strong in spirit," increased in wisdom and stature, (Margin, age.) and in favor with God and man, he it is that had the "glory." But how? There is no law of language by which we can possibly separate the "I" and the "me" from Jesus himself, the son of Mary by the "power" of God. And certainly by no law of figuration could *he* be said to have had glory before the world was in any sense of *enjoyment*. It is, and can be, only in that qualified sense which abounds in the Scriptures. The glory was foreseen for him by God,—"with whom there is no past or future, but one eternal now," and Jesus was *participator* in the same sense that "Levi also who receiveth tithes, *payed* tithes in Abraham, *for he was in the loins of his father when Melchisedeck met him.*" We may as consistently claim personal pre-existence for John the Baptist, in the form of the translated Prophet Elijah on the same principle. For said God, through the Prophet Malachi, "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Jesus himself applies the prophecy: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.... And if ye will receive it, this is Elias [Elijah] which was for to come." (Matt. 8: 24.) And again, "Elias truly shall first come and restore all things; but I say unto you that Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of Man suffer of them. Then the disciples understood that he spake of John the Baptist." Some might be satisfied with "great is the mystery" here too, but the angel's explanation (Luke. 1: 17) relieves us of any such necessity. "In the *spirit* and *power* of Elijah," is the revelation of the mystery. Did any one ever understand the Jews to teach or claim pre-existence from John 8: 39, 41? "We be not born of fornication; we have one Father even God." But why not as well as from the answer of Jesus? "If God were your Father, ye would love me; for I proceeded forth and came from God; *neither came I of* MYSELF, *but he sent me.*" This same language is applied to John, in the passage above—"he sent me"—and as much proves the pre-existence of "me" in John as in Jesus. Why not?

Jesus seems often to tantalise the Jews intentionally, on account of their obstinacy and hypocrisy, with expressions which must be qualified or explained to be understood, but which they took literally. For instance, he said, "If a man keep my saying, he shall *never see death.*" They answered, "Now we know thou hast a devil. Abraham and the prophets are dead; art thou greater than they?" Jesus replied, "Abraham rejoiced to see my day; and he saw it [of course prophetically] and was glad." But they answered, "Thou art not yet fifty years old, and hast *thou seen Abraham?*" Jesus replied, "Before Abraham was, I am." Had they understood the prophets, relative to the promised seed, they would not have misunderstood him. Again, after he had driven them out of their beautiful temple with a scourge, overthrown the tables of the money-changers, &c., when they asked of him a sign as legalizing his suddenly assumed authority, he answered them: "Destroy this temple and in three days I will raise it up!" And this was one of their railing accusations which they quoted, deriding him, while he hung upon the cross. And then his sayings—"Except ye eat the flesh and drink the blood of the son of man, ye have no life in you;" "what if ye shall see the Son of man ascend up where he was before?" "He that hath seen me hath seen the Father," &c., as also his parables, the Jews, from pride and prejudice, and from a rigid literality which they applied to all his sayings, failed entirely to comprehend.

2. How your second fact, that "though he was rich yet for our sakes became poor," *of itself* warrants your conclusion, I cannot conceive. For certainly the statement is most beautifully illustrated in the life-history of Jesus of Nazareth.

While it is emphatically true that in *voluntarily accepting* our position of poverty and suffering, *for our sake*, he had not where to lay his head, but was a man of sorrows and acquainted with grief, was wounded for our transgressions and bruised for our iniquities, bore our sorrows and carried our griefs: at the same time, paradoxical as it may seem, he was *rich*: (1). In *knowledge*: knowing the secret thoughts of men and also the mind and will of God. (2). In *Wisdom*: perceiving the craftiness of Satan and comprehending the righteousness of God, he put to silence the ignorance of foolish men and confounded the learned doctors and lawyers with his questions and answers. (3). In *grace*: not receiving the spirit of God by measure or limitation; (4). in *power*: not for *himself*, but for others, and to prove his Sonship, he turned water into wine, fed the thousands with a few loaves and fishes, healed the lame, cured the sick, raised the dead. He commanded the fish and they brought him tribute money; he rebuked the winds, walked upon the waters, and cast out devils; he scourged the money-changers, and overturned their tables; he rode the untamed colt; and the stones would immediately have cried out had not the people sung "Hosanna in the highest," and had he asked his Father, more than twelve legions of angels would have come to his aid in the garden of sorrows. (5). In that he was the acknowledged Son of God, the "appointed heir" of *all things*. All these, which are the *true* riches of knowledge, wisdom, grace, power, and divine dignity of parentage, character, and heirship, Jesus of Nazareth offered in royal humility at the altar of humanity, while for thirty years he abode in the gloom-shadowed vale of sacrifice;—sorrowed with the sorrowing, having no self-cause for sorrow; wept with the weeping, having no self-cause for tears; wearied by the way, hungered in the desert, tempted by Satan, when he might have commanded chariots and bread from either Jerusalem, and sent the devils into lakes either of water or flame. And besides, in all this he is but the pattern of all the "ministers of God, in much patience, in afflictions, in necessities, in distress".... "as sorrowful, yet always rejoicing, *as poor*, yet *making many rich*, as *having nothing*, yet *possessing all things*.

2. In regard to your third fact—"*God* was manifested in the flesh"—the evidence is against it, as being of Trinitarian origin purely. The same spirit that coined that noted interpolation, I. John 5: 7; added "By Jesus Christ" to Eph. 3: 9; "of Christ" to I. Pet. 1: 11; (as I have not the least doubt, even in the last, and several other passages I do not mention,) and so rendered, Heb. 1: 2

[*di* ... *ou kai tous aionas*
on account of whom also the ages
epoiesen
he made.—*Emph. Dio.*]

as to convey the idea of Christ's assistance, as on *intelligence*, in the creation of the worlds; was either censurably ignorant of or wickedly indifferent to *these* facts: (1). In the beginning was the word, and the word was with God and the word was [from] God.... And the word was *made flesh* and dwelt among us. (John 1: 1, 14.) (2). "Whose goings forth [a phrase not applicable to an intelligence, but to the word] have been from of old, from everlasting." (Micah 5: 2.) The margin gives "*days of eternity*," which certainly is prior to the Sonship." (3). "Through faith we understand that the worlds were formed by the *word* of God." (Heb. 11: 3.) "By the *word* of the Lord were the heavens made, and all the hosts of them by the *breath* [word] *of his mouth*.... for he *spake* and it was done; he commanded and it stood fast." (Ps. 33: 6-9.)

But whether, ignorant, indifferent, or *interested*, I can hardly conceive how even such a spirit could so mutilate I Tim. 3: 16, as to put God, the Eternal, the "Invisible," into visibility! clothed with flesh! No wonder the "mystery" of the fifteenth verse is transferred to the sixteenth. It is noticeable even from the common version that the "mystery of godliness" has reference to the statements of the previous verse. "Godliness" is one of the Christian graces, and the "great" importance of it is the occasion of Paul's anxious solicitude for Timothy, that he might learn this "secret of piety," (*Diaglott*;) or in his own words, "know how to *behave* himself in the house of God."

"Nearly all the ancient Mss. and all the versions have 'He who,' instead of 'God' in this passage."—*Emphatic Diaglott.* And it is abundantly evident that each distinct specification of this verse pertains only to Jesus of Nazareth, the *real* and acknowledged Son, and appointed heir of God. "*Who* was justified in spirit, was seen of angels, was preached unto the Gentiles, was believed on in the world, was received up into glory." He that "was *manifested* in the flesh;" and is there a Sunday school scholar in the land that would not say that it was Jesus? And Jesus was "Very" Son of God and "Very" Son of Mary, and twelve years old when he went up to Jerusalem.

I submit the above thoughts to your candid consideration. I do not understand that they detract *in the least* from the true dignity of Jesus as the Savior of the world, scripturally considered. At the same time, *the force of education* makes it almost sacrilegious to think of him in this way, to some, very much as it does the poor Catholic to speak of the "Virgin Mary" in any other way than as "Mother of God!

South Butler N. Y.

A brute, under God's protection, is in a far better condition than a man left to himself.

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* The phrase—by Jesus Christ—is not found in either of the four best critical editions of the Greek Testament, viz.: Griesbach, Lachmann, Tischendorf, or Tregelles, nor yet in the Sinaitic manuscript.

…DESTINY OF OUR WORLD.—No. 5.

R. G. McCULLOCK

THE RESTITUTION.

…ent ye therefore and be converted, …at your sins may be blotted out, when …e times of refreshing shall come from …e presence of the Lord; and he shall …nd Jesus Christ, which before was …reached unto you; whom the heavens …must receive, until the times of restitu… of all things which God hath spoken …by the mouth of all his holy prophets …since the world began." (Acts. 3: 19-21.)

…What are we to understand by restitu…

We answer, a restoring again—A …restoring back to a former condition. …We see that when God created the …earth and called it good, it was just …adapted to the wants and happiness of …man, and having found it in consequence …of man's sin cursed, broken and deso… we come to inquire what the proph… have spoken concerning its restora… Peter says it has been "spoken …by the mouth of all the holy prophets, …since the world began."

…Isaiah in the following strains of Isaiah: …wilderness and the solitary place …shall be glad for them, and the desert …shall rejoice and blossom as the rose. It …shall blossom abundantly, and rejoice …even with joy and singing. The glory …of Lebanon shall be given unto it, the …excellency of Carmel and Sharon. They …shall see the glory of the Lord and the …excellency of our God." (Isa. 35: 1, 2.)

…"Behold, I create new heavens and a …new earth: and the former shall not be …remembered nor come into mind. But …be ye glad and rejoice in that which I …create: for behold, I create Jerusalem a …rejoicing, and her people a joy. And I …will rejoice in Jerusalem and joy in my …people: and the voice of weeping shall no …more be heard in her, nor the voice of …crying." (Isa. 65: 17-19.) "Then the …eyes of the blind shall be opened, and the …ears of the deaf shall be unstopped. Then …shall the lame man leap as an hart, and …the tongue of the dumb sing; for in the …wilderness shall waters break out, and …streams in the desert. And the parched …ground shall become a pool, and the …thirsty land springs of water. In the …habitation of dragons, where each lay, …shall be grass with reeds and rushes. And …the ransomed of the Lord shall return …and come to Zion with songs and ever… joy upon their heads; they shall …obtain gladness and joy, and sorrow and …mourning shall flee away. (Isa. 35: 5-10.)

…"For ye shall go out with joy and be led …forth with peace. The mountains and …the hills shall break forth before you into …singing, and all the trees of the field shall …clap their hands. Instead of the thorn shall …come up the fir tree, and instead of the …brier shall come up the myrtle tree; and …it shall be to the Lord for a name, for an …everlasting sign that shall not be cut off." …(Isa. 55: 12, 13.) "With righteousness …shall the Christ judge the poor, and re… with equity for the meek of the …earth: and he shall smite the earth with …the rod of his mouth, and with the breath …of his lips shall he slay the wicked. And …righteousness shall be the girdle of his …loins, and faithfulness the girdle of his …reins. The wolf also shall dwell with the …lamb, and the leopard shall lie down with …the kid, and the calf and the young lion …and the fatling together; and a little …child shall lead them. And the cow and …the bear shall feed; their young ones shall …lie down together; and the lion shall eat …straw like the ox. And a sucking child …shall play on the hole of the asp, and the …weaned child shall put his hand on the …cockatrice's den. They shall not hurt nor …destroy in all my holy mountain; for the …earth shall be full of the knowledge of …the Lord as the waters cover the sea." …(Isa. 11: 4-11.)

Here then is a complete restitution …of the curse produced thorns and thistles; …restitution will remove them. In …their place the trees of a restored paradise …will ever bloom. The animal creation, …now of force and bloodthirsty, will have …their natures changed, and become as …innocent to man in that age as they were …Adam in the beginning. Every ele… of wrong, which has disturbed our …globe for ages, will be hushed in ever… silence. The earth, once the scene …of blood and cruelty, will become the …peaceful habitation of the saints of God.

We have now shown conclusively that …there is a glorious future for our world. …Not only do the Scriptures teach a resti… but we have the best authority for …saying it has been the hope of the church …in every age. Several of the early Chris… fathers believed this, and looked forward to the renewed earth as their eternal home of blessedness and glory. But O how theology has changed! Now we are continually told that as soon as we die our "immortal spirits" wing their way to some unknown region in the skies! Much is said about a "spirit land." How vastly different this from the *terra firma* promised to Abraham and all his faithful children. Thus we see how creeds and traditions have taken the place of the pure testimony, and strangely discredited the prominence of God. This is but a sad fulfillment of prophetic Scripture: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4: 3, 4. In place of the coming of Christ and the promised restitution, they have transformed death into an angel of light, and the spiritual spheres into the promised inheritance. If we must choose between the two, give us the promises outside of the church, rather than the church outside of the promises.

"CHRISTIAN SADDUCEES."

WM. L. HIMES.

This is a title conferred by D. A. Whedon, D. D., upon a class often styled "soul-sleepers," meaning those who believe that the dead are unconscious; and that the soul is *not* a distinct entity, capable of conscious existence when separated from the body.

Now I have no particular objection to being called a "soul-sleeper," if any one can gratify any disposition of mind by so doing; for the title does certainly clearly indicate one point of my faith. But when one publicly calls me a "Sadducee," then I protest; for *that* name has no aptness of application whatever.

I know it is true, as the doctor says, that the Sadducees denied that there was in man "even a *mortal* immaterial soul or spirit which as a conscious entity survives in death." They denied "the existence of a soul distinct from the body." But does this justify Dr. Whedon in holding us up to his Methodist brethren as Christian Sadducees? This sect was frequently denounced by the Savior in unmeasured terms. The disciples were bid to beware of both their doctrine and morals; and their name is inseparably connected in the mind of the intelligent Christian with these stern denunciations. Therefore when a people are styled "Christian Sadducees," the associations connected with the epithet are such as are calculated to awaken the keenest prejudices against them. We will not affirm that Dr. Whedon thus stigmatized us with the conscious, deliberate intention of awaking a blind prejudice against "Soul-sleepers" in the minds of his readers. Certainly, if, as he affirms, the weight of argument is all on his side, he *need* not resort to such weapons. But a skillful appeal to *prejudice* in the very outset of an argument indicates reliance upon rhetoric rather than logic.

Let us examine the grounds upon which the charge that we are Sadducees rest. We will put it in the form of a syllogism.

The Sadducees denied the existence of the soul as a conscious entity distinct from the body;

Soul-sleepers deny the existence *of* the soul as a conscious entity distinct from the body;

Therefore, "Soul-sleepers" are Sadducees.

Now the above conclusion would be legitimate if the premises were fair: but they are *not* fair; for while the Sadducees believed, as "Soul-sleepers" do, that death is a state of unconsciousness, they also denied that there was either angel or spirit, resurrection of the dead, or future life for mankind, all of which "Soul-sleepers" steadfastly affirm. But let us apply the Doctor's method of reasoning to himself.

The Buddhists believe that man is conscious in death;

Dr. Whedon believes that man is conscious in death;

Therefore, Dr. Whedon is a Buddhist.

And we could go on in the same style of reasoning and prove him a Mohammedan, a Roman Catholic, a Pagan, a disciple of Zoroaster, of Confucius, of Plato, of Joe Smith, of Ann Lee, of Andrew Jackson Davis, and the Fox girls. Else he must claim that *his* is one of those rules which will not "work both ways;" and if so, he had best abandon its further use.

Of course it is useless for us to plead that the discussion of this question shall proceed upon its merits. Prof. Bartlett is not the only opponent we have who insists upon the use of certain terms as indispensable in attacking our views. Our assailants seemingly dare not risk their argument before intelligent men until they have first created the strongest possible bias against our views, and in favor of their own. On the other hand, whether acting on the defensive or the offensive, we have to meet not only whatever of logic they are able to summon; but are compelled to make our way against misrepresentation, misconceptions, the carefully fostered prejudices of education and association, intolerance, narrow-minded bigotry, and obstinate dogmatism. All these are arrayed against us; and our opposers show that they appreciate the effectiveness of such weapons by the free use they make of them.

Says Dr. Whedon: "It is not a little singular that a sect of self-styled Christians should have adopted the materialistic theory for whose sake infidels have rejected Christianity as incompatible with it, and pronounce it the genuine doctrine of christianity itself."

This sentence is skillfully put: dissected, it is an assertion that Adventists teach the theory advanced by infidel materialists. And further on he says again that one might as well "talk of Christian Infidelity" as of "Christian Materialism." This amounts to an assertion that one *must be an* immaterialist or else be an infidel: to doubt immaterialism, is to deny Christianity. Again, we challenge the fairness and Christian courtesy of any opponent who will take advantage of the fact that *some* of an antagonist's positions are held by a school of infidels, and endeavor to confound his theory with that of the unbelievers. Which system of infidelity is making the most alarming inroads upon Christianity to-day: that of the materialist or the immaterialist schools? Suppose we should gravely charge the immaterialist Doctor with being a Spiritualist—and the world has seen no worse form of infidelity—yet he holds as many, or more articles of faith in common with them, than we do in common with the infidel materialists. Here again Dr. Whedon has taken his weapon by the blade; or we might say, thrown his 'boomerang' so unskillfully that it has returned upon his own pate.

Again he says: "In defining terms they [Soul-sleepers] sometimes say that spirit means *breath* when referring to man, and soul means animal life, or vital principle. This is sometimes true, and sometimes it is false, as in the passage, 'I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ,' which becomes a prayer in behalf of the breath of the Thessalonians, consisting of oxygen and nitrogen inhaled and exhaled, their vital principle, and their bones and muscles, as if mere matter could be responsible."

Now Dr. Whedon has here placed himself in a dilemma, and must either plead ignorance or willful misrepresentation. He may seat himself on whichever of the two horns pleases him best. He has intimated that Soul-sleepers teach that spirit *always* means breath, and soul *always* means the vital principle; and the form of his charge, which, avoiding a direct statement, is still a clear intimation, indicates that the second horn of the dilemma in which he finds himself is his only choice: for no Soul-sleeper ever, anywhere (that we ever heard of) asserted what the Doctor intimates. They do assert, and prove, that the words soul and spirit have various meanings: and that as in the case of any other word with primary and secondary significations, the context and sense of the passage determine their meaning in any given case. If the Doctor had said that "Soul-sleepers" say—"that *sometimes* spirit means breath," etc., he would have stated the exact truth which he himself also must believe.

In the very next paragraph to the one quoted above, the Doctor says of the word "soul"—"under which term we *include* what in Scripture psychology *is implied in both soul and spirit.*" Now if he may take the liberty to include *soul* and *spirit* in one entity, can he reasonably complain if on the same principle we include *all three* in one entity, and understand Paul's prayer to be that the Thessalonians might in *their entire nature* be kept holy, or "preserved blameless unto the coming of the Lord?" If the Doctor can prove that their nature included an immaterial immortal soul; intangible, indivisible, and without form, that of course will be included in the petition: but this text does not prove the existence of such an entity in the make-up of man.

But enough. All the inconsistencies of our immaterialist opposers can not be exposed in a single article. I have said enough to dispose of the charge implied in giving us the name "Sadducees," and trust the Doctor will yet do both himself and us the simple justice of a retraction of his incorrect assertions.

HEATHEN PHILOSOPHY *versus* CHRISTIANITY.

WM. A. PENN.

Is it not strange that modern divines, with an open Bible, should plunge into heathen philosophy for proof of their religious faith? Does not such a course reflect upon the authority of the Bible? Can we constantly receive the notions of heathen who never had access to the inspired books of God, as true, while no statement of Scripture even hints at those notions?

How far the testimony of heathen should be allowed in deciding a religious theory, we will not stop to say; but if God has spoken to mankind by the authors of the Bible, it would seem reasonable to allow their testimony to preponderate in our midst. Should we therefore find the Scriptures contradicting Plato or Socrates, Aristotle or Homer, it would be hazardous to the welfare of our race to supersede the former by the latter.

If the Bible as now read in our churches is not superior to heathen productions, how is it that so much richer fruits follow in its pathway? That religion which has a live Christ in it, by way of a resurrection from the dead, through which he is declared to be the Son of God, (Rom. 1: 4,) seems to be productive of more real good to mankind than those systems which have only a dead Mahomet or Socrates in them. The religion of Christ is the only one which pretends to a resurrected head, or founder.

"By their fruits ye shall know them;" and while the fruits of the religion of the lowly Nazarine are preeminently more wholesome than any system of heathen philosophy, we should bow in humble submission to his sceptre. It matters not when the doctrine of metempsychosis began; whether with Aristotle, Homer, or the Egyptians; or if perchance we see it couched in the language of the Serpent in Eden. (Gen. 3: 4.) Its antiquity is no more proof of its correctness, than the antiquity of the system of astronomy formerly adopted was a proof of its correctness.

It is the duty of all men to penetrate the depths of science to their utmost capacity, and use the enginery of *present* light to drive their shafts into the mine of *truth*, instead of going back to the darkness of heathen mysticism. This they do in every matter except religion. Egyptian superstitions will not answer for our secular enterprises; and we *should* not drag the senseless mummeries of heathen religion into our theology.

The Scriptures nowhere teach a future for man, as the result of a *nature* that forbids an end to his conscious existence. Man is introduced in Scripture as a created being, with the endowments of reason, and life, and motion. This condition attained through the combined elements which go to make up his being, having been inspired by the creative power of God.

The elements of man's being are *co-operative*. They belong together, and must *be* together, in order to the enjoyment of the functions and attributes that belong to him as a being. Dissolve him, and each element will sooner or later assume its original condition. Man is *mechanically* adjusted; and the several parts of his being are assigned their places agreeably to the law of adaptation and the appointments of means to ends. To say any *one* element of his being is susceptible of all that the whole man is, is simply unphilosophical and not at all corroborative of Scripture claims.

That there is such an element as spirit associated with man's nature, does not argue that this element, detached from its associate parts, is of itself the man.

The claim so often set up, that man's rationality is attributable to a spirit entity is not at all warrantable, when we consider the fact that his consciousness and intelligence are always, commensurate with his physical condition. In short, a brainless man is always a senseless man. Indentation of the skull, to any considerable extent, will invariably produce unconsciousness. Hence the conclusion that when a man is hit hard enough to kill him, he will be no *less* unconscious than when hit hard enough to suspend will-power. In other words, is it reasonable to claim consciousness for man when his *life* is knocked out of him, while we find him in unconsciousness, by simple indentation *of* the skull?

So much for the philosophy *of* the case. Now what saith the Scriptures? "The living know that they shall die, but the dead know not anything." (Eccl. 9: 5.) Where did Solomon get this item of theology? Truly not from heathen philosophers. But what does his father David say? "Put not your trust in princes, nor in the son of man in whom there is no help; his breath goeth forth, he returneth to his earth; in that very day his thoughts perish (Psalms 146: 3, 4.

The fact that Solomon says in Eccl. 12: 7, that "the spirit returns to God who gave it," does not prove for it a *conscious* existence, while the whole man is rendered unconscious, when all points are combined together. If the spirit *attached* to the body is susceptible of unconsciousness, as in the case of indentation of the skull, upon what basis of reasoning can we consistently claim consciousness for it when *detached* from the body? If disturbance of the brain will destroy or suspend consciousness, should not the dissolution of the whole man produce unconsciousness?

Is the doctrine of the resurrection *of* the dead a Bible doctrine? Yes, says the Christian world. May we not then reasonably conclude that it is essential to the development of man's future existence? Is it like God (as seen in his works) to deal with superfluities? Can we go back in human existence, and find a rational personality for man, before his bodily existence?

The largeness of the number believing in the heathen doctrine of man's inherent immortality is no proof *of* its truthfulness. When we apply this test to other absurd notions, we readily admit that the majority was wrong. Somehow men are quite at ease relative to their religious notions, and feel that a magnificent house of worship, a well-to-do congregation, and a fair show, are evidences of orthodoxy and prosperity. Were we to conclude that our *faith* is correct from such a stand-point, why is not the argument as good for a Mohammedan temple, or a Jewish Synagogue, or a Catholic cathedral, as for a Protestant church, while *each* may shine in all the beauty of modern architecture? If it is so very natural for the mass of mankind to conceive correct ideas, why do they not fall in with the Bible religion? Again, if it is natural for man to conceive of a correct *faith* without the aid of inspiration, why can he not as well conceive of correct *action;* and then what need is there of revelation from God, in order to qualify him for a future world?

Do not the examples of the past either prove the Bible false, or else overthrow the claim that because the mass of mankind have believed in the conscious existence of the soul in death, it is therefore true? Let us see. Hardly had God spread open a pathway through the Red Sea for the children of Israel, before they were ready to rebel and worship a golden calf, instead of the God of their miraculous deliverance.

The whole career of man as marked in the Bible has been a continued scene of rebellion. Now these Bible claims are wofully false, or else mankind are *not* naturally inclined to correct ideas, and tradition is more apt to be false than true.

To give the preference to heathen philosophy is simply to repudiate the inspiration of the Bible. To declare a thing to be true because all heathendom believed it, while the Bible does not teach it, is to supersede Bible with tradition, and fall into the error of the Jews, by "teaching for doctrines the commandments of men." Let us come back to the old paths of Holy Writ, and beware of this heathen philosophy.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is "rust upon the blade."

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Many have waited long and patiently for the appearance of this work. They will rejoice to be informed that it is at last ready. We trust that their high expectations will be fully met when they come to peruse it. For the information of all who desire to know, we would say that the book under consideration has been carefully written by a Committee of Clergymen, chosen with reference to their ability to discuss the subjects respectively assigned to them. The design of the book is to give an able exposition of Bible truth, relating especially to the nature of man, the future dwelling-place of the righteous, the condition of the dead, the time of the Christian's reward, the destiny of the wicked, the personal coming of Christ, the signs of the times, and our proximity to the judgment. This is a book to *read*, a book to *study*, a book to *lend*, a book to *sell*. Send on your orders at once. We wish to scatter it by thousands. Let the friends of truth lend a vigorous hand to introduce it everywhere!

THE NEW TESTAMENT.

I. ITS GENUINENESS.

The genuineness of a book has no reference to the truthfulness of its statements, but only to the honesty of its authorship. If it was written by the person who claims to be its author, it is *genuine*, irrespective of its contents. If in addition to this all the statements of the book are proved to be *true*, then it is both *genuine* and *authentic*. The genuineness of the New Testament is fully established by historic evidence. From Christian writers of the fourth century *ten distinct catalogues* of the books composing the New Testament have come down to us. *All* the books of our present New Testament are recorded in the catalogue of the following early writers: Athanasius, (A. D. 315,) Epiphanius, (A. D. 370,) Jerome, (A. D. 372,) Rufinus, (A. D. 390,) Augustine, (A. D. 394,) and the third council of Carthage, (A. D. 397,) composed of 44 bishops. *Three* of the catalogues contain the names of all our New Testament books except *Revelation*. The remaining one contains all except *Revelation* and *Hebrews*, though the writer (Philastrius) recognizes these omitted books in other parts of his works. Though the Latin churches generally rejected *Hebrews*, yet Jerome, the most learned of the Latin fathers, an extensive traveler, and for a long time a resident of Palestine, positively declared Paul to be its author.

Many other Christian fathers quoted largely from the books of the New Testament, thus tacitly acknowledging both their genuineness and authenticity. We may mention the names of Justin, Irenæus, Clement, Tertullian, Origen, and Eusebius. According to all these writers the four Gospels, the book of Acts, and most of the Epistles, were received as genuine, though doubt was entertained by some of the churches in regard to a few of the minor Epistles. There were also, in the early ages of Christianity, keen writers against the system. Among these were Celsus, Julian, and Trypho. They quoted the New Testament writings and tried hard to refute them, but they did not even attempt to disprove their genuineness.

II. ITS CREDIBILITY.

1. *The genuineness of the New Testament, once proved, goes far toward establishing its authenticity.* If Mathew, Mark, Luke, John, Peter, Paul, James, and Jude actually wrote the books ascribed to them, then their characters and qualifications may be fully examined. Anonymous writers may elude detection; but these open-hearted men of Judea can be tested from every possible stand-point. Who were they? Plain, unlettered, undesigning men. Most of them were ignorant fishermen of Galilee. There was no appearance of artifice, and no ability to carry it out. They were men of simple habits, honest hearts, and open actions.

2. *The writers were competent witnesses.* Though wanting those elements of mentality and shrewdness that would have been required to fabricate their statements, they were nevertheless men of common sense,, capable of weighing evidence and stating the facts that came under their own observation. Their opportunities for knowing whereof they affirmed were abundant. Several of them were intimately associated with Jesus for three years. They were thoroughly conversant with his life and labors, trials and teachings, crucifixion, resurrection, and ascension.

3. *Falsehood and forgery would have been promptly detected.* To have forged the books of the New Testament, without instant detection, would have been utterly impossible. There were sharp eyes, strong wills, malignant hearts, loud voices, and able pens, ready to expose so gigantic a cheat. The Jews would have indignantly denied the part assigned to them in the death of Jesus; the Greeks would gladly have disproved the statements made and shown the gospel to be a wretched humbug; and the Romans would have appealed to the records of Pilate's administration in Judea to confound the followers of the despised Nazarene. Detection would have been the easiest thing in the world. Can any one honestly believe that such an opportunity of showing the records of Christianity to be forgeries would have been allowed to pass unimproved?

4. *The early gospel advocates were prompted by a mighty motive.* What was it? Not honor, for their message was exceedingly unpopular. Not wealth, for they gave up what little worldly possessions they had, with no prospect of gaining more. Not ease, for never did a company of men enter a more toilsome career. They bore their hated testimony at the hazard of their lives. Nothing but *a deep conviction of truth* could have supplied them with a motive sufficiently strong to brave the perils that paved their pathway at every step.

5. *Agreement of the witnesses.* There is every reason to believe that some of the New Testament writers compiled their books without a knowledge of what the others had written. But when the records are brought together what do we behold? *The most marvelous agreement in the facts, coupled with a pleasing variety in the verbiage.* Some of the writers record events omitted by others, but there is no conflict between the testimonies. This unity of design not only argues its authenticity, but strongly suggests its divine inspiration.

6. *Its remarkable preservation.* While we admit that bad punctuation, verbal inaccuracies, occasional interpolations, and the biases of transcribers and translators, have left their unlovely footprints on the sacred volume, we must still insist on its general correctness, and bow in grateful wonder before that superintending providence which preserved these records through such long ages of darkness and persecution. We hear much about the loss of original manuscript and the impurities of our present text; but those manuscripts were carefully and repeatedly copied, translated into several different languages largely quoted by writers, scattered into many lands, placed in the hands of friends and foes, and transmitted to our times under such conditions as to render any essential alteration of their contents impossible.

7. *Its power to transform the hearts and lives of men*, is a crowning point in favor of its divine origin and perfect credibility. What book has ever exerted so powerful an influence in reforming the race? Its precepts are of the most salutary character. Hundreds of thousands, scattered along the path of human history, have been made holy and happy by embracing the gospel of Christ. The truthfulness of the New Testament is abundantly shown by its matchless power to advance civilization, uplift degraded society, purify human hearts, reform the lives of men, soothe the sorrows of earth, extract the sting of death, and inspire a rapturous hope of immortality!

A. A. P.

DOORS OPENING.

Unpopular truth is beginning to spread in the Southern states. Dr. Bowman of S. C., has just been suspended by a committee of Presiding Elders, for advocating our views of truth, in the S. C. Methodist Conference in which he has been a preacher thirty years. He has resigned, and is now ready to launch out in the name of the Lord to proclaim the whole truth.

A Baptist minister in Ala., has also taken a stand for truth, as we advocate it, and appeals for publications to scatter, which I have sent. I am sending my new work "The Life Beyond Death," a work of 144 pp.—into different parts of the south, by the hundreds, and shall continue to do so as extensively as funds will permit. It is a good time to sow seed in that hitherto neglected field. Some of it will surely take root and spring up. Opposition, as in other fields, will of course arise. But the South contains a people that will, to some extent, receive the truth.

Arrangements are being made for a winter's campaign in different parts of the South. May much seed fall in good ground, and bring forth fruit unto life eternal.

W. S.

PRE-EXISTENCE.

Though the Publisher and all the Editors of THE BIBLE BANNER are believers in the pre-existence of Christ, for the sake of liberality we admit a long article in this number on the other side. The writer of said article is a man of piety and intelligence, and has probably furnished as strong an argument on that side of the question as can well be constructed. As we have had nothing in the BANNER on that subject except a few brief scraps in the Bible Class Department, one of the Editors may think best to prepare an article for the next number on the other side. That will close up the subject for the present, as we have no disposition to open an endless controversy.

A. A. P.

YEAR BOOK AND CHART.

We believe the body of Christians who are looking for the speedy coming of Christ have never issued an Almanac or statistical Year Book. Such a book, however, is to be issued early in December from the office of the "*Advent Christian Times*," Buchanan, Mich. We shall look for a valuable compilation. Let all secure it for future reference.

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II. ITS CREDIBILITY.

1. *The genuineness of the New Testament, once proved, goes far toward establishing its authenticity.* If Mathew, Mark, Luke, John, Peter, Paul, James, and Jude actually wrote the books ascribed to them, then their characters and qualifications may be fully examined. Anonymous writers may elude detection; but these open-hearted men of Judea can be tested from every possible stand-point. Who were they? Plain, unlettered, undesigning men. Most of them were ignorant fishermen of Galilee. There was no appearance of artifice, and no ability to carry it out. They were men of simple habits, honest hearts, and open actions.

2. *The writers were competent witnesses.* Though wanting those elements of mentality and shrewdness that would have been required to fabricate their statements, they were nevertheless men of common sense,, capable of weighing evidence and stating the facts that came under their own observation. Their opportunities for knowing whereof they affirmed were abundant. Several of them were intimately associated with Jesus for three years. They were thoroughly conversant with his life and labors, trials and teachings, crucifixion, resurrection, and ascension.

3. *Falsehood and forgery would have been promptly detected.* To have forged the books of the New Testament, without instant detection, would have been utterly impossible. There were sharp eyes, strong wills, malignant hearts, loud voices, and able pens, ready to expose so gigantic a cheat. The Jews would have indignantly denied the part assigned to them in the death of Jesus; the Greeks would gladly have disproved the statements made and shown the gospel to be a wretched humbug; and the Romans would have appealed to the records of Pilate's administration in Judea to confound the followers of the despised Nazarene. Detection would have been the easiest thing in the world. Can any one honestly believe that such an opportunity of showing the records of Christianity to be false would have been allowed to pass unimproved?

4. *The early gospel advocates were prompted by a mighty motive.* What was it? Not honor, for their message was exceedingly unpopular. Not wealth, for they gave up what little worldly possessions they had, with no prospect of gaining more. Not ease, for never did a company of men enter a more toilsome career. They bore their hated testimony at the hazard of their lives. Nothing but *a deep conviction of truth* could have supplied them with a motive sufficiently strong to brave the perils that paved their pathway at every step.

5. *Agreement of the witnesses.* There is every reason to believe that some of the New Testament writers compiled their books without a knowledge of what the others had written. But when the records are brought together what do we behold? *The most marvelous agreement in the facts, coupled with a pleasing variety in the verbiage.* Some of the writers record events omitted by others, but there is no conflict between the testimonies. This unity of design not only argues its authenticity, but strongly suggests its divine inspiration.

6. *Its remarkable preservation.* While we admit that bad punctuation, verbal inaccuracies, occasional interpolations, and the biases of transcribers and translators, have left their unlovely footprints on the sacred volume, we must still insist on its general correctness, and bow in grateful wonder before that superintending providence which preserved these records through such long ages of darkness and persecution. We hear much about the loss of original manuscript and the impurities of our present text; but those manuscripts were carefully and repeatedly copied, translated into several different languages largely quoted by different writers, scattered into many lands, placed in the hands of friends and foes, and transmitted to our times under such conditions as to render any essential alteration of their contents impossible.

7. *Its power to transform the hearts and lives of men*, is a crowning point in favor of its divine origin and perfect credibility. What book has ever exerted so powerful an influence in reforming the race? Its precepts are of the most salutary character. Hundreds of thousands, scattered along the path of human history, have been made holy and happy by embracing the gospel of Christ. The truthfulness of the New Testament is abundantly shown by its matchless power to advance civilization, uplift degraded society, purify human hearts, reform the lives of men, soothe the sorrows of earth, extract the sting of death, and inspire a rapturous hope of immortality!

A. A. P.

DOORS OPENING.

Unpopular truth is beginning to spread in the Southern states. Dr. Bowman of S. C., has just been suspended by a committee of Presiding Elders, for advocating our views of truth, in the S. C. Methodist Conference in which he has been a preacher thirty years. He has resigned, and is now ready to launch out in the name of the Lord to proclaim the whole truth.

A Baptist minister in Ala., has also taken a stand for truth, as we advocate it, and appeals for publications to scatter, which I have sent. I am sending my new work "The Life Beyond Death," a work of 144 pp.—into different parts of the south, by the hundreds, and shall continue to do so as extensively as funds will permit. It is a good time to sow seed in that hitherto neglected field. Some of it will surely take root and spring up. Opposition, as in other fields, will of course arise. But the South contains a people that will, to some extent, receive the truth.

Arrangements are being made for a winter's campaign in different parts of the South. May much seed fall in good ground, and bring forth fruit unto life eternal.

W. S.

PRE-EXISTENCE.

Though the Publisher and all the Editors of THE BIBLE BANNER are believers in the pre-existence of Christ, for the sake of liberality we admit a long article in this number on the other side. The writer of said article is a man of piety and intelligence, and has probably furnished as strong an argument on that side of the question as can well be constructed. As we have had nothing in the BANNER on that subject except a few brief scraps in the Bible Class Department, one of the Editors may think best to prepare an article for the next number on the other side. That will close up the subject for the present, as we have no disposition to open an endless controversy.

A. A. P.

YEAR BOOK AND CHART.

We believe the body of Christians who are looking for the speedy coming of Christ have never issued an Almanac or statistical Year Book. Such a book, however, is to be issued early in December from the office of the "*Advent Christian Times*," Buchanan, Mich. We shall look for a valuable compilation. Let all secure it for future reference.

From the same office William L. Himes designs to issue a large *chart* illustrating the visions of Daniel and John, as soon as a sufficient number of subscribers are secured to cover the expense. Price $10.

LET US HEAR FROM YOU.

In transferring the names of our subscribers to the new mailing system, it would be strange if mistakes did not occur. We are all fallible, and the most careful will sometimes fail. But we are glad to correct any mistake as soon as we are informed of it. If you have not received your book, if any number has failed to reach you, or any thing else has gone amiss, please to let us know it, and the wrong shall be righted. Look at the yellow slip on your paper, and see if the *name*, *address*, and *date* of subscription are all right, and if not, send us the correction. We are very anxious to have everything as near *right*, as imperfect human nature will permit.

Look at our offers in another place. Put your shoulders to the wheel, and *help* us by sending a LARGE CLUB of subscribers.

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We ask our correspondents, agents, readers, and friends, to drop a few lines from time to time, relating such striking incidents, bits of experience, and personal views and feelings in regard to the BANNER and the cause it seeks to promote, as may furnish occasionally an interesting column for publication.

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE GOSPEL OF THE KINGDOM.

JOHN COUCH.

"This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." (Mat. 24: 14.)

Has the work been done? A class of Christian teachers has arisen within the last century, and presented arguments to prove that the predictions of the prophets, apostles, and Christ, have been fulfilled, showing that the end of the world is near, and the kingdom of God at hand.

The first one who proclaimed this message according to the Bible specifications, was Joseph Wolfe, in 1820. Edward Irving of London, began to preach the same in 1825, since which, many of different nations and classes have arisen, and proclaimed to the world that the divine tokens clearly show the predestinated time is near, when earth's last king will take the reins of universal government, and extend his dominion under the whole heavens."

This message fills every part of the prophetic mould; presents every line of the foreshadowing picture. It comes at the very point designated upon the stream of time.

Four ships of state were to sail upon its waters before the kingdom of God should appear. The Gentile ships were Babylon, Medo-Persia, Grecia, and Rome; after which Heaven's Royal Ship appears, bearing Immanuel's kingly ensign, spangled with the constellation of glory, fluttering in the life-giving breezes from Mount Zion.

The nations under Babylonian rule were not to be notified that the kingdom of God was near, to take the government out of their hands, for the Medo-Persian rulers were destined to do that work. Neither could the testimony be given to the Persians, or Grecians, that God's Son would claim and occupy the territory of their nations from henceforth. Nor yet to the pagan Roman, or even Papal rulers of human governments, would the message be given; but on the governments succeeding the tenth head of papal dictation which should be "partly strong, and partly broken," i. e., partly confederated, and partly antagonistic; for "in the days of these kings shall the *God of heaven* set up a kingdom."

The seventh head of the papal power, France, was broken and dislodged from its dictatorial position in 1814, and the arbitrating political power of the world, since that time, has been exercised by the European Alliance, made up of the great powers of Rome; professedly allied, but who have been constantly plotting and scheming to override each other, and crush the aspiring members of the great confederacy.

Never were divine predictions more perfectly fulfilled, than have been the prophecies referred to, by these nations since 1815. Therefore it is plain, that the nations who have occupied the prophetic territory of earth for the last fifty years, are the very *nations* to whom the gospel of the kingdom is due. It is also a fact, that for that period of time, they have been hearing from the mouth of professed servants of Christ that "the time is fulfilled; the kingdom of God is *at* hand."

The arguments used have rested mainly on the predictions of Christ, which he himself called the gospel of the kingdom. The preaching of this message has been signally approved by the manifestations of divine power, and the Holy Spirit. It has penetrated the hardest hearts, and corrected the most profligate lives. It has caused the atheist to confess his God, the infidel to accept Jesus, and the skeptic to receive the Bible as divine authority. It has lifted the gloom of earth from many a desponding heart, and presented near at hand a glorious morning of rest and eternal peace.

The typical picture has been duplicated, in all its minutiæ, on a grand and sublime scale. John the Baptist, a Jew, introduced the first judgment message, and was followed by many others proclaiming the kingdom of heaven at hand. The second message was introduced by Joseph Wolfe, also a Jew, and has been succeeded by others who have been, and still are, proclaiming the kingdom at hand.

The *first* proclamation was made to the Jewish nation, in which indubitable evidence was given, that the predicted time had come for the Messiah to make his first advent to this world. The *second* proclamation has been made "to *all* nations" that the time of the *second advent* has come.

The leaders who controlled the first nation did not receive the divine testimony, because they mystically interpreted the predictions relating to that coming; and consequently rejected the signs which God had given them, indicating the approach and presence of their Messiah. So have theological leaders of all the Gentile nations rejected the signs upon which the authority of this second message rests, by allegorizing the passages predicting the omens of Christ's second coming, and the end of the world.

The first message was received with much favor and sympathy at first, but when its tendencies and results were more fully known, it was rejected by nearly all, leaving but few true friends and advocates at its termination. So has it been with this proclamation in every nation and place where it has been published kindly and judiciously; it has drawn the great heart of the people after it; but invariably when the leaders have found that their previously established opinions were disproved, and their personal interests jeopardized, they have drawn the multitudes out in opposition, and left it with but few advocates.

The first was made disreputable because of the caste to which its teachers belonged. They were carpenters, fishermen, and plebians; therefore the higher classes would not follow their teachings, notwithstanding it was of divine orgin.

How exactly has this feature of the picture been duplicated in this last proclamation. The arguments presenting the signs of the times which indicate Christ's speedy coming, are considered by the masses as unworthy their attention, because advocated and embraced by few, excepting the unlearned and lower classes. Many say, "If the gospel age is about to end, why do not our most learned teachers understand and preach it?" And because they do not, they consider themselves safe in making no preparation for the event. The same argument was used by the Jews, and fatally ensnared them.

The first proclamation was an unbroken series of sermons and addresses, showing from the fulfillment of the Scriptures, that the time had come for the Messiah to be manifested, their dispensation to end, and a more glorious one to be established. The specific work of those who have preached this message for the last fifty years, has been to show from the fulfillment of the prophecies that the kingdom of heaven at hand.

The first testimony was given to the Jewish nation, presenting divine authority to show that their appointed national times were about to end, and entreating them to voluntarily yield the reins of government into the hands of God's royal heir. But they rejected the offer, for which cause he sent "his armies" and destroyed them nationally, "and burned up their city." The same witness has been given to the Gentile nations, and every one of them has rejected it, as the Jews did, upon the same principles, and by the same rules.

Is it not very remarkable that, having rejected all the signs of their times published to them in this message, they should be internally divided, exactly as the Jews were, and also fearfully anticipating a great war in which their national existence will be threatened?

There cannot be found in the annals of history, such strife and universal threatening among factious parties, as has existed with all the nations for the last twenty-five years. Surely God's word is being fulfilled before our eyes in a most convincing manner.

The Jewish worship, among those who rejected the gospel of the kingdom, became uninteresting and irksome. Having lost the divine presence and approval, they lacked the attractive influence of holy devotion to draw them to the house of prayer; and to supply this deficiency they introduced financial speculations, and unlawful traffic, thus trying to induce the multitude to assemble around the sacred altar as of old. The Savior, to draw the last line of that part of the picture, came to the temple and "cast out all them that sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Jesus did and said these things in connection with pronouncing their national doom and destruction of their city, giving as a reason, "Because thou *knewest not the time of thy visitation.*"

The Jews did corrupt their worship, by associating with it wicked schemes for unlawful gains, while the gospel of the kingdom was being preached to them, and it was typically ended and destroyed by the Savior. The same manifestations must be expected during the preaching of the second message.

Have any such circumstances marked the last fifty years as differing from former times? Forty years ago there was hardly such a thing known as church speculations, and financial schemes, in which articles were bought and sold in the house of God before the Christian altar; but now such scenes have become very general and frequent, and are connected with worship.

How wonderfully striking is the likeness between the picture and its realities, although separated by nearly eighteen hundred years. Surely God has surrounded this last message of gospel truth with many divinely appointed tests, and scriptural proofs of its heavenly origin and final triumphant fulfillment. It has made its circuit around the earth, witnessing to all nations, by incontrovertible proof, that their time to rule this world is nearly ended, and that a Prince of heavenly birth is about to take the universal throne and reign in righteousness forever.

The people of Europe, Africa and America, have heard the assuring utterance that the end is at hand. The Orientals, far towards the sun-rising, Chinamen, and Japanese, have heard the startling sound of coming judgment.

Its heaven-commissioned messengers, pale with a sense of awful responsibility, have tremblingly gone forth from the shepherd's fold, the blacksmith's anvil, the statesman's hall, and the theologian's sanctum, unitedly to proclaim, in the name of the carpenter's son, a speedy change of earth and earthly scenes. Then Armageddon's battling legions shall sink beneath war's last reddened wave, and death's charnel-house open, as the sainted hosts come forth, clad in royal robes of heavenly splendor.

Its sweet tones of promise, and thundering notes of warning, have mingled, as they rolled through palace and temple, over snow-capped mountains and sunny plains, amid palm branches and olive groves, warning alike kings and slaves, thrilling the heart of this generation with glorious hope and terrible fear. It bears the seal of heaven's court, stamping the impress of divine assurance upon every righteous forehead.

O swift-winged angel, carrying the last message of mercy "to every nation and kindred," still mercifully hover over us, and send forth the mighty truth, "The hour of his judgment is come"!

O careless, heedless generation, warned of God through this last edition of divine truth, made clear and impressive by the power and wisdom of Jehovah, how *will ye* escape the coming judgments of God?

Hark! Bride of Jesus, has not your ear caught the sound, "Behold he cometh?" Then turn your eyes from earth's dark plague-spot, where wickedness and deadly blood-stains are ever before you. "Look up!" See the blue curtain over you. Wait its rending. Then shall you see the glorious face of your espoused Lord and Lover coming to embrace you; yes, coming to receive you unto himself. Then shall dawn upon this shaded earth an eternal Sabbath, when wearied ones shall rest together, and Immanuel's praise shall wake the golden harp to eternal melodies.

O then hasten thy returning, blessed Jesus; cut short thy tarrying, and speedily come to redeem thy tempted, hated, praying Bride. "Amen, even so, come, Lord Jesus."

How to keep poor: There is no man but who would rejoice to have a way pointed out by which he might honestly attain riches. No one would thank us for a prescription to insure poverty; and yet there is many a man who keeps himself poor by indulging in the following: Two glasses of ale a day at ten cents, seventy-three dollars; three cigars, one after each meal, one hundred and nine dollars and fifty cents; board for a big dog, thirty dollars; all in one year, two hundred and twelve dollars and fifty cents—sufficient to buy six barrels of flour, one barrel of sugar, one sack of coffee, a good coat, a respectable dress, a frock for the baby, and half a dozen pairs of shoes.

Experimental.

FATHER, THY WILL BE DONE.

To do, or not to do; to have,
Or not to have, I leave to thee:
To be or not to be I leave;
Thy only will be done in me!
All my requests are lost in me,
Father, thy only will be done!

Suffice that for the season past,
Myself in things divine I sought:
For comforts cried with eager haste,
And murmur'd that I found them not;
I leave it now to thee alone,
Father, thy only will be done!

Thy gifts I clamor for no more,
Nor wilfully thy grace require,
An evil heart to vanish o'er:
Jesus the giver I desire,
After the flesh no longer known:
Father, thy only will be done!

Welcome alike the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death; but ever green,
Father, thy only will be done.—*Wesley.*

TO A METHODIST MINISTER.

Dear Brother H——: You express a determination to do all in your power to turn me from what you deem to be "false doctrine." This, of course, is very commendable in you. I should respect your motive, whatever I might think of the strength of your argument. I regret, however, that you should prefer the "psychological" to the *scriptural* method, in dealing with my case. "If false doctrine" is my disease, a direct appeal to the Scriptures would be more effectual in describing the symptoms and prescribing a remedy, than all the psychology in creation! I would not take advantage of a technical term. I think I understand something of the latitude that legitimately belongs to this subject. In full view of the facts, then, I must be allowed to insist that the method of argumentation you choose to adopt is neither satisfactory nor adequate. Nevertheless, I am more than willing to have you push your point to the utmost limit.

Your appeal to my personal experience is quite in place, provided *experience* is the matter to be surveyed and settled. But the appeal is not exactly relevant if the issue is of a doctrinal character. You cannot safely decide upon the correctness of my views by knowing the state of my heart. Hypocrites, backsliders, and persons of the most shallow and defective experience, sometimes stand upon a platform of "sound doctrine." On the other hand, many whose hearts are warm in the love of Jesus have heads as crooked, on various matters of doctrine, as one could well conceive. John Wesley truly said that "much love does not imply much light." Suppose you could know that I had lost every particle of saving grace, and was now occupying a position of spiritual destitution, darkness, and death. Would you be authorized in deciding that my degenerated experience was the result of a change of views? Not unless you could prove two things: (1) That I had embraced sentiments of downright infidelity. (2) That no other cause had operated to produce the said result. Is false doctrine the most prolific source of backsliding? Are there not Calvinists and Arminians, Anabaptists and Pedobaptists, Arians, and Trinitarians, and persons of diametrically opposite sentiments on a score of doctrinal issues, who give *equally* good evidence of being the Lord's real children? How, then, can you judge of the soundness of my theology by inspecting my inner experience? I fear that conclusions reached by such a process would be founded more fully upon *fancy* and *fanaticism*, than upon sober, Scriptural *facts*.

You think you detect a wrong spirit underlying the following expressions in my last: "Glory to God! I know I love him, and he loves me. *We are on excellent terms!*" You fancy the last utterance indicates an improper state of heart. If your conclusion is just, you must surely have the "gift of discernment." But on carefully reviewing the language, as well as the feeling that prompted it, I am unable to discover the wrong. If the above testimony is *not* true, it *ought* to be. I believe in all my heart it *is* true. The channel of communication is open, and refreshing streams of life are flowing. My own poor heart drinks in the currents of heavenly love, and *rejoices* to know that God really loves his child! Though sometimes grieved, and often misunderstood, I can—I *do* cast my burden down at my loving Father's feet, sweetly conscious that "I *love* him, that he loves *me* and that we are *on excellent terms*,"—that while others prejudge, misjudge, unchristianize, and anathematize, God *knows* me better, *loves* me better, and *treats* me better! Praise his name! I am not an "infidel," *and he knows it!*

O my dear brother, I wish you could see the difference between the muddled, mutilated, murdered theology of the day, and the clear, glorious, thrilling truths of God's word. "What is the chaff to the wheat?" And what is human *tradition*, though tinged in glittering colors, compared with a pure, divinely-inspired *Bibleism?* Away with a misnamed "orthodoxy," made up of mystification, moonbeams, and heathen philosophy, and give us a living Christianity, luminous with heaven's own sun-light, and founded on eternal truth! Give us *Jesus* instead of Plato—*facts* instead of fables—*substance* instead of shadows. What harmony pervades the Bible, and what glory crowns the character of God, when we come right to the fountain of truth and get our theology first-handed! Never did I appreciate the glory of the Gospel or see the vastness, richness, and perfection of the redeeming scheme, as I have since I learned the dependence of the race for immortality upon Jesus Christ, as the world's great Life-giver. This central truth of revelation is a key that unlocks the treasure-house of spiritual knowledge, and lets a flood of light upon the whole subject of human redemption. It is a key-stone to the arch—very much depends upon it. *Will* you lay aside your prejudice and dare to accept the *Bible itself*, in the place of all human *constructions* of it? I feel that God wants to shake you loose from the blinding, cramping spiritualizing influences and teachings of a heathenized theology, and send you out a flaming herald of Bible Christianity, to travel a wider circuit and wield a mightier power than ever before! Whether I have fallen a victim to the "psychological" argument or feel the touches of God's inspiring Spirit, my yearning heart craves for you a nobler mission than you have ever yet entered. I seem to see before you a brighter pathway, and to hear you exulting in clearer visions of God and heavenly things. The day may not be far distant when you will thank God that you did not succeed in turning me from what you now suspect to be "false doctrine." Walk in all the light that shines. I pledge you to do the same.

Your Brother in Jesus,

Rochester N. Y. A. A. PHELPS.

SEEING JESUS IN THE WAY.

What a decisive battle was fought out on a certain day, by the roadside to Damascus! The proudest bigot on earth was riding along, with bitter defiance on his crest. He is going to crush out the infant church of heretics, and make short work with the new imposture. His soul, like a red hot furnace, is "breathing out threatenings and slaughter against the Lord."

But suddenly Christ meets him! Christ bursts on him in his ineffable glory! The overpowering light of his presence makes the noonday dark, and eclipses the meridian sun. The visible light is a type of the spiritual. For Christ is burning in upon the proud bigot's soul. Christ conquers him, and breaks him down. Love lays hold upon hate and subdues it. Truth pours its flood upon error and puts it out. The old Saul of Tarsus is slain on the spot, and lies there dead; a new creature, Paul the apostle, is born into life.

So Saul the persecutor "saw Jesus in the way." Not only saw him, but heard him; for a voice said to him, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" The prodigious suspicion breaks on him at once that he is dealing with the hated Nazarene. "I am Jesus!" How these words must have confounded the prostrate persecutor! An hour before, Saul was a great man in his own estimation. Now he is nobody. There he lies, hopeless at Jesus' feet; his pride smashed to atoms and his stubborn heart utterly broken down with conviction. An hour before, Jesus Christ was to him an impostor, and the leader of a band of moral outlaws. Suddenly Jesus becomes the Lord of Glory! Saul is in the dust; Jesus is over him a triumphant conqueror. The persecutor is dead. The preacher of the cross is born. The first words the new-born soul utters are, "Lord, what wilt thou have me to do?" Old things have passed away; behold, all things have become new!

Now, if you strip away all the dazzling and extraordinary outside phenomena of this scene, we shall find it substantially

like every genuine conversion that has ever occurred, or will occur. To be sure, all genuine conversions are not as sudden and surprising as Saul's was. As far as their own consciousness is concerned, a majority of Christians have probably had what they called "a gradual change." Many cannot affix the date or the place of the new birth. But in one grand vital point all real conversions are just like the great apostle's.

Barnabas hit that point precisely when he gave an account of what happened to Saul. He did not say anything about the marvelous blaze of noonday light. He simply said that Saul *"had seen Jesus in the way,* and that Jesus had spoken to him." If we inquire into the spiritual biography of every Christian on this planet, the short, simple story of each one would in substance be this: "I saw Jesus, and he spoke to me." Looking at Jesus; listening to Jesus. These are the starting points in every career that leads from the "City of Destruction" to the "New Jerusalem."

In one sense every human face is different from each other one; but in another sense all human faces are generally alike. Each convert to Christ has an experience of his own; but after all, every conversion has this one essential feature—*looking* at Jesus and *listening* to him. Jesus meets the sinner in the highway of life, and speaks to him. Just as he met Matthew the publican, and bade him "follow me;" just as he met Simon Peter on the strand; just as he met Zaccheus at Jericho, so he meets every sinner before that sinner can become a "new man in Christ Jesus." The early band of disciples actually saw our Lord with the bodily senses. But their souls did not discern him spiritually with any more clear distinctness than every true believer sees him now. Brother, the blessed Redeemer is just as real to your soul's opened eye as he was to John on the shore of the Gennesareth, or to Saul on the road to Damascus. Under the influence of the Divine Spirit you have *seen* Jesus, and *heard* Jesus, and *known* Jesus; or else you are none of his. You see him in every true prayer, and speak to him. You hear and obey his heavenly voice whenever you perform an act of holy obedience.

Sometimes puzzled inquirers ask: "How can I make Christ real? How can I see him as to believe him?" To such we reply: You have a mind to see with, to form opinions, to approve or disapprove, to love or to hate. You never saw, perhaps, Prince Bismarck. Yet he is real to you. You believe that he is, and that he has done certain things; you believe in him, in his genius, sagacity, etc.; you admire him. You love the martyr Lincoln, though you never looked upon his person in the flesh. Now, before you the gospel presents Jesus Christ—just as he was when on earth, just as he is in glory. He is presented to you as a pure, holy, compassionate, loving one; as one who actually died once for you; as one who liveth forever to hear your prayers, and forgive your sins, and strengthen your soul. He meets you "in the way" whenever he is preached to you. He meets you whenever you think of him. There he is. He speaks to your conscience. The Divine Spirit "shows him to you" again, and again. Now just begin to treat him real. Begin to talk with him in honest prayer. Begin to do what he bids you, and take hold of the first duty that comes to hand. Begin to trust him, and so trust him as to put your soul into his hands as actually as you put a package of letters or money into the hand of a friend to be taken to any destination. What he bids you do, try and do. Whenever he asks you to follow him, go! And oh! do not lose sight of the tremendous and glorious truth that the Divine Spirit helps you, and works on you, and works through you in this whole supernatural process. Divine power opens the eye to see Jesus in the way. Divine power inclines the mind's ear to hear Jesus. Divine power leads you to follow him. Saul of Tarsus was *spiritually* changed when his soul saw Jesus and heard Jesus in the way. It was the direct route of a supernatural agency, and that agency was the Spirit of God. *Quench not the Spirit!—T. L. Cuyler.*

Alas! how much of our life is an empty romance! a religious shadow without substance! Is it not a sad defect in our method of education, that God's word is so excluded and children's mind stuffed with pagan fooleries and romantic fancies?

Miscellany.

WHAT ARE YOU DOING FOR JESUS?

Hark, the voice of Jesus crying,
"Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Long and long the Master calleth,
Rich reward he offers free:
Who will answer gladly, saying—
"Here am I; send me, send me!"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.
If you cannot give your thousands,
You can give a widow's mite;
And the least you give for Jesus
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say—"He died for all."
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

Let none hear you idly saying—
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the tasks he gives you gladly,
Let his work your pleasure be;
Answer quickly, when he calleth—
"Here am I; send me, send me!"

INTERESTING CASE OF CONSCIENCE.

In 1866 a merchant received through the post office a letter, written in a disguised hand, as follows:

"I owe the firm of ——, $——, which I stole, and am anxious to pay. I hope to tell you of it personally some day. In the mean time I will mail you ten dollars a week, commencing the 1st of July, till paid; interest and principal will be two thousand dollars. * * * * * Do not try to discover me. I send one dollar now; if you accept, please advertise in the *Herald* 'Personals,' and sign yourself X. Y. Z."

The merchant replied as requested. Every week from that date an envelope was received through the mail, enclosing ten dollars, with no other writing but the number of the payment, until the two hundredth payment was received, with the following lines written in the same disguised hand:

"Two hundredth payment. I send ten dollars more; if you have got them all, please advertise in the *Herald* 'Personals.' If not, please advertise how many are lost, and I will send them."

The merchant replied:—"The two hundredth payment is received. All right. Come and see me, and your name shall be sacredly confidential."

A few week after this, a young man met this merchant on the sidewalk and handed him a copy of the New York *Herald*, pointing out the advertisement under the head of "Personals," and with a trembling voice said: "I am the person who wronged you while in your employ, and have been making my weekly payments to you until I paid the debt, which I hope God has forgiven."

"Never was my surprise greater," says the merchant, who communicates this fact, "than to stand before the individual who had for two hundred weeks, without fail, paid me out of his earnings the amount he had taken from me, and he, one of whom I never had the least suspicion."

Such an instance of continued steadfastness of purpose and unostentation is evidence of true penitence and thorough reform. It should be recorded as an example for every one who has been guilty of this sin. It is proper to add that this young man is now in prosperous business, enjoying the confidence of his fellow-men, and is a worthy member of a Christian church. "Blessed is he whose transgression is forgiven, whose sin is covered."—*Christian Weekly.*

THE EARLY CHRISTIANS.

Recently the Dean of Westminster delivered an interesting lecture before a large audience in the School of Mines, Jermyn street, on "The Early Christians." Mr. Cowper-Temple, M. P., presided. In the course of his lecture Dean Stanley said:—"It is reported that John Wesley once in the crisis of the night, found himself, as he thought, at the gates of hell. He knocked, and asked who were within? 'Are there any Protestants here?' he asked. 'Yes,' was the answer, 'a great many.' 'Any Roman Catholics.' 'Yes, a great many.' 'Any Church of England men?' 'Yes, a great many.' Any Presbyterians?' 'Yes, a great many.' 'Any Wesleyans?' 'Yes, a great many.' Disappointed and discouraged, especially at the last reply, he traced his steps upwards, found himself at the gates of Paradise, and here he repeated the same questions. 'Any Wesleyans here?' 'No.' 'Any Presbyterians?' 'No.' 'Any Church of England men?' 'No.' 'Any Roman Catholics?' 'No.' 'Whom have you, then, here?' he asked in astonishment. 'We know nothing here,' was the reply, 'of any of the names you have mentioned. The only name of which we know anything here is "Christian." We are all Christians here, and of those we have a great multitude (which no man can number), of all nations, and kindreds, and peoples, and tongues.' That is the truth which we shall have to learn hereafter about the name Christian; it may be as well for us to learn it here. It includes, and comprises, and over-rides all the others by which men have been divided, because it is the name derived from Him to whom they all look, from whom they are all descended, in whom they all live. 'Christianity' is a nobler name than any particular form of Christians. 'Christendom' is a more magnificent name than any particular creed or section of 'Christians,' because 'Christian' is a greater name than any particular opinion or custom, and because Christ is a greater name than any person, or teacher, or doctrine, or custom, which has appeared on earth."

ECCLESIASTICAL CATS!

A church is divided into two parties. What one likes the other abhors. They feel it their duty to stick to it. In the devotional meeting they pray at each other's inconsistencies, hoping that the prayer will go to heaven, but by the way of Deacon Rafferty's pew, just stopping a moment to give him a shaking. If one wants the church built on the hill, the other wants it down by the saw mill. If the one wants the minister to avoid politics, the other would like to have him get up on the side of the pulpit and give three cheers for John Brown's knapsack, which is still said to be 'strapped upon his back!" When Elder Bangs sits still in prayer, Elder Crank stands up to show his contempt for such behavior. If one puts ten cents on the plate, the other throws a dollar on the top of it, to show his abhorrence of such parsimony. The whole church catches the quarrelsome spirit and begins to go down. One half of the choir eat up the other half. The pew devours the pulpit, and the pulpit swallows the pew. The session takes down the trustees, and the trustees masticate the session. The Sunday school and sewing society show their teeth, and run out their claws, and get their backs up, and spit fire. And the church councils assemble to stop the quarrel and cry, "'Scat! 'scat!" to the infamous howlers. But the claws go on with their work, till *there* stands the old church by the wayside, windowless and forsaken! Nothing more nor less than a monument to the memory of the dead ecclesiastical cats of Kilkenny!—*Crumbs Swept Up.*

THE GOSPEL OF JOHN.

The gospel of John is the gospel of gospels, as the epistle to the Romans is the epistle of epistles. It is the most remarkable, as well as the most important literary production ever composed by man. It is a marvel even in the marvelous Book of books. It is the most spiritual and ideal of the gospels. It introduces us into the Holy of holies in the history of our Lord; it brings us, as it were, into his immediate presence, so that we behold face to face the true Shekinah, "the glory of the Only-Begotten of the Father, full of grace and truth." It presents in fairest harmony the highest knowledge and the deepest love of Christ. It gives us the clearest view of his incarnate divinity and his most real humanity. It sets him forth as the Eternal Words, who was the source of life from the beginning, and the organ of all the revelations of God to man; as the Fountain of living water quenches the thirst of the soul; as the Light of the world that illuminates the darkness of sin and error: as the Resurrection and the Life that destroys the terror of death. It reflects the lustre of the transfiguration on the mount, yet subdued by the holy sadness of Gethsemane. It is the plainest in speech, and the profoundest in meaning. To it more than to any portion of the Scriptures, applies the familiar comparison of "deep enough for an elephant to swim, with shallows for the lambs to wade." It is the gospel of love, life and light, the gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the last supper. It has an irresistible charm for speculative and contemplative minds, and furnishes inexhaustible food for meditation and devotion. It is the gospel of peace and Christian union, and a prophecy of that blessed future when all the discords of the church militant on earth shall be solved in the harmony of the church triumphant in Heaven.—*Dr. Schaff.*

FASHIONABLE WOMEN.

Fashion kills more than toil or sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her task still lives and grows old, and sees two or three generations of her mistresses pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all extinct. The kitchen maid is hearty and strong when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are always worthless for all the good ends of life; they have but little force of character: they have still less power of moral will, and quite as little physical energy. They live for no great ends. They are dolls, formed in the hand of milliners and servants, to be fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth: and when reared, what are they? What do they amount to but weak scions of the old stocks? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it became eminent? Read the biographies of our good men and women. Not one of them had a fashionable mother!—*Presbyterian.*

PRAY SHORT AND TO THE POINT.

"My friends," said Elder Knapp, "pray short and to the point. Ask for what you feel you *must* have, and then stop. Remember that God knows all, and needs not your long prayers for information.

"All the Bible specimens are short. Our Lord's prayer, one of the longest, can be uttered well in a minute. Most of these are one wish, in a single breath. Blind Bartimeus begging by the wayside near Jericho, cried out, 'Jesus, thou son of David, have mercy on me.' The poor publican smote on his breast, and said, 'God be merciful to me, a sinner!' Ten lepers all at once lifted up their voices, and said, 'Jesus, master, have mercy on us.' Such are a few of the short prayers in the New Testament.

"Would a long, prosy prayer, think you, have availed Peter, sinking in the sea? Oh! no. Peter was in earnest, and prayed in three words, 'Lord, save me!. Why, I verily believe that if Peter had prayed as long as some of you, he would have been fifty feet under water before he got help. From the days of the ancient Pharisees to their likes in the present, long, cold, formal prayers have been an abomination unto God.

THE FATAL FALSEHOOD.

A young lady went with a burdened heart to inquire of her minister the way of life. After a season of earnest, faithful conversation and prayer, she proposed to return to her home. The family kindly urged her to remain all night, and the minister joined heartily in their request. She declined, however, and when supposed to be quite out of hearing, she heard the minister remark that he was exceedingly glad she did not stay, as he had merely asked her out of politeness.

The young girl hastened home, too much shocked and too indignant to communicate her feelings even to her mother. But from that fatal evening all serious impressions vanished. She felt that if she could not place confidence in her minister's piety, she could not believe in any one. The hopes of pious friends were doomed to a sad disappointment. She grew utterly indifferent to the subject of religion, and all the entreaties and counsels of her pastor seemed only to make her more hard and bitter. And in this frame the angel of death knocked at her door. With her head upon her dying pillow, she told her mother the sad story. She had suffered herself to look at the dim panes of the lighthouse instead of the Sun of righteousness, and now her own day of life was setting in utter darkness.

LOOK OUT FOR HIM.

For the great adversary who always aims at the open point in the harness. A shrewd writer says:

"Does not Satan attack us in our weakest points? How he suits his mode of temptation to the disposition of the victim! Are you vain! In how dazzling a luster will he place the pleasures of this poor world before you! Are you ambitious? In what splendid honor will he make the great things of man appear! Art discontented? In what exalted light will he place the advantages of others before your eyes! Are you jealous? In what strong contrast will he place the kindness of the person you love toward another than you! Are you of an ill-temper? How he will make you think everybody hates you, despises you, or intends to slight you! Are you indolent? How wearisome he will make the slightest effort for another's good seem in your eye! Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading, seem to you! He tempts us to what our nature is most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will take care not to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme."

BAXTER AND WESLEY.

Richard Baxter and John Wesley lived to a great age; yet they were diligent in the improvement of time. To realize the amount of labor which each performed, is astonishing. Baxter, in addition to his active ministerial labors, wrote one hundred and forty-five books or treatises. Wesley, in his peregrinations, is said to have traveled three hundred thousand miles, and to have preached more than forty thousand sermons, besides writing several works which form sixteen octavo volumes. The statement of these facts is not made to show that it is the duty of every man to write as many books as Baxter, or to preach as many sermons as Wesley; but to show how much may be accomplished by diligence. Such examples teach that great good may be done by increasing labors in the service of the divine Master.

GETTING RID OF BAD HABITS.

I once heard a minister say, "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask what he was up to, and he should reply; 'Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another; would you not say, 'Why, man, let your windows alone and kindle your fire, and the frost will soon come off.' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."

Three things to love—courage, gentleness and affectionateness. Three things to admire—intellectual power, dignity and gracefulness. Three things to hate—cruelty arrogance and ingratitude. Three things to delight in—beauty, frankness and freedom. Three things to wish for—health, friends and a cheerful spirit. Three things to pray for—peace, faith and purity of heart. Three things to like—cordiality, good humor and mirthfulness. Three things to avoid—idleness, loquacity and flippant jesting. Three things to cultivate—good books, good friends and good humor. Three things to contend for—honor, country and friends. Three things to govern—temper, impulse and tongue.

I have seen women so delicate that they were afraid to ride, for fear of the horse running away; afraid to walk, for fear the dew might fall; afraid to sail, for fear the boat might upset; but I never saw one afraid to be married, which is more riskful than all the others put together.

If he who causes a blade of grass to spring up where none grew before is a blessing to the world, what praise shall be given him who creates a smile where flowed a tear?

GLORIOUS MARTYRDOM.

At the earnest persuasion of friends, Polycarp, or Angel, Pastor of the church in Smyrna, retired to a village not far off, and spent the time, night and day, with a few friends in earnest prayer for all the churches. By a dream he became convinced that he should perish in the flames. Yet he observed all proper caution to preserve his life; and when pursued to the village whither he had retreated, he retired to another. A terrified domestic betrayed the place of his retreat. With arms, they pursued him, as they would a robber; and when arrested he calmly remarked, "The will of God be done."—When brought before the tetrarch and the crowd in the stadium, he was exposed to malignant scorn and ribaldry. He asked liberty for one hour to pray, which was granted; but he continued for two, praying for all his enemies in such a strain that his hearers were astonished, and many of them repented.

Having finished, he was set upon an ass and led into the city. The tetrarch, with his father, met him, and taking him up into his chariot, began to advise him kindly—as the carnal policy of false professors and unbelieving men dictates—"What harm is it to say, Lord Cæsar, and sacrifice, and be safe?" At first he was silent, but being pressed said: "I will not follow your advice." Then they abused him, and thrust him from their chariot, so that in falling he severely bruised his thigh. Unmoved, as though he had suffered nothing, he went on with the guards. Amidst a great tumult he entered the stadium. There, amid the rage and noise of the angry crowd, a voice from heaven, (for the age of miracles had not ceased yet,) said to Polycarp: "Be strong, Polycarp, and play the man!" The proconsul asked if he was Polycarp, to which he assented. "Pity thy great age," said the judge, with other soothing words; and added, "Swear by the fortune of Cæsar, repent, say—take away the atheists." "Swear!" said the proconsul, "reproach Christ and I will release thee." "Eighty-six years," said he, "have I served Him, and He hath never wronged me; how can I blaspheme the King who saved me!" When urged again by the proconsul to swear by the fortune of Cæsar, he avowed: "I am a Christian, and if you desire to learn the doctrine, assign me a day, and hear." "Persuade the people," replied the judge. "To you I have made the request," said he, "for we are taught to honor the magistracy with a good conscience. Them I hold not worthy to apologize before." "I have wild beasts," said the consul. "I will expose you to them." "Call them," said the martyr; "our minds are not to be changed from the better to the worse, but from evil to good." "I will take your spirit by fire," said the consul. "You threaten me with fire," said Polycarp, "the fire that burns for a moment and is soon extinct; but know not the future judgment and the fire of eternal punishment for the ungodly. But why delay; do what you please." Saying this, his countenance became radiant with confidence and joy, and the consul was embarrassed. Presently the herald was sent to proclaim thrice through the multitude that Polycarp avowed himself to be a Christian. The Jews became clamorous, and with the Pagans shouted with insatiable rage, "This is the Doctor of Asia, the father of Christians, the subverter of our gods, who has taught many not to sacrifice nor adore," and demanded of the consul: "Let loose a lion against him!" He refused, saying: "The wild beast spectacles of the amphitheatre have closed." "Then burn him alive!" the crowd replied with an angry shout; and quickly the pile was prepared with combustibles from the workshops and baths, which Polycarp observing, remarked to the faithful that stood near him: "It has been prophesied I must be burnt alive." The Jews in this work distinguished themselves with their usual malice. As soon as the fire was prepared, he stripped off his clothes and loosed his girdle. The appendages of the pile were placed upon his person, and they were about to fasten him to the stake. "Let me remain as I am," said he, "God will give me strength to sustain the fire without your nails to hold me fast." When placed on the wood, he commended himself to God in prayer, consecrating himself to Him, and praising, and blessing, and glorifying Him by the eternal High-Priest, Jesus Christ.

As he closed his prayer the officers applied the torch, when the flame bursting forth formed the appearance of an arch, like the sail of a vessel filled with wind, and was as a wall round about the body of the martyr, which appeared not as burning flesh, but as gold and silver refined in a furnace, and a fragrance arose as of frankincense or some other precious perfume. The body remaining untouched and untinged by the flame, the confector, whose business it was in the Roman games to dispatch any wild beast that became unruly, was ordered to plunge his sword into it. This done, the issuing blood extinguished the flame, to the utter astonishment and confusion of beholders. It was refused to his friends, at the instigation of the Jews, but under the direction of the centurion, it was consumed afterward in the flame.

THE NAME OF JESUS.

Jesus had a greater name than John. Both names were received from heaven; but oh, beloved, how infinitely more sweet and precious is the name of Jesus! The name of John inspires no enthusiasm, awakens no gratitude, thrills no bosom, melts no heart; while the name of Jesus cannot be mentioned without filling with sweetness the entire being. I do not wonder that St. Bernard says, "I take no pleasure in anything that may be written, except I read there the name of Jesus. No words you may address to me will have any savor in them unless I hear among them the name of Jesus. Jesus is honey in my mouth, music in my ear, and joy in my heart.

> "How sweet the name of Jesus sounds
> In a believer's ear!
> It soothes his sorrows, heals his wounds,
> And drives away his fear.
> It makes the wounded spirit whole,
> And calms the troubled breast;
> 'Tis manna to the hungry soul,
> And to the weary, rest."

And his name is likewise pre-eminent in its *perpetuity*. Not many names are remembered long. Try to recall the names that once filled the world—names that warriors inscribed upon their banners, and poets rehearsed in verse, and orators employed to inspire enthusiasm. Where are these names? Some have faded from human thought, and all are sinking into forgetfulness. But blessed be God, the name of Jesus is wafted on every breeze, spoken by every tongue, and and chanted in sweetest measure by a multitude that no man can number! And so will that name endure through all time, and long after "rolling years shall cease to move." The promise is given, "I will make thy name to be remembered in all generations." "His name shall endure forever; his name shall be remembered as long as the sun." God also hath highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Already in this name ten thousand battles have been fought, and ten thousand victories been won. In this name the Apostles went forth to preach the glad tidings, to heal the sick, to raise the dead, to dispel the powers of darkness and to extend his kingdom which "is righteousness and peace and joy in the Holy Ghost." When summoned by the authorities to answer for their doctrine and conduct, and being asked, by what power, or *by what name* have you done this? "Peter being filled with the Holy Ghost, replied, *By the name of Jesus of Nazareth*." That name shook the earth. Barbarism and superstition, idolatry and cruelty fled at the sound. It echoed through the vaulted prisons, and set the captives free. It broke from the martyr's lips, and was "oil poured out upon his wounds." And all down through the ages it has gone forth conquering and to conquer. Missionaries have inscribed it upon the banners that are now waving amid the gloom of heathenism. Ministers at home, and Sunday-school teachers, and loving Christian parents, are using it every day as a blessed talisman, "By this sign we conquer." "All hail! the power of Jesus' name!"

Come, beloved,—ye ministers of Christ, —and proclaim the name of Jesus. There is no time, no place where it is out of season. Enrich all your sermons with it. Let it sparkle in every argument, and breathe fragrance in every sentence.—Mingle it in all your prayers, and offer it in the sacred censers of praise. Let men and angels unite in swelling the strain. "Both young men and maidens; old men and children; let them praise the name of the Lord; for his name alone is excellent." Glory! glory to the Lamb!—*Dr. H. M Levy.*

THE UNIVERSALIST CONFOUNDED.

The Lutheran clergyman in L—— had been informed that there was to be divine service at the court-house on a certain evening. The notice not having specified to what denomination the preacher belonged, he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable portion of which consisted of his own members. The preacher took his text from Mark 14: 15, "Go ye into all the world, and preach the gospel to every creature." He soon perceived that the principal object of the preacher was to found upon this text the doctrine of universal salvation, arguing that as the Savior directed the gospel to be preached to every creature, consequently that every one must be necessarily benefited eternally by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own church evidently interested in the subject, he felt greatly concerned for the consequence, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time it might be regarded as an act of indecorum, if not of illegal interruption; yet if he remained silent there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said: "Will you have the goodness, sir, to read the verse which immediately follows your text?" "Oh, sir," said the preacher, "if you wish to address the audience, come forward to the desk." "No, sir," said he, "I merely requested of you the favor to read the verse that follows your text." Thus urged, common civility rendered acquiescence almost necessary, and though with evident reluctance, the preacher at length complied and read, "He that believeth and is baptized shall be saved, and he that believeth not *shall be damned*." "Now, my friends, said the Lutheran, "you have heard the testimony of your blessed Savior, which, you perceive, is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is most deserving of credit." The effect was overwhelming; so conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced, and the Lutheran clergyman stated, as a proof of it, that the Universalist had not attempted to renew his efforts in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error.—*Episcopalian Recorder.*

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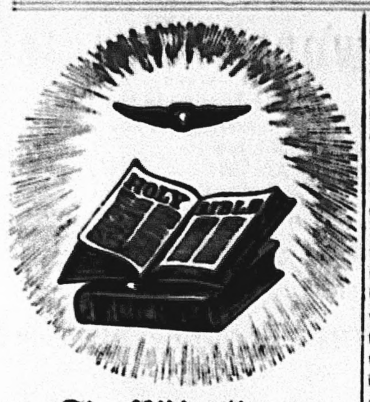

The Bible Class.

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

"When Ye Fail."

"How do you reconcile Luke 16: 9, with the theory of the sleep of the dead? It expressly states, "When ye *fail* (i. e. die), they may receive you, &c."
INQUIRER.

By the expression, "*When ye fail*," the Savior did not mean when ye *die*, as the connection shows. A steward had been reprimanded by his employer for unfaithfulness, and perceiving that he must be discharged, he wisely prepared for the future while the means was at his disposal, by befriending others, that they in return might befriend him after his discharge. In the light of this circumstance, Jesus remarks, "The children of this world are in their generation wiser than the children of light." When this steward perceived that he must "*fail*," being summoned to "*give an account*," (v. 2,) he was wise enough to prepare for a future support. We also are notified that we must *give an account*, not at death, but at the judgment day. Then we shall "fail" of earthly support, and will need to be befriended; and if we have been wise enough to make to ourselves friends, by the proper use of the mammon of unrighteousness during this life, by feeding the poor, and supporting the gospel with it, then those immortal friends, Christ and the angels, will receive us "into everlasting habitations," agreeing with Christ's promise: "I will *come again*, and receive you unto myself." (John 14: 3.) Not till then will he receive them. W. S.

Satan and the Storm.

Was the tempest spoken of in Matt. 8: 24, caused by Satan, who is called the "prince of the power of the air?"

We see no necessity for attributing the storm that arose on the sea of Galilee to the agency of the devil. Some suppose that because Christ "rebuked the winds," those winds were produced by Satan, as the Savior would not oppose the operations of God. This theory assumes that God acts directly in producing all the changes that occur in nature. We are inclined to think, however, that winds and storms are only the natural effects of changes in the temperature connected with our planet. The causes thus operating are subject to certain laws which God established when he hung up our world in space. He has both the power and the right to suspend those laws whenever he may so choose. Such an act would constitute a *miracle*. Christ was invested with this miracle-working power. Satan is called the "prince of the power of the air," not because he has the absolute control of that element, but because he stands at the head of the demon army. "The power of the air" doubtless means the empire of evil spirits who abide in the air, and whose dreadful influences are continually exerted on the inhabitants of earth. "The angels that sinned," were "cast down to *hell*." This word is *tartarus*, which signifies the atmospheric region connected with our world. A. A. F.

Literature of the Bible.

Do as on other matters. On mathematical matters you consult mathematicians; on matters of commerce, commercial men; on matters of farming, farmers. So do in regard to the literary merit of the Bible. Refer the matter to literary experts of the first class. Consult the great masters of thought and expression—the men who are literature; the Miltons, Goethes, Scotts, Carlyles; the men whose characters or attitudes toward religion guarantee their testimony to be honest as well as competent. What say such men? Sir Isaac Newton says, "We account the Scriptures to be the most sublime philosophy." Sir William Jones says, "I have regularly and alternately read the Holy Scriptures, and am of the opinion that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more important history and finer strains both of poetry and eloquence than could be collected from other books." Milton says, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Bible teaches." Says Carlyle, speaking of the book of Job, "I call that, apart from all theories about it, one of the grandest things ever written. A noble book! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind; so soft and great, as the summer midnight, as the world with its seas and stars. There is nothing written, I think, of equal literary merit."—*Ad Fidem*.

Personal Identity.

What will constitute personal identity at the resurrection? INQUIRER.

Just what constitutes it now. God's resurrecting power will regenerate the physical man, and he will reappear the same mental being. The watch-maker can scatter the various pins and wheels of a watch over the floor; and though this act makes the child think the same watch can never have an existence again, it can be put together by the watchmaker, and if any of the wheels were out of shape before this act, they can all be repaired, and the watch again be made to keep time. So God can gather up the component ingredients of man, even if death has scattered them, and thrown them out of shape, so that they seem not to exist, and cause the same man, with the same mind, to exist again, being reorganized by divine power, with infallible precision. Death destroys personal identity, and the resurrection restores it. The old idea that man possesses an internal and invisible identity that thinks for the physical man, and deserts him under the stroke of death, is not only an unproved assumption, but instead of being essential to the resurrection, even makes the resurrection of no value, for (1) only the thinking part is *accountable*, and (2) if it must re-enter a body hereafter, some other body might answer the purpose just as well—thus a new creation would have done as well as a resurrection. W. S.

Infinite Sin.

We frequently hear the affirmation that sin against an infinite God calls for an infinite punishment. It is just as much impossible for a finite man to commit an infinite sin, as for a stream to rise higher than its fountain. To claim that a child three years old, who had disregarded a prohibition against entering the royal palace of a king, should receive the same severity of punishment for the act as though it had been a man, on the plea that the crime was against a king, instead of an equal, would be deemed inhuman. Who would say that this act of disobedience should be punished strictly and exclusively, with reference to the high-standing of the person disobeyed, and with no reference to the standing of the offender! Yet this is but a faint comparison. There is a vastly greater contrast between God and man than between the king and child. Think of the wisdom and justice of God, as portrayed to us in the Bible, and then think of him in the light of modern theology, inflicting endless torment on millions of his creatures! Take the little child who has just crossed the line of accountability, and has committed the first sin, and that sin of the smallest magnitude, and dies in the act. Can it be that God will consign it to an endless hell of suffering and and torment, with no hope of relief, simply because the sin was against an infinite being? Is his anger infinite or will he cause his anger to "cease" in their "destruction?" "His anger endureth but a moment." (Ps. 30: 5.) "He will not always chide: neither will he keep his anger forever." (Ps. 130: 9.)—*Good Tidings*.

Resurrection of Children.

Will infants and children come forth, at the resurrection, with the same sized bodies as were deposited in their graves? INQUIRER.

In the future state, "when that which is *perfect* is come," all *defects* and *deficiencies* will be dispensed with, whether in the act of the resurrection, or in a change in close connection with it. The supposition that those who die in childhood will come up in stereotyped childhood, would involve the supposition that the man who was born blind, would also come up in a state of stereotyped blindness. The child that has a leg amputated at the age of two years, and dies at seventy, will either be raised *minus* a leg, or with a *matured* leg—certainly not with one full grown leg, and one *baby leg*; and if that baby leg comes up *matured*, why not have a *whole baby* raised on the same principle? And who will regret seeing their children in an improved condition?
W. S.

An air Soul.

Is a child, in its ante-natal state, dependent on atmospheric air, for its life? Or does it not possess life before it comes in contact with it? If so, it seems to me that the word soul cannot mean the same as air, as some maintain. INQUIRER.

Life precedes birth, not only in the human race, but also in the animal creation; but this life is only a vitalizing element in both cases, and not an entity in either: nor is it atmospheric air, but a *transmitted* element. We never supposed the soul to be air. The *spirit* is called the "breath of *life*"—but not breath of *air*. W. S.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will brother Sheldon give us an explanation of Rom. 8: 10? Also of Ps. 90: 10, last clause? ALEXANDER.

If no man has ascended up to heaven where did Enoch and Elijah go? ENQUIRER.

Religious Summary.

Free Church Edifice.

The house of God ought always to be free. But it is becoming very common to sell or rent the seats to the highest bidder, thus virtually excluding the poor. Many justify this course on the ground that the voluntary system of supporting the gospel so often fails. We are happy to record the complete success, in this respect, of the Brooklyn Tabernacle, of which Rev. T. DeWitt Talmage is pastor. It has just been enlarged and re-dedicated. The gratifying announcement was made that the voluntary contribution to the support of the church had been during the year $18,899.82, while the expenses had been $17,385, the income exceeding the outgo by over $1,500. This shows that a free church can and will be supported. The pastor stated that all that remained in the way of their prosperity as a church, was a floating debt of $21,000, accrued in the building of the Tabernacle, whereupon the people came up and subscribed, the whole amount. Hon. G. DeWitt, of Belleville, New Jersey, a Baptist, offered $900 if a baptistery were put in the Tabernacle. Mr. Talmage gladly accepted the offer, and will hereafter *baptize* those who prefer that to sprinkling. After the money had been raised, George W. Morgan played the "Hallelujah Chorus," the people sang, "Praise God, from whom all blessings flow," and there was such a scene of handshaking and congratulation as has seldom been seen anywhere. The pastor was to preach a jubilee sermon on the following Sabbath morning. The real jubilee, however, has not yet come. It will take the presence of the glorious Life-giver to usher it in.

Cheney and his Bishop.

The Cheney case, which was last week polemical, is this week dramatic. We read in the telegrams that the Bishop, clothed with all his Episcopal majesty and accompanied by Dr. Kelly, went on Sunday last to the front door of Christ church, and there was joined by Mr. Albert Crane, the junior warden. The two proceeded through the crowd that filled the sidewalk to the vestry door, where the senior warden, Mr. E. B. Phillips, was waiting with Mr. Cheney, who was attired in his surplice bands and scarf, to receive the bishop. On the Bishop's entrance, Mr. Cheney stepped forward, and, extending his hand, said: "Good morning, Bishop." The Bishop refused to return the salutation, and said: "I cannot recognize you in any way in that garb." He then turned to the wardens, and, on their assurance, in reply to his question, that Mr. Cheney was rector of Christ church, he demanded whether they claimed that he was a presbyter of the Diocese of Illinois. They replied that this was not the time or place for any discussion of that subject. They then told the Bishop that they should in no way oppose his officiating, taking the whole or any part of the service, as he pleased; that he could direct the services, Mr. Cheney taking any part or none; but that Mr. Cheney must not be excluded from the chancel of his own church. Whereupon the Bishop read a written protest, which he had brought from home with him, to the effect that he had been obstructed in the fulfilment of his duties in a manner which neither personal respect nor official propriety allowed him to disregard; that the officers of the church had arbitrarily dictated to him that he must acknowledge and receive as worthy and competent to stand at the altar a minister degraded, after trial by his peers, from his office; and that under this injury and compulsion he had "no honorable alternative but to submit to the force and retire from the church." Mr. Crane demurred to the statements about "force," and Mr. Phillips again offered the Bishop the full direction and control of the services, only claiming that no Bishop had a right to exclude from the church its own pastor. The Bishop, however, declined to officiate; and in company with Dr. Kelly, retreated in good order, leaving the enemy in possession of the field.—*Independent*.

Catholic Union.

A society has just been organized in New York, called the Catholic Union, which will be in close communion with a similar society in London. It proposes to "meet, consult, and act in defense of Catholic interests, to maintain a spirit of devotion to the Holy Father, and to unite in unceasing efforts for his deliverance from the hands of his enemies, and for his speedy restoration to the plenitude of his sovereign rights." It is intended to form branch associations, or circles, in each diocese of this country wherever the bishop may approve of the project, and to hold a General Assembly for the furtherance of the objects contemplated.

Nonsense.

Says the *New Covenant*: "The *Churchman* devotes ten columns to the immensely important purpose of deciding whether the head should bow when the *Gloria Patri* is being sung in the Episcopal service. If Episcopalians would but keep their heads 'level' they would expend but little time on such nonsense."

The Jews.

At the rabbinical conference lately held in Cincinnati, a report was adopted expressing satisfaction at the repeal of the obnoxious divorce laws of Indiana, acknowledging that the Israelites must raise ministers in this country to preach and teach in the English language, educated under the auspices of free American institutions; and recommending the establishment of a rabbinical college. The report closed by recognizing the fact that we live in times when religious questions play a prominent part; that in Europe the church and State are preparing for violent struggles which will influence this country, and that, under such circumstances, it is the duty of Jews to show that they are favorable to a complete separation of church and State, and that Judaism tries to adapt itself to the progressive spirit of this age. A modern prayer book is to be furnished, in which all allusion to the return of the Jews to Jerusalem, of the ideas of sacrifices and a personal Messiah are to be omitted; the service to be largely in the vernacular instead of Hebrew language; a more complete Sabbath school organization is to be effected, and the establishment of circuit preaching has been determined on.

Religion in France.

The Rev. Mr. Robertson, a well-known Scotch clergyman, writes an interesting letter to the *Scotsman* on this subject. He says: "It is now twenty-seven years since I began to study attentively the state of religion in France, and I am much struck, not merely with the way that the new Ultramontane party has gained in extent, but also by the steady growth of its opinions. I have no hesitation in saying that there are heathen tribes that are practically nearer the truth than the new Ultramontanes in France. All worship of God seems to have disappeared, being replaced by a devotion to the blessed Virgin; the Holy Trinity is superseded by a new one, 'J. M. J.'—that is, Jesus, Mary, Joseph,' who are put quite on a level. When our blessed Lord is alluded to, it is only as a man, and generally as an infant, but never as the God and Judge of all. A Catholic priest said to me the other day, 'These gentlemen have certainly simplified matters greatly. They have reduced the creed to a single article—"I believe in the Pope;" the Bible to a single verse—"Thou art Peter;" worship to a single observance—"Thou shalt worship the blessed Virgin;" and duty to a single rule—"In every difficulty consult the Sacred Congregation at Rome, and obey it exactly." And really there is not much exaggeration in this.

Bigotry Rolled Down.

A melting sermon having been preached in a country church, all wept except one man, who, being asked why he did not weep with the rest, said: "Oh, I belong to another church!"

Now we submit that the above was a logical and consistent sectary. Such devotion to faith and principle and party is worthy of all admiration. Oh that all sectaries would do likewise. We exhort all to imitate the heroic example of this martyr. It is a sign of great looseness in the churches that there is so little of the above consistency manifest. O for the return of the good old days!—*Christian Radical*.

Choirs.

The following will show up the abomination of paid choirs which are now becoming so numerous and popular:

The *Western Watchman* (Roman Catholic) objects to the employment of paid singers in churches: "Presbyterians, Baptist, Methodists, Jews and infidels, are introduced into our choirs to sing out in chorus the Creed—they are *paid to shout lies to Heaven*, to roar in operatic quartettes a faith which they in their hearts despise and ridicule. We pay them to sing out solemn mockeries set to music to tickle the ears of worldly Christians. A Jew singing, 'I believe in Jesus Christ.' A Methodist soloing 'and in one baptism.' A Baptist melodiously protesting that he believes in 'one holy Catholic and apostolic Church.' An infidel sounding forth in masterly cadences the '*Vitam Venturi sæculi*.' Absurd! Sacrilegious! Blasphemous! It is a wonder that God does not strike with muteness these desecrators of the church."

Easy Road to Popularity.

Apropos of Rev. M. D. Conway's recent work, in which he distinctly repudiates Christ and Christianity, the New York *Tribune* says: "The readiest way for a mediocre man to gain notoriety is, as we all know, for him to proclaim himself infidel, and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice, because of the holy and tender regard in which the object that he assails is held by the noblest part of the race."

Methodism in Utah.

There are now five ministers of the Methodist church in Utah. The church at Salt Lake City, organized May 24th, 1870, has a membership of 51; that at Corinne of 13; that at Evanston of 9. There are 5 Sunday schools, with an aggregate enrolled membership of 400. Three day-schools are sustained, having 200 scholars enrolled. The value of church property is estimated at $10,000.

War and Intemperance.

It is estimated, from the best calculations that can be made, that nearly one-third of the population of the globe have fallen victims to the sword and intemperance! If this supposition be true, is it not enough to astonish every person living? But what is more astonishing these deplorable evils still exist, burrying the race of mortals to the grave, at a ratio equally as great as formerly. Are not five thousand years long enough to convince mankind of the ruinous and destructive consequences of the sad evils referred to? But the giddy, thoughtless multitude do not take the alarm. War and intemperance are yet tolerated, and that too by Christian nations.

"Modern Mode of Soothing Sorrow."

In the Religious Summary of the July BANNER, you give an instance of the modern mode of soothing bereaved hearts. We can hardly take up any paper in these days without finding the same method of comforting mourners. It is no wonder to me that Spiritualism gains so much strength, while so few adopt the scriptural mode of imparting consolation. I select the following item from the "*Farmington Chronicle*," Me., of February 23, 1871:

"BEYOND THE STARS."

The child (10 years old), before she died wrote a composition in the school, entitled "My visit to the stars." Now she could write a better composition, for she has gone "*beyond the stars*," and knows far more than her mother about that beautiful place called heaven.

I much prefer the apostolic mode of administering balm to human hearts. My brightest hopes gather around the resurrection morning.
JOHN TAYLOR.

Pence and Piety.

The amount spent last year in this country for ministers, churches and missions—home and foreign—was about eight millions of dollars; and that for artificial flowers—which are vanity—fifteen millions!—*Morning Star*.

LIBERAL OFFERS!

A Book Free for Every Subscriber.

We authorize our **Agents** to promise **every Subscriber** the choice of one **Number** from our **Subscribers' Free Book List.**

This offer will greatly assist our Agents, and, as it will not affect the Cash or Premium offers, we shall look for stirring times and thousands of subscribers soon.

OUR PREMIUM LIST.

To every person soliciting subscribers for the BIBLE BANNER for 1870, who prefers Premiums rather than to retain 25 per cent. cash on clubs of five or more subscribers, we make the following liberal offers, on condition that we receive $1 for each subscriber.

1st. The Bible Banner.

We will send the BIBLE BANNER free one year as a premium for Five Subscribers $5 00

2d. English Concordance.

We will send by mail, post paid, Cruden's Condensed Concordance, [cloth,] for Six Subscribers $6 00
Or same for Two Subscribers and $1 extra 3 00

3d. Greek and English Concordance.

We will send one copy of the Critical Greek and English Concordance, prepared by Prof. C. F. Hudson, under the direction of H. L. Hastings, (cloth, price $2.50,) by mail, for Eight Subscribers $8 00
Or same for Five Subscribers and $1 extra..... 6 00

4th. Bible Dictionary.

We will send by express one copy of Smith's Bible Dictionary, [cloth, price $3.50,] for Fourteen Subscribers $14 00
Or same for Six Subscribers, and $2 extra 8 00

5th. Webster's Dictionary.

We will give Webster's Unabridged Dictionary [latest edition, 3,000 engravings], worth $12 cash, for Thirty-six Subscribers..... $36 00
Or same for Ten Subscribers and $4 extra..... 18 00
Or same for Five Subscribers and $2 extra..... 14 00

6th. The Wilson Sewing Machine.

We will ship from Cleveland, O., one Wilson Shuttle Sewing Machine (lockstitch, needle-feed), worth $60 cash, for Sixty Subscribers $60 00
Or same for Forty Subscribers and $5 extra.. 45 00
Or same for Thirty Subscribers and $10 extra. 30 00

7th. American Watches.

We will give a genuine American Waltham Watch, *Bartlett movement*, three ounce hunting case, warranted coin silver, worth $60, for Seventy-five Subscribers $75 00
Or Twenty-Five Subscribers and $20 extra.... 45 00
Or Fifteen Subscribers and $25 extra..... 40 00

8th. The Eureka Self-Binder.

We will send the Eureka Patent Self Binder, of the size of the BIBLE BANNER, holding two volumes, which we sell for $1.50, or give as a premium for Six Subscribers..... $6 0
Or same for Two Subscribers and $1 extra..... 3 0

9th. Microscopes.

We will send by mail a choice French Microscope, for Fifteen Subscribers..... $15 00
Or same for ten Subscribers and $1 extra 11 00
Or same for Five Subscribers and $3 extra.... 8 00

10th. Washing Machines.

We will ship the Doty Washing Machine, worth $16 cash, for Twenty-Five Subscribers $25 00
Or same for Ten Subscribers and $7 extra..... 17 00
Or same for Five Subscribers and $9 extra..... 14 00

11th. Clothes Wringers.

We will ship one Universal Clothes Wringer, large size, worth $10 cash, for Twenty Subscribers..... $20 00
Or same for Ten Subscribers and $4 extra..... 14 00
Or same for Five Subscribers and $5 extra.... 10 00

Miscellaneous.

Lamb Knitting Machine (price $60), for Sixty Subscribers $60 00
Or same for Twenty Subscribers and $30 extra. 50 00

Articles sent by mail will be prepaid. Please go to work at once, and send us names and money as fast as obtained. We will send a few sample numbers free to those who wish to use them in canvassing. A club of subscribers may receive their papers at different post offices. Address

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THE BIBLE.

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Think of it prayerfully,
Deep in thy heart let its pure precepts dwell!
Slight not its history,
Ponder its mystery
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this Volume of heavenly lore;
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour who died for us all.
May this message of love
From our Father above,
To every nation and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah to God both on earth and in heaven.

Practical.

PITY THE FALLEN.

A. A. PHELPS.

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As a noble sample of such benevolent institutions we refer our readers to the House of Refuge, on Randall's Island, of which we furnish a beautiful engraving. The island is located in the East river, beginning opposite 115th street, New York city, and extending northward. It is the last in that beautiful group of islands which, from the uses to which they have been appropriated, may be said to form a kind of moral rampart to the great metropolis. It takes its name from Jonathan Randall, who purchased it in 1784, and made it his home for nearly fifty years. Like its sister islands, it originally appeared like one of nature's failures, as its surface was largely covered with malarious marshes, surmounted with hills of granite. It was purchased by the city of New York in 1835 for the sum of $50,000, and has since been transformed, at great expense, into charming gardens and beautiful sites for the various buildings which have been erected in the name of Christian charity.

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The House of Refuge, represented by our cut, is situated on the southern portion of the island. Thirty-three acres of land are appropriated to the institution, which is under control of the "Society for the Reformation of Juvenile Delinquents." This Society was incorporated in 1824. Its first building was erected in Madison Square, which opened with three boys and six wretched girls. During the first fifteen years of its operations two thousand and five hundred were received and trained for paths of purity and usefulness in society. At the expiration of this period the growing city compelled the managers to evacuate. They did so by withdrawing to the corner of twenty-third street and East river. Here they spent fifteen years more in labors of love, when another removal became necessary. Randall's Island was the selected site. Up to the time of settlement on the Island, in 1854, about six thousand had been received; and up to the present date, about fifteen thousand.

The buildings are of brick, constructed in Italian style on a magnificent scale, the two principal structures presenting a graceful front nearly a thousand feet in length. There are eight hundred and eighty-six well ventilated dormitories, several well furnished school-rooms, hospital departments, dining halls, sewing rooms, kitchens, laundries, bakeries, and a model chapel that seats a thousand persons. The boys and girls are employed in separate work-shops; and the more advanced girls, who have been guilty of social crime, are carefully separated from the more youthful. They study from four to five hours a day, and from six to eight hours they are engaged in such employments as are suited to their capacities. Thus tamed by toil and improved by study, many of them have gone out to act a noble part in the world's great mission-field.

HOUSE OF REFUGE, RANDALL'S ISLAND.

This "city of refuge" opens its gates to those youthful unfortunates who are brought before the courts for petit offenses. They are received, *not for punishment*, but for *instruction, discipline*, and *reformation*. The sons of eminent merchants, lawyers, and ministers, have here taken lessons of lasting advantage; while not a few in the haunts of infamy, going down the slippery steeps of crime, have been timely rescued from the meshes of social vice and washed in this moral "Bethesda." Of course some of them went back "to their wallowing in the mire;" but it is believed that three-fourths of them have been permanently reformed, and many have become the devoted followers of Christ. The managers of this Society, working without pecuniary compensation, have felt abundantly paid for all their time and trouble by the rich results that have crowned their reformatory efforts.

"The whole need not a physician, but they that are sick.'" The gospel is provided as the world's panacea. Jesus died for *sinners*. His mercy is proffered to the most guilty and abandoned. He loves to lift up the fallen, and make the eyes that have wept tears of penitence sparkle with holy joy. The sin-sick soul may pour out all his grief at the feet of our loving Jesus! The mourner shall receive "beauty for ashes, and the oil of joy for the spirit of heaviness." The throbbing heart of Christ is large enough to take in all the penitent thieves that will apply, and all the grief-striken Magdalenes that will come. Fashionable church-members, who are very scrupulous in pronouncing their religious mummeries, are sometimes horrified at the thought of speaking to a wretched out-cast, or putting forth a single earnest effort to lift the fallen one out of the moral mire. *Reputation* might be tarnished by the polluting touch, and *that* must be preserved, *though a soul is left to perish!* May God be merciful to thousands of religionists who have a greater regard for the conventionalisms of hollow-hearted fashion-followers than they do for the principles of practical righteousness or the precepts of a crucified Christ!

TO-MORROW!

The fact that many wish to delay untill some indefinite future the important work of reconciliation with God, is astonishing, as well as sad, to every thoughtful mind. Those who thus delay probably never subject their motives to any analysis; they are only too glad to be rid of the entire subject, and, hence, are content when they have deadened the voice of conscience with the old cry of "To-morrow." Yet we think such an analysis not only possible, but highly necessary. We are satisfied that by whatever plausible reasoning procrastination is permitted, and thus the wrong way made to appear the right one, there is at the bottom of all this delay a love of sin, concealed it may be from the eye of the sinner, like a serpent coiled in some dark corner of the soul, yet truly there, and exercising a deadly influence on the moral life. The pleasures of sin are attractive, and the temporary worldly gains of sin sometimes great. If repentance can be delayed for a while until these are enjoyed, the unthinking transgressor imagines that a great profit will be made. The sacrifices of a life of piety are also brought before the mind, magnified in their proportions, and unrelieved by the presence of the real advantages of such a life, and the heart recoils from a prospect so forbidding.

Many wrong notions of religion are prevalent, and thereby some are induced to delay the commencement of a religious life. The very design of religion is misunderstood by them. They fancy that its great object is to prepare men for death. If this were true, then we should have no need of its discipline or of its comforts until a dying hour; but when we consider that religion is designed to affect this life, to mould it for usefulness and happiness, it must be evident to any who will reflect that the sooner its divine influence is felt the better.

We are persuaded, also, that in many instances the heart fails to feel the real nature of religious obligations. There are men who are regarded, in the circles where they move, as men of highest honor, "whose word is as good as their bond;" men who, when they make a contract, keep it to the letter; men whose integrity is beyond suspicion, who at the same time are not religious men, because they have not been made to feel the nature of their religious obligations. They are not slow to say that if they should become Christians, they would honorably fulfill all the duties imposed on them by a religious profession; thereby tacitly assuming that there are no religious duties resting on them until they voluntarily assume the obligations of a Christian life. What is the ground of this assumption? What right has any man to say that his religious obligations begin only when he consents to submit to God? This is putting the matter in the light of a business contract which is not binding until it is made, and which may be made or not, as the parties elect.

But is there no such thing as an obligation independent of our voluntary assent to its terms? It is the duty of the child to obey the parent, whether it has ever agreed so to do or not; the duty of the people of the land to obey the laws, whether they have ever promised to do it or not. Our religious obligations are not the creatures of our will, they are called into existence by the relation we sustain to God. It is our duty to love and to obey him, irrespective of any promise we may make or fail to make. The obligation is not the child of the promise—it is rather the parent.

If these positions be correct, what becomes of the claim to high honor, morality, integrity, which are so often set forth by men who fail to recognize their obligations to God? They mean to repent of sin and serve him at some time, but not now. When once they make a covenant with him, they will keep it. To which we reply, You are not to make of religion a matter of commercial contract, which supposes equality between the contracting parties, but rather a matter of filial duty, which rests on you without any reference to promises. If men are consistent with the highest form of integrity, they will not say to the upbraiding conscience and to the striving Spirit, To-morrow!—*The Methodist.*

RUINED BY RUM.

Several years ago, a boy was hung for killing his little brother. When on the gallows, the sheriff said, "If you have any thing to say, speak now, for you have only five minutes to live." The boy, bursting into tears, said: "I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, for the first time in my life, and coming home I found him gathering strawberries in the garden. I became angry with him without a cause, and I killed him at one blow with a rake. I did not know any thing about it till the next morning when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with his blood and brains, and he was dead. Whisky has done this. It has ruined me. I never was drunk but once. I have only one more word to say; I say it to young people: Never, never, never *touch any thing that can intoxicate!*"

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Ponder its mystery;
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this Volume of heavenly lore;
With faith that's unfailing,
And love all-prevailing,
Trust in its promise of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour who died for us all.
May this message of love
From our Father above,
To every nation and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah to God both on earth and in heaven

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As a noble sample of such benevolent institutions we refer our readers to the House of Refuge, on Randall's Island, of which we furnish a beautiful engraving. The island is located in the East river, beginning opposite 115th street, New York city, and extending northward. It is the last in that beautiful group of islands which, from the uses to which they have been appropriated, may be said to form a kind of moral rampart to the great metropolis. It takes its name from Jonathan Randall, who purchased it in 1784, and made it his home for nearly fifty years. Like its sister islands, it originally appeared like one of nature's failures, as its surface was largely covered with malarious marshes, surmounted with hills of granite. It was purchased by the city of New York in 1835 for the sum of $50,000, and has since been transformed, at great expense, into charming gardens and beautiful sites for the various buildings which have been erected in the name of Christian charity.

On the northern portion of the island, under the control of the "Commissioners of Charities and Corrections," are twelve large buildings denominated "*The Nursery.*" It is the juvenile branch of the Almhouse department, the adults being provided for on Blackwell's Island. Seven or eight hundred children are here kindly provided with food, clothing, instruction, and many other blessings which had never found way to their unfortunate homes. A large Infant Hospital has now been added, where the little pale sufferers receive medical treatment. But the saddest spectacle in the group is the Idiotic Asylum, where a hundred persons, from five to twenty-five years of age, present nearly every phase of defective or disordered brain. Some of them were born to this enfeebled state, while others have been reduced to it by disease and other casualties. Such specimens of humanity constitute the most dismal scenes of this sadly disjointed world. "When that which is perfect is come," such sickening scenes will be witnessed no more. Till then, let the unfortunates find a place in our bosoms of pity.

The House of Refuge, represented by our cut, is situated on the southern portion of the island. Thirty-three acres of land are appropriated to the institution, which is under control of the "Society for the Reformation of Juvenile Delinquents." This Society was incorporated in 1824. Its first building was erected in Madison Square, which opened with three boys and six wretched girls. During the first fifteen years of its operations two thousand and five hundred were received and trained for paths of purity and usefulness in society. At the expiration of this period the growing city compelled the managers to evacuate. They did so by withdrawing to the corner of twenty-third street and East river. Here they spent fifteen years more in labors of love, when another removal became necessary. Randall's Island was the selected site. Up to the time of settlement on the Island, in 1854, about six thousand had been received; and up to the present date, about fifteen thousand.

HOUSE OF REFUGE, RANDALL'S ISLAND.

The buildings are of brick, constructed in Italian style on a magnificent scale, the two principal structures presenting a graceful front nearly a thousand feet in length. There are eight hundred and eighty-six well ventilated dormitories, several well furnished school-rooms, hospital departments, dining halls, sewing rooms, kitchens, laundries, bakeries, and a model chapel that seats a thousand persons. The boys and girls are employed in separate work-shops; and the more advanced girls, who have been guilty of social crime, are carefully separated from the more youthful. They study from four to five hours a day, and from six to eight hours they are engaged in such employments as are suited to their capacities. Thus tamed by toil and improved by study, many of them have gone out to act a noble part in the world's great mission-field.

This "city of refuge" opens its gates to those youthful unfortunates who are brought before the courts for petit offenses. They are received, *not for punishment*, but *for instruction, discipline*, and *reformation*. The sons of eminent merchants, lawyers, and ministers, have here taken lessons of lasting advantage; while not a few in the haunts of infamy, going down the slippery steeps of crime, have been timely rescued from the meshes of social vice and washed in this moral "Bethesda." Of course some of them went back "to their wallowing in the mire;" but it is believed that three-fourths of them have been permanently reformed, and many have become the devoted followers of Christ. The managers of this Society, working without pecuniary compensation, have felt abundantly paid for all their time and trouble by the rich results that have crowned their reformatory efforts.

"The whole need not a physician, but they that are sick." The gospel is provided as the world's panacea. Jesus died for *sinners*. His mercy is proffered to the most guilty and abandoned. He loves to lift up the fallen, and make the eyes that have wept tears of penitence sparkle with holy joy. The sin-sick soul may pour out all his grief at the feet of our loving Jesus! The mourner shall receive "beauty for ashes, and the oil of joy for the spirit of heaviness." The throbbing heart of Christ is large enough to take in all the penitent thieves that will apply, and all the grief-striken Magdalenes that will come. Fashionable church-members, who are very scrupulous in pronouncing their religious mummeries, are sometimes horrified at the thought of speaking to a wretched out-cast, or putting forth a single earnest effort to lift the fallen one out of the moral mire. *Reputation* might be tarnished by the polluting touch, and *that* must be preserved, *though a soul is left to perish!* May God be merciful to thousands of religionists who have a greater regard for the conventionalisms of hollow-hearted fashion-followers than they do for the principles of practical righteousness or the precepts of a crucified Christ!

TO-MORROW!

The fact that many wish to delay untill some indefinite future the important work of reconciliation with God, is astonishing, as well as sad, to every thoughtful mind. Those who thus delay probably never subject their motives to any analysis; they are only too glad to be rid of the entire subject, and, hence, are content when they have deadened the voice of conscience with the old cry of "To-morrow." Yet we think such an analysis not only possible, but highly necessary. We are satisfied that by whatever plausible reasoning procrastination is permitted, and thus the wrong way made to appear the right one, there is at the bottom of all this delay a love of sin, concealed it may be from the eye of the sinner, like a serpent coiled in some dark corner of the soul, yet truly there, and exercising a deadly influence on the moral life. The pleasures of sin are attractive, and the temporary worldly gains of sin sometimes great. If repentance can be delayed for a while until these are enjoyed, the unthinking transgressor imagines that a great profit will be made. The sacrifices of a life of piety are also brought before the mind, magnified in their proportions, and unrelieved by the presence of the real advantages of such a life, and the heart recoils from a prospect so forbidding.

Many wrong notions of religion are prevalent, and thereby some are induced to delay the commencement of a religious life. The very design of religion is misunderstood by them. They fancy that its great object is to prepare men for death. If this were true, then we should have no need of its discipline or of its comforts until a dying hour; but when we consider that religion is designed to affect this life, to mould it for usefulness and happiness, it must be evident to any who will reflect that the sooner its divine influence is felt the better.

We are persuaded, also, that in many instances the heart fails to feel the real nature of religious obligations. There are men who are regarded, in the circles where they move, as men of highest honor, "whose word is as good as their bond;" men who, when they make a contract, keep it to the letter; men whose integrity is beyond suspicion, who at the same time are not religious men, because they have not been made to feel the nature of their religious obligations. They are not slow to say that if they should become Christians, they would honorably fulfill all the duties imposed on them by a religious profession; thereby tacitly assuming that there are no religious duties resting on them until they voluntarily assume the obligations of a Christian life. What is the ground of this assumption? What right has any man to say that his religious obligations begin only when he consents to submit to God? This is putting the matter in the light of a business contract which is not binding until it is made, and which may be made or not, as the parties elect.

But is there no such thing as an obligation independent of our voluntary assent to its terms? It is the duty of the child to obey the parent, whether it has ever agreed so to do or not; the duty of the people of the land to obey the laws, whether they have ever promised to do it or not. Our religious obligations are not the creatures of our will, they are called into existence by the relation we sustain to God. It is our duty to love and to obey him, irrespective of any promise we may make or fail to make. The obligation is not the child of the promise—it is rather the parent.

If these positions be correct, what becomes of the claim to high honor, morality, integrity, which are so often set forth by men who fail to recognise their obligations to God? They mean to repent of sin and serve him at some time, but not now. When once they make a covenant with him, they will keep it. To which we reply, You are not to make of religion a matter of commercial contract, which suppose equality between the contracting parties, but rather a matter of filial duty, which rests on you without any reference to promises. If men are consistent with the highest form of integrity, they will not say to the upbraiding conscience and to the striving Spirit, To-morrow!—*The Methodist.*

RUINED BY RUM.

Several years ago, a boy was hung for killing his little brother. When on the gallows, the sheriff said, "If you have any thing to say, speak now, for you have only five minutes to live." The boy, bursting into tears, said: "I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, for the first time in my life, and coming home I found him gathering strawberries in the garden. I became angry with him without a cause, and I killed him at one blow with a rake. I did not know any thing about it till the next morning when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with his blood and brains, and he was dead. Whisky has done this. It has ruined me. I never was drunk but once. I have only one more word to say; I say it to young people: Never, never, never *touch any thing that can intoxicate!*"

FIFTY-SIX WANTS OF ZION'S CHILDREN.

1. I want to feed on Jesus' word.
2. I want communion with the Lord.
3. I want salvation full and free.
4. I want my Father's face to see.
5. I want to prove each promise sweet.
6. I want to live at Jesus' feet.
7. I want his mercy every day.
8. I want upholding all the way.
9. I want to live as Jesus' bride.
10. I want in his dear wounds to hide.
11. I want to prize his fullness more.
12. I want his fullness to adore.
13. I want to hear his heavenly voice.
14. I want in Jesus to rejoice.
15. I want to join in him by faith.
16. I want to credit all he saith.
17. I want to trust him with my all.
18. I want on his dear name to call.
19. I want to die to all things here.
20. I want on him to cast my care.
21. I want to see his gospel spread.
22. I want on Satan's power to tread.
23. I want to see the proud made sad.
24. I want to see poor mourners glad.
25. I want to see the hungry fed.
26. I want by Jesus to be led.
27. I want him as a guide and friend.
28. I want him to my journey's end.
29. I want him as my priest and king.
30. I want his precious love to sing.
31. I want him as my rock and power.
32. I want him in each trying hour.
33. I want him as my brother dear.
34. I want my Jesus evermore.
35. I want his hands, his eyes, his heart.
36. I want with all besides to part.
37. I want him as my husband kind.
38. I want in him my all to find.
39. I want him as my daily bread.
40. I want him as my living head.
41. I want him as my hiding place.
42. I want him as my God of grace.
43. I want him as my life of peace.
44. I want him as my righteousness.
45. I want his great atoning blood.
46. I want to bathe in that dear flood.
47. I want his Spirit's voice to hear.
48. I want the love that casts out fear.
49. I want him now in Achor's Vale.
50. I want him when all hell assails.
51. I want him when all flesh gives way.
52. I want him as my only stay.
53. I want his smiles, his looks of grace.
54. I want to see him face to face.
55. I want his blessed cross to bear.
56. I want his kingdom then to share.

The blessings here by me implored
Are all in Jesus richly stored.
Yea, thousands more than are expressed,
Are found in him my heavenly rest.
Count all the stars that shine by night.
Count all the sun's sweet rays of light.
Count all things moving, great or small,
The sands of this terrestrial ball.
Though vast the number, yet how few,
Compared with what by faith I view;
All meeting in my glorious Friend,
Whose love and mercy knows no end.

THE IMPORTANCE OF HUMILITY.

J. W. THOMAS.

"Humbleness of mind." Col. 3:12.

Perhaps no subject of more importance could engage our attention, than that which is suggested in this text. The age in which we live is one of pride, boasting, and vainglory. Never was there a time when the disciples of Christ were in greater danger of becoming "vain in their imaginations," and "thinking of themselves more highly than they ought to think." The influence, customs, and examples of society are nearly all detrimental to pure Christianity. Ministers, deacons, church-members, old and young, are all susceptible of pride and vanity; hence the great necessity of attending to the Savior's injunction, "Watch ye therefore and pray always." We are to watch not only for those *outward* tokens which are to admonish us of our proximity to the Judgment, but watch our *inner* thoughts, motives, and dispositions, to see if we are all right and ready for the things which are coming on the earth. Are we willing to sit down and make a thorough examination of our hearts? Do we shrink from investigation? If so, how can we stand the test of the great day? We must be *just right*, or we can never enter the kingdom of God. Let us then strike at a subject of vast importance. It is *humility*. The Apostle says, "Put on... humbleness of mind." We take the expression from the midst of a beautiful cluster of heavenly ornaments, all of which we are required to put on, and which are far more lovely and becoming than all the glitter of gold, silver, pearls, and costly array which adorn the votaries of fashion. What is it to be truly humble? What does the term signify? It signifies a low apprehension or esteem of ourselves. It stands directly opposed to pride and arrogance. There is sometimes a seeming humiliation of outward expression and behavior which covers a very proud heart. But true humility takes hold of the *heart* and *life*. It makes those who possess it meek and lowly.

1. It implies an humble apprehension of our own *knowledge*. There is nothing of which men are more apt to be proud, than of their intellectual ability. Many would sooner bear a reflection upon their moral character, than upon their understanding. No branch of pride has more need of a cure than conceit of our own knowledge. How many there are who think they know *something*, when in fact they know *nothing*. Ours is an age of boasted knowledge, of superior attainments, of wonderful progress in literature. Men have become so wise that the plain and simple statements of Scripture are beneath their notice. What high-flown, far-fetched, turgid bombast is ranted from the pulpit and the rostrum! Men's ears must be tickled with the excellency of speech and the eloquence of man's wisdom. Public speakers have been applauded and flattered until they have lost their ballast of grace, (if they ever had any,) and now they roll and swell like a bag inflated with wind. To reason with them is impossible. They know more about the origin, nature, and destiny of man than the sacred writers, or God himself. How true it is that "knowledge puffeth up." As soon as persons obtain what they consider a "finished" education, they become proud and vain, and *the meek spirit of Jesus* no longer abides with them. How well would it be for those who have made the greatest attainments, to consider how *little* they *know*, compared with the *much* that they do *not* know!

What saith the Scripture? "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." "The foolishness of God is wiser than men." It is true that God made man upright, and endowed him with a mind superior to the lower order of animals, but his noble faculties have been corrupted and perverted by transgression. When man's physical organism became weak and infirm because of sin, his mind also became blinded and perverted; *hence the ignorance, unbelief, pride, and unreasonableness* that have abounded ever since. When we consider the weakness of the human mind, the power of prejudice, our readiness to make rash and hasty judgments, the plausible colors which may be put upon error, and our natural aversion to truth, it is well not to be too positive in our opinions, for we may be mistaken.

A just apprehension of our liability to mistake will induce us, in all our searches after truth, to be very desirous of divine illumination. A consciousness of our own ignorance will make us the more eager for heavenly guidance. Genuine humility imparts a teachable spirit, and keeps us open to conviction. We should never behave as if we had learned the last lesson in the school of Christ, but be willing on any proper occasion to review our sentiments, and to allow a cool and unprejudiced consideration of what may be said against them. There is nothing sectarian or dogmatical in true humility. Every humble Christian is willing and anxious that the Scriptures should settle conflicting opinions.

2. Humble thoughts of our own *goodness*, is another branch of "humbleness of mind." Not that we are required to be insensible of anything that is truly good and valuable in us. But Christian humility includes a sense of our want of personal merits—an apprehension of the great disparity there is between the goodness of God and the goodness of any creature. There is none originally, absolutely, necessarily, and unchangeably good, but God only. If there is any good in man it is by the grace of God. True humility implies a sense of our lost and miserable condition by the fall; so that, while we are hopelessly lost without mercy, we feel that we have no just claim upon that mercy. A lively sense of of this fact will lead us to appreciate the following Scripture declaration: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Even if we are recovered from the dominion of sin, yet, without insufferable pride, we shall see reason to confess that we often come short of the glory of God. "Who can understand his error? Cleanse thou me from secret faults." (Ps. 19:12.)

An acknowledgment that we are principally indebted to God for whatever is good in us, is an essential element of humility. "He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.) A modest apprehension of our own goodness, compared with that of other men, must also enter into this Christian temper. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than yourselves." (Phil. 2:3.) What an abundance of humility Paul possessed! "For I am the *least* of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not *I*, but the grace of God which was with me." (I Cor. 15:9, 10.) "Unto *me*, who am *less* than the *least of all saints*, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. 3:8.) Again: humility will incline us to make all charitable allowances for the failings and defects of others, when we are conscious of so many of our own. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." (Gal. 6:1.)

3. Humility implies a deep sense of our *dependence and wants*. In God "we live and move and have our being." "Our times are in his hand." Our reasoning *faculties* continually depend on him. A slight touch of the brain may soon erase all the traces of wisdom and knowledge, and change a wise man into a fool. If he will speak peace, who can speak trouble? And if he will exercise us with rebukes, we are never out of his reach. He has an unlimited, uncontrollable power over us, and an indisputable right to do with us as seems good in his sight. If our minds are under the power of these apprehensions, humility will teach us to live in dependence on him for everything we need. And, in the sphere of *grace*, we should have an equal sense of our constant need of his influences. We need his mercy to pardon our sins, and help our infirmities every day. We can perform no religious exercise well, nor discharge the duty of any relation commendably, nor acquit ourselves honorably in any trial, nor make any advances in the divine life, without the light and grace of his good Spirit.

An humble sense of our subordinate dependence upon our *fellow creatures*, is not to be omitted in the description of humility. We should consider that by the law of our creation, our condition is so ordered that we cannot comfortably subsist independent of others. Every link in the chain of society contributes to the good of the whole. This should make all sensible of their dependent state. Those who are now in the most prosperous estate, know not how soon they may need the kind offices of those in the lowest condition of life.

A modest apprehension of our own *rank*, as compared with the infinite exaltation of God, is another element of humility. All the relations in which we stand to him bespeak the profoundest submission due from us. The very relation of children, which suggests the greatest friendship on his part and freedom on ours, carries with it a sacred obligation to be humble. Humility will teach us neither to dispute the precepts nor the providence of one who needs not our consent to give him a right to rule us. Let us bury ourselves in the dust at his feet and exalt the Lord our Maker in our thoughts, affections, and lives.

Let us now consider the special obligations which rest upon all Christians, to cultivate an humble temper.

1. Humility is a grace of the first rank and eminence in Christianity. It eclipses all the other graces. It is mentioned in Scripture with peculiar marks of distinction and honor. "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) Pride is stigmatized as God's peculiar abhorrence, but humility is honored with the fullest testimony of his approbation. "The fear of the Lord is to hate the evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." (Prov. 8:13.) "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." (Ps. 138:6.) When the Son of God condescended in our nature to instruct mankind, he set humility in the front of his beatitudes, and at the head of his excellent sermon on the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3.) The importance of this grace is thus emphatically described: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:4.) He that excels in humility is the greatest and best Christian. The lowest place is crowned with the highest honor.

2. The most distinguished promises are made to it. The prayers of the humble are entitled to a peculiar regard. "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." (Ps. 9:13.) "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15.) "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." (Luke 14:11.) Real humility often commends itself to the confidence and respect of men; but what if the humble disciple should receive nothing but kicks and curses here? The time is hastening when he will be loaded with immortal honors. The grace of humility shall yet outshine the stars!

3. It is in its own nature a necessary introduction to the other graces and duties of Christianity. Humility is necessary to *faith*. Pride and self-sufficiency blinded the people's eyes and veiled the beauties of the Son of God. Hence Christ crucified was "to the Jews a stumbling-block, and to the Greeks foolishness." Pride stands to-day a mighty barrier to saving faith. Humility is equally necessary to *obedience*. A proud heart sets up for itself, and practically says, "Who is Lord over me?" It must be greatly humbled before it can honestly cry out: "Lord, what wilt thou have me to do?" As long as men think that they are "rich, and increased in goods, and have need of nothing," they will pay but little regard to Christ. Without humility we shall fail in the day of adversity. Contradictions will offend us and crosses will discourage us. Without this grace, we shall be indisposed to receive that assistance from other men which we might otherwise obtain. Those who are wise in their own conceit, despise the admonitions of their parents and friends, are impatient under reproof, and feel themselves above the need of ministerial instructions. They are too wise to learn and too good to improve. This class is very numerous at the present time. Without this lowly disposition we shall be poorly qualified for various duties to our fellow-men which the gospel enjoins. Nothing but humility will make us willing to "become all things to all men, that we may gain some," and to "condescend to men of low estate," that we may comfort and bless them. Pride prevents many a professed minister from visiting the poor and looking after the despised of the flock. Humility prompts to faithfulness in caring for the widow and fatherless and administering to the wants of the needy.

4. Humility is eminently recommended to us by the *example of Jesus Christ*.

(1). His assuming the human nature was the highest instance of humiliation that ever was or could be given. How marvellous that "the Word," who was "in the beginning with God," should consent to be "made flesh!" "Being in the form of God, he thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, *he humbled himself*." "Let this mind be in you which was also in Christ Jesus."

(2). When he appeared in the world in the human nature, he affected not worldly glory and honor. He descended from a family of deep obscurity. There were no servile attendants, and no sumptuous preparations made for his nativity. The shepherds could never have divined, without the instruction of an angel, that here, and in this manner, was "born a Savior, which was Christ the Lord." On entering upon his public ministry he made no outward figure, but choose poor fishermen for his companions and sojourned, for the most part, in places of little note.

(3). As man, he was a pattern of great humility towards God. He "sought not his own glory, but the glory of him that sent him." (John 7:18.) This was conspicuous in all his words and actions. He ascribed the glory of his works to the Father. He was entirely obedient to his commands, in the minutest circumstances and the hardest services.

(4). He was a pattern of the greatest humility towards mankind. He was ready to condescend to the meanest in order to do them good. Most of his miracles were wrought upon those of a low condition. He overlooked not little children. He was willing to touch the filthy leper and heed the beggar's cry. He particularly recommends the greatest condescension to his disciples, by the emblematic action of washing their feet. Let us learn of him who was "meek and lowly in heart."

(5). Humility is a grace which will go with us into the kingdom. The inhabitants of that world will not be lifted up with pride. There the "seraphim cover their feet" in presence of the Divine Majesty, magnify him with incessant adorations, and abase themselves continually before him. There the saints in deepest reverence will cast their crowns in glittering showers before the throne and exclaim: "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou has created all things, and for thy pleasure they are and were created." (Rev. 4:10, 11.) God in that world will be all in all, and every redeemed one, together with the most exalted celestial minds, will maintain the sense of infinite distance, in the midst of the most satisfying and familiar approaches. Christ will there be exalted as King of kings, while around him shall be gathered a numberless throng, from whose lips shall roll forth in one mighty volume the celestial anthem: "Worthy, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." And this song shall roll and swell higher and higher until every creature in the vast dominion of the new creation shall join in the universal chorus: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever!"

FAULT-FINDING WITH CHILDREN.

Children are more hurt by indiscriminate, thoughtless fault-finding, than by any other one thing. Often a child has all the sensitiveness and all the susceptibility of a grown person, added to the faults of childhood. Nothing about him is right as yet; he is immature and faulty at all points, and everybody feels at perfect liberty to criticise him right and left, above and below, till he takes refuge in callous hardiness or irritable moroseness.

A bright, noisy boy rushes in from school, eager to tell his mother something he has on his heart, and number one cries out:

"Oh, you have left the door open! I do wish you wouldn't always leave the door open! And do look at the mud on your feet! How many times must I tell you to wipe your feet?"

"Now then you have thrown your cap on the sofa again! When will you learn to hang it up?"

"Don't put your slate there; that's not the place for it."

"How dirty your hands are! what have you been doing?"

"Don't sit in that chair; you will break the spring bouncing."

"Mercy! how your hair looks! Do go up stairs and comb it."

"There, if you haven't torn the braid all off your coat! Dear me, what a boy!"

"Don't speak so loud; your voice goes through my head."

"I want to know, Jim, if it was you that broke up that barrel that I have been saving for brown flour?"

"I believe it was you, Jim, that hacked the side of my razor."

"Jim's been writing at my desk, and blotted three sheets of the best paper."

Now the question is, if any of the grown people of the family had to run the gauntlet of a string of criticisms on themselves equally true to those that salute unlucky Jim, would they be any better natured about it than he is? No; but they are grown up people; they have rights that others are bound to respect. Everybody cannot tell them exactly what he thinks about everything they do. If every one did, would there not be terrible reactions?—*Harriet Beecher Stowe.*

Archbishop Whately once wrote to Mrs. Arnold: "I remember one of my parishioners at Halesworth telling me that he thought 'a person should not go to church to be made uncomfortable.' I replied that I thought so too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong."

A transcendant faith, a cheerful trust, turns the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. They who thus march on are refreshed even in the wilderness, and hear streams of gladness trickling among the rocks.—*Chapin.*

AN AGE OF LIARS.

D. F. NEWTON.

"There is no wrong nothing can need a lie."

Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies; lies of vanity, pride, ambition, flattery, convenience, interest, lies of wantonness, cruelty; lies of first, second and third-rate malignity. There are also passive or practical lies—lies acted out. Point your finger in a wrong direction to an inquiring traveler—you practise the lie.

That this is a lying age, or an age of liars, who can doubt? It is lying here, lying there. One tells a lie and swears to it because another tells a lie and swears to it. "They speak vanity every one with his neighbor; with flattering lips and with a double heart do they speak." (Ps. 12: 2.) "They bend their tongue like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. Shall I not visit them for these things, saith the Lord? Shall not my soul be avenged on such a nation as this." (Jer. 9: 3–9.)

The "Tammany Ring" is merely a specimen—a faint picture of the general state of things—of what is going on, more or less, in every city, village, and hamlet. "Woe to the bloody city, it is all full of lies and robbery, the prey departeth not." "By swearing, and lying and killing, and stealing, and committing adultery, they break out and blood toucheth blood." (Hosea 4: 2.) "Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord." (Ps. 58: 4–6.)

"Let righteous laws, for public good designed,
Guard against those wolves and tigers of mankind;
They have themselves no right to such employ—
To be like vultures only to destroy."

Their thoughts are thoughts of iniquity. "In transgressing and lying against the Lord and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood, judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." (Isa. 59: 13–15.)

Some are habitual liars—lie every breath like the common swearer, who swears and knows it not. "Lying is my trade," said a lying auctioneer, boastingly. "I live by falsehood—it is my meat and my drink." This liar gloried in his shame, as most liars do. Vastly different was it with the little African girl living in the missionary house in Africa, who was requested by a woman to steal some article and bring it to her secretly. The child replied, "What shall I say when God speaks to me about stealing? and when I burn what shall I do?"

"Theft will not always be hidden,
Though we fancy none can spy;
When we take a thing forbidden,
God beholds it with his eye."

The man that uses a short yard-stick or false weights and measures, is both a thief and a liar.

"Thou shalt not steal: neither deal falsely with thy neighbor. Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and a just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." (Deut. 25: 13–16.)

Every man is a thief and a liar who adulterates any article of food, and sells it for genuine. Here is a merchant selling goods pronounced by him excellent, imported, new, and in good order, while in fact these same goods have been lying on the shelves two, three, or four years, soiled and exposed to moths! This man a Christian? His name is on the church books, and he goes to the communion table!

A man that cheats a customer out of a sixpence, makes no scruples in defrauding him of a thousand pounds, when a favorable opportunity offers. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

"Little things—aye, little things,
Make up the sum of life."

Where is there a writer, publisher, puffer, or seller of novels—the light, popular, frothy literature of the day, that is not a liar, whether in the pulpit or out of it? Most people like to read and to hear lies quite as well as others like to write, utter, and puff them. The public will have lies, and the man who must get his bread and butter by writing and puffing lies, has no scruples about lying, making a regular business of it.

"Just God! and these are they
Who minister at thine altar, God of right!
Men who their hands with prayer and blessing lay
On Israel's Ark of light!

"Paid hypocrites, who turn
Judgment aside, and rob the Holy Book
Of those high words of truth, which search and burn
In warning and rebuke."

Here is a church-member that subscribes for a religious paper, a weekly, monthly, quarterly. Does he pay for it? He could if he would, but he does not. He is a thief! How common it is for honest editors and publishers to be cheated out of their honest, hard-earned labors by those seared consciences, or whited sepulchres, who evade the laws of honor, justice, and mercy! Many of them live at a distance, therefore they shirk—lie—steal.

Truly this is an age of liars! These are the last days spoken of by Peter and Jude. "Men steal the livery of heaven to serve the devil in." We know a man professing godliness that has been lying and stealing for thirty years, and continues to lie and steal. This same thief and liar borrowed money, pledging himself to remit duly. Was his solemn pledge redeemed? Not the slightest intimation of honesty in the case was ever manifested. Years passed, and when urged to deal justly, he would turn a deaf ear, sneak like a guilty cur, as much as to say, "I have your money, get it if you can." What is the result of this lying and stealing? Did God visit him with stripes? Truly trouble followed trouble, loss on loss, judgments on judgments. The Lord "delivered him unto Satan for the destruction of the flesh," to lead him to repentance and restitution. His wife proved a termagant! He found it better to dwell in a corner of the house, on the housetop, or in the wilderness, than with an angry, contentious, brawling woman. His children grew up proud, selfish, disorderly, self-willed, disobedient, thorns and prickles in his sides, a curse to themselves and to their parents. God in mercy laid him on beds of sickness nigh unto death, again and again; poverty and beggary often stared him in the face. He has found it an evil and a bitter thing to lie, cheat, and defraud, and yet he continues the same bad business. Will he be saved finally, after stealing, lying, and defrauding some thirty years? Liars are children of the devil. Alluding to the lying, thieving, hypocritical Scribes and Pharisees, Christ says, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it."

303 W. 20th St., New York.

TWO INHERITANCES.

Some years ago there appeared in our newspapers a paragraph advertising for the heirs to the estate of a wealthy gentleman who had recently died in England, and calling upon them to come forward and prove their claim to the property. Certain professional gentlemen, both in this and the other country, were referred to, whose names were a sufficient guarantee of good faith, and who were also prepared to prosecute the claims of any who might wish to consult them. At once those in this country who bore the family name of the deceased owner became greatly interested; and not only these, but all who could trace out even a distant relationship, or connection by marriage, were eager to establish it.

Of course, among so great a number of applicants on the score of name and relationship, many were disappointed. Some, though they bore the name, did not really belong to the family of the deceased owner, and others, for want of evidence, could not substantiate their claims; yet there were many who, after much pains and earnest endeavor, at length obtained the inheritance, enjoyed it, some for a longer time, some for a shorter, and then left it to others.

There is another inheritance, far superior to any we can possess here. No language of earth can describe it. Golden streets, and gates of pearl, and foundations of sparkling gems, but faintly portray its splendors. This inheritance has been left by will to all who can prove themselves the rightful heirs. He who bequeathed it had an entire right to bestow it on whom he would, for he purchased it with the sacrifice of his own life, and sealed the will with his own blood. This will has become unchangeable by the death of the testator, and in it he provided that its contents be published throughout the whole world, and also that special messengers shall constantly make proclamation of this good news, and call upon all persons to prove their heirship without delay. But though this inheritance is so glorious and excellent a possession, not liable to pass into other hands, or be lost through failure or misfortune, or be destroyed by fire or water, like the estates of this world; though it is "incorruptible, undefiled, and fadeth not away," there exists with regard to it a strange and fatal apathy. Many hear of it, not with eagerness and earnest questions as to how they may obtain it, or whether it is possible that they may be among the number of heirs, but with utter indifference. One would suppose they did not believe the report at all. Yet ask them, and you may probably hear them say carelessly that they suppose the tidings are true, and that they expect to find themselves among the heirs at last, and to fare quite as well as those who take so much trouble about the matter. They forget that they are admonished to "make their calling and election *sure*," and to "examine and prove their own selves."

But the true heirs, those that can prove their high birth, and their relationship to the Lord of the inheritance, will surely one day receive it with unspeakable satisfaction. Though the principal is as yet reserved for them, they are constantly receiving the earnest of it, and constantly looking forward to it. Though the inheritance itself is a perfectly free gift, many of them have suffered the loss of all things to win it, and have counted the cost none too great. And not one of them will even for one moment regret the self-denials, the sacrifices, the expenditures, through which they have entered upon it. "For the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—*Am. Messenger.*

A STRAY THOUGHT.

E. M. B.

It is not every man that wishes justice done to him, who is willing to render the same to others. It is too often the case that this selfish spirit is manifested among those who have espoused the cause of Christ. In no one thing is it more prominent, than where differences of opinion exist on doctrinal subjects. It is painful to witness the alienations caused by a diversity of views in the church militant. It is so entirely useless, that it becomes aggravating to the beholder. We all plead for the greatest liberality in all *our* investigations, and deductions: why should we hesitate to grant the same liberty to our fellows? There *is* no reason why, and the one that refuses to grant it, shows himself a bigot. There are many that indulge this sprrit unwittingly, and a word addressed to them will not be passed unheeded.

The principle that places every man upon an equality in the sight of God, is both broad and sound. In the eyes of man this equality is graded by the intellectual capacity of each individual. But this gradation must not stand in the way of our rendering to each his full measure of liberty and merit. Now it is obvious to all that men differ greatly in their reasoning, and perceptive powers. Of course there will be corresponding degrees of soundness in their different deductions on a given subject. We must also take into consideration the early teaching of each, as that will to a great extent mould the man. Both those who have been unfortunate in their early religious training, and those who are not favored with clearness of mental perception, are deserving of pity rather than censure, and should receive a large amount of charity.

Inasmuch as God requires only our own talent from us, we ought not to require more from our fellows than they are capacitated to do and understand. And as we can no[illegible]lge of their capacity, we have no righ[illegible]mn them when they differ from us, and *vice versa.* God is just, and will bring every work into judgment. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." (Rom. 14: 10.) It is not a small matter to set at naught the faith of our brothers, and count them unholy because of their disagreement with us. God alone can judge of motives hidden in the mysterious recesses of the human heart. We see men as they appear. God sees them as they are. We can recall the time when we fervently believed some things which we now reject. We should dislike very much to be set down as hypocrites because of the change, and the charge would be unjust. May it not be true that others are just as conscientious as ourselves? When the clearer light of God's Spirit and word shall reveal their errors, they must be willing to acknowledge their mistakes, or darkness and leanness will be their portion. But some require more time than others. Let us therefore "be patient toward all men."

THE GRACE THAT PINCHES.

The prevailing sin of the day is *self-indulgence.* It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to address empty pews on unpleasant Sundays. It robs Christ's treasury to keep up a "showy turnout." If it hangs a bough of profession over on the *church*-side of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ—but seldom ready to deny self.

The most unpopular doctrine to preach in these times, and the hardest one to practice, is the old-fashioned apostolic doctrine of *self-denial.* This is the grace that pinches. The daily battle of Christian principle is with that artful, subtle, greedy sinner, *self.* And the highest victory of our religion is to follow Jesus over the rugged path of self-denial. This is mainly to be done in the little every-day acts of life. The great cases that demand sublime sacrifices are few and rare.

The Christian who suppresses a jest or a witticism, because it would burlesque his religion, practices self-denial. When he speaks religion, he practices self-denial. When he speaks out a bold but unpopular word for the right—in "fashionable society"—he is really taking up a cross for his Master. All genuine acts of philanthropy are born of the noble principle to deny self, and to honor Christ in the persons of those for whom Christ suffered.

We cannot emphasize too strongly this grace which pinches selfishness. I care not how orthodox is a man's creed, or how eloquent may be is prayers in public, if he has never learned to say "*no*" to the demands of fashion, and pride, and luxury, he is but a sorry specimen of Christian.—*Interior.*

PATIENCE AND PEACE.

Patience and peace go together. You cannot separate them. God has married them for all time. Man's strength is to endure. Whatever man can inflict, I am overcomer if I can bear it all patiently. "What can your religion do for you *now?*" said a cruel master as he lifted the gory scourge from the bleeding back of a faithful slave. "It teaches me to love *you mass'r,*" was the victorious reply. And the slave with love was stronger than the master with a scourge. Ah! this patient principle of love is mightier than rage and wrath. One is the billow—wind-lashed, angry, towering and foaming around; the other is the rock—serene in impregnable strength, unmoved in all the fury of the storm.

Peace gives patience, and patience gives peace. Both act and re-act upon each other. If you want peace, be patient. Don't fret. Don't worry. Leave God to order all your ways. Don't pick green apples from the tree of providence—they'll set your teeth on edge, besides making you sick. Let them get ripe, then they are better.

Be patient. There is nothing gained but sorrow by fretting, but for the patient there is peace—peace like a river. Bear the little trials that surround you on every hand. Don't fret, nor worry, nor scold, nor rage. Be patient. Let the world rage. Hide in the rock of ages. Then let the storm howl. Have faith in God.

Be patient unto the coming of the Lord Jesus Christ. Be patient toward all men, including your husband. Toward all women, your own wife included. Toward all children, not excepting your own. Have patience, and you'll save a good deal of repenting, sighing, confessing and crying. Keep quiet. It will make the house quiet, the neighborhood quiet, the church quiet; and if all would be patient the world would be much quieter than it is. Try it, my friend. Have patience, and you will peace—peace like a river, and righteousness like the waves of the sea.

SHEPHERD AND LAMBS.

When the shepherd went to lead his lambs to the pastures of the mountains, he led them in a rough and stony way. And the lambs said, "The way is hard and rough, and wearisome; lead us, we pray thee, in the smooth way." But the the shepherd said to the lambs, "The smooth way leads not to my pasture; if ye go in it ye will find no food, and will die; follow me."

And as they went on, and followed the shepherd, the sun arose high, and the heat was great; and the lambs fainted, and said, "Lead us, we beseech thee, into the cool and shady way." But the shepherd said, "The shady way is dark; if ye walk in it, ye cannot see my face, and the wolves will pursue you and destroy you; follow me."

And when it was night, the lambs were weary; and the shepherd gathered them together, and they lay down and slept. But in the morning, when they awaked, behold one of the lambs had strayed away, and was not with them. Then the shepherd said to some of the lambs, "Go, seek the lamb which is lost." And they went, and sought till they found it. And as they returned, behold the shepherd came to meet them; and he took the lamb which had been lost, and carried it in his bosom. And there was great joy in the presence of the shepherd, over the lamb that had been lost, and was found.

And as they went up into the mountains, the rough way became plain and smooth before them. And they talked with the shepherd, and said, "Why is the way now not rough, but easy?" He answered them, "Because ye have now learned to love my way." Then, when the shepherd had brought his lambs to the pastures upon his mountains, he said to them, "Look abroad now, and behold the end of the ways!" And they looked, and saw that the end of the smooth way was a desert land, in which there were neither pastures nor springs of water. And the end of the shady way was a forest of thorns in which were wolves and every kind of ravenous beast. And the lambs loved the shepherd, and fed upon the mountains in his presence, neither went any of them astray any more.

WISE TO WIN SOULS.

On a certain Sabbath evening, some twenty years ago, a reckless, ill-dressed young man was lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were spent in the buffooneries of the ale-house. As he sauntered along—out of humor with himself and all mankind—a kind voice saluted him. A stranger laid his hand upon his shoulder, and said in cordial tones, "Mr. G., go down to our meeting at the town hall to-night." A brief conversation followed, so winning in its character that the reckless youth consented to go. He went; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder (Joel Stratton) has passed away. But the youth he saved is to-day the foremost of reform on the face of the globe. Methinks when I listen to the thunders of applause that greet John B. Gough, on the platform of Exeter Hall, or of the Academy of Music, I am hearing the echo of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester! *He that winneth souls is wise.—T. L. Cuyler.*

THE BIBLE BANNER.

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IMMORTALITY OF THE SOUL.

Modern Spiritualism boasts of its ability to prove the immortality of man. This claim is shown by the following sample extract from the *Banner of Light*:

And then if it [Spiritualism] is true, of what use is it to the world? It is of more use than anything else. It gives you information concerning the place that is going to be a permanent abiding-place. It proves the immortality of the soul, and nothing else has ever done it. I say that nothing else has ever done it, and that is easy enough to prove. The Bible don't do it; Christianity don't do it. There's no kind of religion that has ever done it. There is no proof anywhere, except what is offered through modern Spiritualism. If that can't give it, you will always go without it.

Passing the momentous conclusions that hang so slenderly upon the first and last "if," we insert the above extract for the purpose of inviting attention to the doctrine of innate immortality which is so generally accepted as scriptural and fundamental. Theologically, we have reached a strange state of things. Christians and Infidels are both loud in their affirmations that man is in possession of an immortal soul. Christians claim to find this doctrine in the Bible, while Infidels reject the Bible because it does not teach this favorite dogma. They both occupy an unfortunate position. The Bible *does not* teach the immortality of the soul; but the Bible is not therefore to be rejected.

Some theologians, finding an utter want of scriptural evidence to sustain the doctrine of natural immortality, have concluded that there is a distinction to be made between immortality and endless existence. Rev. M. T. Lamb, pastor of the Baptist Church in Amboy, Ill., (where the doctrine of conditional immortality has been faithfully preached by such men as Sheldon, McCullock, and Clark,) in a series of lectures in favor of the conscious state of the dead, and the eternity of the sinner's sufferings, affirmed that according to the Scriptures, sinners are not immortal, for the reason that they are there represented as being "dead in trespasses and sins!" If this conclusion is not strictly logical, it will at least show that the scripture doctrine of life only through Christ, is having the effect to modify the theology of the day.

We had a very pleasant conversation with brother Lamb, as also with his two ministerial friends, Green and Scott. The last mentioned is a traveling agent for the "Bible Union" version of the New Testament, informed us that many in the Baptist denomination believe in the destruction of the wicked. He mentioned the name of J. R. Graves, Editor of the Baptist paper published in Memphis, Tenn., as prominent on this list. Allusion was made to another influential Baptist minister in Missouri, who is so deeply impressed with the truthfulness and importance of this doctrine, that he feels like introducing it in every sermon. Brother Green thought that if this doctrine should come to be generally adopted, the non-resurrection of the wicked would be likely to be accepted. We assured him that while some had adopted this view of the matter, the majority of those who have carefully studied the subject, find so much positive evidence in favor of the sinner's resurrection as to compel a general belief in this direction.

In our conversation with them we proposed what has seemed to us a perfectly unobjectionable plan of discussing the immortality question in the different church papers. It is this. Suppose Mr. Green should take the affirmative and write an article for the BIBLE BANNER in confirmation of his views. Let one of the editors of the BANNER assume the negative and present his argument in the *same number* of the paper, so that the reader may see both sides at once. Then let the question be so varied that the affirmative disputant in the BANNER shall take the negative in the *Advance*, *Independent*, *American Baptist*, or any other paper whose columns are sufficiently free for the admission of a thorough biblical discussion. Both sides could thus be presented in the same paper once in four weeks. Much interest might thus be awakened. If any one objects to this method, let him propose a better one; as we intend before long to send some such invitation to different papers. The BANNER will gladly open its columns for the diffusion of light on this important subject. We rejoice to know that many inquiring minds are so far interested in these doctrines, that they are re-examining the basis on which their theological superstructures are built. Let the investigation go on. Truth is not afraid of the light. O that we might see more zeal manifested in making known to others the glorious truths which we prize so highly ourselves! H. A. K.

SALVATION OF SPIRIT-MEN.

Christendom is flooded with talk about the salvation of spirit-men, or disembodied men; but this sentiment is nowhere taught in the Bible. The Scriptures never treat of the salvation of the invisible shadows of men, but of *men themselves*. An attempt is sometimes made to press the following text into the defense of this theory: "That the spirit may be saved in the day of the Lord Jesus." But this text itself is antagonistic to the theory of salvation for disembodied men, for it says not a word about the salvation of the spirit at *death*, at which time it is supposed disembodied bliss commences; but it points us forward to "the day of the Lord Jesus," when spirit and body are to be united: so the text does not teach the salvation of the spirit independent of the body. Doubtless in this, as in some other instances, the term spirit is used in a synecdochical sense, equivalent to saying, "That the *person* may be saved in the day of the Lord Jesus"—a part being put for the whole. And it is certain that when "the day of the Lord Jesus" comes, the resurrected saints will be saved, for then "The Lord himself shall descend from heaven . . . . and the *dead* in Christ shall *rise* first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." (I Thess. 4: 17.) And it is equally certain that if the saints are then to be saved in a resurrected state, they cannot, at the same time, be saved in a disembodied state. W. S.

BEGIN NOW.

The next number of the BIBLE BANNER will close the first volume. It is now time to think about renewing your subscription. We need not tell you anything about the merits of the paper—all agree that it is a better paper than it promised to be, and we need only to say that no retrograde movement is contemplated for it in the future. You need just such a monthly, and the paper needs you.

1. Begin now to renew subscriptions. Do not wait till you get the last number due you before sending on, but do it without delay.

2. Begin now to get one, or one dozen new subscribers to send while sending for yourself. The list ought to be doubled soon.

3. Begin now to think of some distant friend who needs the light of the truth, now destitute of it, and order the paper to him at your own expense, for one year; and it may lead him into the true faith of the gospel.

Who will begin the work now? You now know the character of the paper, and can speak of its merits to others. Let ministers interest themselves in this work, and laymen too. Speak of the choice of a book to each subscriber. Waste no time, but begin the work in earnest upon the receipt of the November number. Who will renew at once? And who will send new subscribers? W. S.

CHRISTIAN UNION.

Let us all get nearer to Christ. He is the grand center of Christianity. By drawing nearer to *him*, we shall necessarily get nearer *each other*. It requires the *mighty magnetism of grace divine* to draw divided hearts into holy fellowship. Logic will not do it. Philosophy will not do it. Theology will not do it. We may fancy that some slight changes in the ecclesiastical machinery would remove the creaking friction, and restore harmony: but mechanical unions, though easily spliced, are also easily spoiled. A fusion of elements is indispensable to the blessed experience of gospel fellowship. And this melting process can only be produced by the powerful agency of the Holy Spirit. While spiritual prosperity implies the absence of turmoil and strife, the converse of this proposition is not always strictly true. Churches sometimes flatter themselves that they have prosperity because they have *peace*; when a closer inspection would reveal the sad fact that it is only the *peace of death*. They have "quiet in all their borders"—*and so do grave-yards*. They are firmly *united*—not by fusion, but by *frost*. Their union is like that which turns a mass of water into an iceberg—it is the union of *congelation*. Such a graceless cohesion is a positive curse. It is not the stillness of stagnation, nor the peace of spiritual death, for which we plead. It is rather the happy harmony that results from a vitalized organism, when every member is in a healthy condition, and every function is properly performed. It is the union of a thousand hearts washed in the same cleansing blood, exulting in the same delivering grace, and throbbing with the same pulsations of love to God and good will to man. Nothing will so effectually annihilate our differences as to nestle more closely together under the shadowing wings of the "Prince of peace." A. A. P.

STATE CONVENTION.

A Convention for the State of New York has been called to meet in Rochester on the 12th, 13th, and 14th of December, to consider the growing evils of Secret Societies. Christian men, irrespective of party names, are invited to attend. The meetings will be held in Corinthian Hall. Let the various Churches elect delegates without delay. It is time for Christians to awake to the cruel monopoly and dire abominations of those mystic fraternities that prefer darkness to light. We meet with some who gravely inform us that opposition to secret societies only makes them thrive the more. Precisely the same logic was used in regard to American Slavery. Satan's plea in all the ages has been, "Let us alone!" *We do not intend to comply with his request!* A. A. P.

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Doctrinal.

"SEARCH THE SCRIPTURES."

ORIGIN OF GOD'S SON.

WILLIAM SHELDON.

There are two views entertained concerning the origin of the Son of God, both alike mysterious; one view claiming that he had no actual existence prior to his conception by the Virgin Mary, and that the origin of his existence was on precisely the same principle as that of any other man, aside from the fact that God was his Father; and the other view claiming that the Son of God existed prior to being "made flesh," bearing the significant name, "*The Word of God*," which name he still retains, for "his name is called the Word of God." (Rev. 19: 13.) One view is just as mysterious as the other. To suppose that the immortal God could become the actual Father of a human child—a child that is actually his *offspring*, and not *wholly* human—involves an incomprehensible mystery; a mystery of no less magnitude than the blending of a previously existing divine person, with a human being at conception or birth, thus forming *one* being of these two ingredients, whose heavenly origin reaches back into the distant past, and whose earthly, or fleshly origin, begins with his fleshly conception. One of these two views must be true, unless we reduce Christ to a mere man. But both cannot be true. As one is just as mysterious as the other, we will not enter upon the philosophy of the question, but confine ourselves to the statements of revelation. Which view is correct? We feel confident that God's Son existed as a real person prior to the creation of the world; but his fleshly existence dates back less than 2000 years. Many scriptural references to the origin of his fleshly existence, are incorrectly construed to negate his divine existence at an earlier epoch. Our present effort will be to show, (1) that the Bible evidence positively proves the actual existence of God's Son prior to his connection with human flesh; and (2) that this evidence cannot be reconciled with the theory that denies his existence prior to his fleshly conception. Of course we cannot be expected to explore the whole field in one article, but we can present a sample of the evidence.

1. Christ himself puzzled the Jews on this very theme, in asking them, "What think ye of Christ? whose *Son* is he? They say unto him, the son *of* David. He saith unto them, how then doth David in spirit call him Lord, saying, the Lord said unto my *Lord*, sit thou on my right hand till I make thine enemies thy footstool? If David then call him *Lord*, how is he his *Son?*" (Matt. 22: 42.) The Jews, looking only at the *fleshly* origin of the promised Messiah, recognized him only as a descendant of David, which was only a part of the truth, for he was more than the son of David. While in his fleshly origin he was the son of David, in his *heavenly* origin he was David's *Lord*—being both the "root and the offspring of David." (Rev. 22: 16.)

2. He existed before David, as really as he did before John the Baptist, though not born till after both of them. John testified: "This was he of whom I spake, He that cometh *after* me is preferred before me for he *was before me*." (John 1: 15.) Yet John was *born* six months before Jesus. Still the Son of God "WAS BEFORE" John, either in the sense of an earlier existence, or in the sense of an earlier elevation, which latter claim would involve existence, as elevation is impossible without existence; so turn the text which way we will, it proves that Jesus, who was six months younger than John in his human existence, was at the same time, as a divine being, "*before*" John. The original term employed by John, (*protos,*) and here rendered "*before*," (in the sentence, "He was *before* me,") is used ninety seven times in the Greek Testament, and is rendered "*first*" seventy-six times, as the "*first* man," "the *first* heaven," "the *first* earth," and "*first* covenant;" and the the remaining twenty-one times it is variously rendered by these words: "*chief*," "chiefest," "former," "beginning," and "before." If we here translate John's language by any of these words, it would prove the priority of Christ's existence. Let us try it: "*for* he was the *chief*," "for he was the chiefest," "for he was the former," "for he was the beginning." Priority of existence here connects itself with every other rendering of the word in the Bible, for the phrase, "*he was*," appears in as emphatic a form in the original, as in our version, "he was *first*," or "*before* me." Some have tried to make the original signify, by outraging all authority, "he was my superior;" but even this rendering is fatal to the theory, for in order to be *superior*, an *existence* is presupposed. It will not help the matter in the least to say that he was superior in the plan of God, for his standing in that plan has never changed, while in this case the standing referred to underwent two changes—first degraded to a position below John, and then "preferred" above him.

3. Jesus repeatedly endeavored to impress the mind with his divine origin and pre-existence. He plainly affirmed: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) To evade the force of this statement, it is sometimes said that he came down by genealogy from Adam, who was directly created by God. So did every vile sinner come down in the same sense; but neither Christ, nor any human being *thus came from heaven*, for God made Adam neither *in* heaven, nor of heavenly material. Adam was "*of the earth, earthy*;" while Christ was "*the Lord from heaven*," as well as the "second Adam"—David's Lord, as before shown, coming "from heaven" to become, according to the flesh, David's son. Nor can it be said that he came from heaven in the plan of God, any more than every man on earth, if indeed he never had an actual existence in heaven. He came, not as an unconscious influence, but as a person possessing a "will" in sweet submission to the Father's will; and "when he cometh into the world, he saith.... a *body* hast thou prepared me." (Heb. 10: 5.) Thus he miraculously enters the world as a divine person with a human body—a person at once human and divine.

4. Christ refers to his divine pre-existence in these words: "Before Abraham was, I am." (John 8: 58.) He cannot mean, as it is sometimes asserted, that he existed merely in the plan or purpose of God before Abraham was born; for so did Abraham also, and this would reduce the statement of Christ to a meaningless assertion. He existed, as a divine personage, before Abraham existed, before John the Baptist existed, and before David's day, as David's "Lord"—"the Lord from heaven," manifested in the flesh, thus becoming the second Adam.

5. The prophet Micah, in predicting the birth of Christ in Bethlehem, is very careful not to leave the impression that his *existence* was to begin at his birth: "Out of thee shall *he* come forth unto me that is to be Ruler in Israel; whose goings forth have been from *of* old, from everlasting." (Micah 5: 2.) *Margin*, "the days of eternity." Thus, this predicted Ruler, though he came in the flesh in the days of Herod, is a personage whose divine existence reaches far back into the days of eternity. He existed not as a silent *purpose* in the mind of Deity, but his "*goings forth*" were then known, as God's agent in the creation, "by whom also he made the worlds," (Heb. 1: 2,) or *ages;* and as the maker must precede the thing made, so must Christ have *preceded the ages:* besides this, "the world [*kosmos*] was made by him." (John 1: 10.) God made all things by his Son, including this material globe. He existed "from of old," but took upon himself human flesh, thus making it possible "that he by the grace of God should taste death for every man. For it became him for whom are all things, and *by whom are all things*, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.... For verily he took not on him the nature of angels; but he took on him the seed of Abraham... that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2: 9, 10, 16, 17.) This personage "BY WHOM ARE ALL THINGS," "took on him the seed of Abraham," and became our "High Priest;" and that personage is not God the Father, but Christ, the Son of God: hence, Christ is the person "*by* whom are all things," and consequently he existed before all things, as God's agent, agreeing with John's statement: "All things were made by him, and without him was not anything made that was made.... He was in the world, and the world was *made by him*." (John 1: 3, 10.) Thus Christ existed as an actor before the world was made—not merely as a *contemplated* being in the plan of God, but as a being in actual existence.

6. John informs us plainly, in speaking of Christ, "His name is called the *Word of God*;" (Rev. 19: 13;) and also affirms, "There are three that bear record in heaven, the Father, the *Word*, and the Holy Ghost." (I John 5: 7,) instead of the more usual form, "Father, *Son*, and Holy Ghost;" from which we positively learn that the term "*Word*" indicates the "*Son*," and is a "*name*" which he bears. With this inspired definition of the term "*Word*," we are prepared to hear the same John use the same term in the same sense, in giving us the divine origin of this Son, whom he calls the *Word:* "In the beginning was the *Word* [the *Son*] and the *Word* [the *Son*] was *with* God, and the *Word* [the *Son*] was God; (John 1: 1;) that is, was God the Son, for he is as really called God as the Father is: "Unto the Son he saith, Thy throne, O God, is forever." (Heb. 1: 8.) In this record the matter is made plain, unless we deny John's own definition of his own chosen term, "WORD," which he makes a substitute for the term *Son*, and also tells us that it is "*his name*." Then let it stand as an invulnerable truth that this Son of God, whose "*name* is the *Word*," was "*with* God," even "in the beginning," not as an inert principle sometime to be developed into a personality, but as a real *personality;* for "*in him was life*," (v. 4,) and "all things were made by him." With this scriptural view, we are not astonished to read the following: "In the beginning .... God said let *us* make man in *our* image, (Gen. 1: 1, 26,) for Christ was the "brightness of his [Father's] glory, and the express *image* of his person." (Heb. 1: 3.) The terms "*us*" and "*our*" doubtless refer to the Father and the Son.

7. Paul thus speaks of Christ: "Though he was rich, yet for your sakes he *became* poor, that ye through his poverty might be rich." (II Cor. 8: 9.) It will not do to claim that he was rich in *prospect*, because (1) this is equally true of the saints; and (2) in this statement he is represented as rich *before* he was poor—"he was rich," and "*became* poor"—but if we make it *prospective*, he was poor *before* he was rich, thus reversing the divine order. His riches and poverty were not cotemporary, but his state of wealth *preceded* his state of poverty. To *become* poor, is to be *dispossessed of* whatever constitutes one rich; and this cannot possibly be true if we make the text prospective, and claim that he was simply rich in the plan of God, long before he had a real existence; for after being once rich in the plan of God, he could never be dispossessed of that wealth till the plan should be consummated, unless God should repudiate his own plan. But mark! It is not affirmed that he was rich, and *also* poor, but he "BECAME POOR," or was dispossessed of his riches. He was never dispossessed of the prospective glory portrayed in the plan of God; but he was dispossessed of actual glory enjoyed in the past, and veiled in human flesh, born in a manger, reared in poverty, not having "where to lay his head." What an amazing stoop to save human beings; for he thus "appeared to put away sin by the sacrifice of himself;" thus furnishing one divine sacrifice, which was recognized as an equivalent for a whole race of human beings; and to this end "the *Word* [or *Son*] was made *flesh*, and dwelt among us." (John 1: 14.) Though we may not comprehend the philosophy of this fact, it is nevertheless a scriptural fact. It should not be rejected simply because it is mysterious, for every miracle is mysterious; and certainly those who claim that the "*Word*" referred to was a mere vocal sound or promise, instead of a divine person bearing this "*name*," are involved in just as much mystery to conceive how *it* could be "made flesh." A promise of a fleshly Son could be *fulfilled*, but the promise itself would not thereby become flesh; and if it should, there would be nothing *divine* about it, and we should thus be left without a divine Savior. Nor can divinity be claimed for him in consideration of the fact that he was created by the divine Father, for that would as really make *all* his works divine; and if the claim should be made that he first created a divine substance, and blended it with humanity, the mystery would be as great as the consolidation of a divine and human personage into one. To claim that God actually transmitted a part of himself, instead of creating a divine part at the time of conception, would be equally mysterious; and without one of these claims being true, Christ would be merely and totally human, having no divinity, *unless* he had a divine pre-existence. Why is it not just as easy to believe God's word, when no more mysterious than our speculations?

8. The following prayer of the Savior is significant: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17: 5.) If Christ really had no personal existence "before the world was;" if this glory was only prospective, or something promised prior to the creation of the world, then Christ must here have prayed to have his personal existence obliterated, and to be reduced again to the position which he sustained to the Father "before the world was"—again to become the word, or the mere promise of an existence, to be entitled to glory sometime subsequent to coming into existence again. Did Christ really pray for an occurrence like this? If such was the only glory he had with the Father "before the world was," this must have been the import of his prayer, for he is not here praying for the introduction of the glory connected with his promised kingdom, but merely for glory previously enjoyed; and if that glory was only *prospective*, "before the world was," it was just as really prospective at the time he uttered this prayer. Then why pray about the glory which he had with the Father, instead of the glory which was still future? The truth is, he was a real being, and had real glory with the Father, among the angels, even "before the world was." From this world, after the veil of human flesh was immortalized, he went back to that angelic world to enjoy his former glory for a time, before coming in possession of the glory that will be interwoven with his promised kingdom when it shall come. With God's Son veiled in glorified humanity, as our Mediator, we can come to God "by a new and living way, which he hath consecrated for us, through the *veil*, that is to say, his *flesh*." (Heb. 10: 20.) We must not reduce God's Son to a *mere* veil, and nothing *more*, simply because we are unable to tell how he was veiled with human flesh. He is jointly, though mysteriously, "the *man* Christ Jesus," while he is also "*Immanuel; God with us.*" And as such, "all men should honor the Son, even as they honor the Father." (John 5: 23.) And how can we do this when we depreciate him in his origin?

9. The following remark, made by the Savior, is not void of meaning: "What and *if* ye shall see the Son of man ascend up where he was before?" (John 6: 62.) If he was really *nowhere before*, except in prospect—the mere contemplation or purpose of causing such a being to come into existence—then this statement must be construed to indicate a contemplated return to *non-entity*, or to astate where his existence was only prospective. Did Christ mean to be so understood? If he existed "before" in no other sense, then he certainly talked about ascending to non-entity! Really, if that were his meaning, would not the word *descend* have better expressed the thought than the term "ascend," since there could be no elevation, in any sense, to such a retrograde movement? And can we, with impunity, charge upon Christ such a scheme of revolt against the Father, as to undo what his Father had done, and thus necessitate the doing of the same thing over again, in order to save the human race? The very fact that Jesus did not pass into non-entity, is proof that this was not his meaning: and the additional fact that he *did* literally ascend up to heaven, is proof that he referred to this occurrence; and if so, then he was in heaven "*before*," just as literally as now, while veiled in human flesh. This veil does not make another person of him, though it has become a component part of him.

10. Paul thus testifies of Christ: "Who being in the *form of God*, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." (Phil. 2: 6, 7.) Certainly a mere *promise* or purpose could not exist in the "*form of God*." This could be affirmed only of a *person*. The same apostle again speaks of Christ in these words: "Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible .....*all things were created by him*, and for him: and he is *before all things*, and by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." (Col. 1: 13—18.)

Let several things be here noticed:

(1). A mere promise could not be styled "the image of the invisible God," nor "the first born of *every creature*"—it must refer to a person.

(2). "*By* him were all things created," in the same sense in which it is affirmed that God shall judge the world, and also that Christ shall be the Judge; that is, "God shall judge the world by Jesus Christ." So God made all things by Christ. Though the statement in Eph. 3: 9, that "God created all things by Jesus Christ," is questioned because some manuscripts omit the words "by Jesus Christ," the text now under consideration twice affirms that he made "*all things*," and we believe it, and *this is not omitted*.

(3). He was also "*before* all things." Whether Paul meant to say, "God manifest in the flesh," (I Tim. 4: 16,) or "He who was manifested in the flesh," matters not, since it refers to one who was "before all things." We have much more to say, but this must suffice for the present.

APOSTOLIC PREACHING.

"The Apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the church and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured Gospel light that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."—*Israelite Indeed.*

REPENTANCE.

You might pound a lump of ice with a pestle into a thousand fragments, but it would still continue ice. But bring it in beside your own bright, blazing fire, and soon, in that genial glow, the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on their enormity, and still feel no true repentance. But come to Jesus with his words of grace and truth; let the flinty, frozen spirit melt in the beams of the Sun of Righteousness—then will it melt.—*Dr. James Hamilton.*

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

LORD JESUS, COME QUICKLY.

Come quickly, come quickly!
Lord Jesus, come quickly,
With promised reward.
Earth's night is so dreary,
Our eyes are so weary,
Awaiting our Lord.

We've wandered and waited,
Like children belated
In some stormy night;
Our sad vigils keeping,
While praying and weeping,
And longing for light.

Our moments of gladness
Are mingled with sadness,
And sorrows and tears;
We feel we are strangers,
Surrounded with dangers,
And trials and fears.

O Jesus, be near us,
Continue to cheer us
In life's gloomy path.
Whatever betide us,
Dear Savior, provide us
A triumph in death.

Lord Jesus, come quickly!
We pray thee come quickly,
And scatter the night;
We pray for the gloaming,
The sign of thy coming—
We pray for the light.

—*Christian Standard.*

THE DESTINY OF OUR WORLD.---No. 6.

H. G. M'CULLOCK.

THE KINGDOM OF GOD.

Various and contradictory notions are entertained in relation to the kingdom of God. Many hold that it was established on the day of Pentecost. Others, that it was inaugurated in the days of John the Baptist. Still others, that it was set up at the destruction of Jerusalem. The Latter-day saints or Mormons, claim that it was established in the organization of their church. Some believe that it is spiritual in its nature, located in the heart, in the church, or in heaven above. Others maintain that it will be established at the second advent of Christ—that it will be located on the earth—that it will be a literal kingdom over which Messiah shall rule with undisputed sway "from the rivers to the ends of the earth."

Some of these conclusions must be wrong. We frankly confess we believe the latter view to be the scriptural one, and will therefore give our reasons for the conclusions thus deliberately reached. Our first business, however, will be to answer some objections to the future establishment of God's kingdom.

First, it is affirmed that the word "kingdom" is used in the present tense, and applied to things that are now in existence. This we readily admit. But let it be remembered that the same term is sometimes used in a representative, as well as in a literal sense, like the term *baptism*. The Apostle says there is but "one baptism." Strictly speaking there is but one; yet the term is sometimes used to represent other things. The Savior calls his sufferings a baptism. The giving of the Holy Spirit is also called a baptism. There is but one real baptism; but literal baptism is taken to represent the overwhelming sufferings of Jesus, and the effulgence of the Holy Spirit on the day of Pentecost. So in reality there is but one kingdom of God; but as the literal kingdom of God is a good representation of other things, God has seen it best to apply this language to them. For instance: "The kingdom of heaven is likened unto ten virgins." (Matt. 25: 1.) Indeed we use the words in the same way when we talk about "the ship of State." No one claims that the State is a literal ship; but a ship, riding over the waves, is a fit representation of a State or country in a condition of prosperity. We liken trouble to clouds, and talk of war as a storm or tempest. A familiar fact is thus seized upon to represent the circumstances under which we are placed. In a similar way God has used the word "kingdom," when in fact the kingdom is not yet established. Nevertheless the elements of that kingdom are vividly brought to view.

Another objection is based upon the statement of Jesus, as recorded in Luke 17: 21, "The kingdom of God is within you." The conclusion is thus reached that God's kingdom is established in the hearts of believers. But surely this is not what the Savior meant to teach, from the fact that he was addressing the Pharisees, who proved themselves the enemies of God by rejecting his Son. If "righteousness, peace, and joy in the Holy Ghost" are essential elements of the kingdom, those ungodly Pharisees gave very sorry evidence of its possession in their hearts! What, then, is the real import of the Savior's language? The margin reads, "The kingdom is among you." The Emphatic Diaglott reads, "The royal majesty of the heavens is among you." The text might be paraphrased thus: "The Anointed One, who is to be the future King, is among you, and offers you the kingdom."

In Luke 19: 11, we have a positive testimony concerning the time of the establishment of God's kingdom. "And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear." Why did the Savior make these two points the basis of the parable? First, because he was nigh to Jerusalem, the multitude would in all probability have sought to crown him king. Second, because they thought the kingdom should immediately appear, the Savior proposed, by a parable, to avoid a public demonstration in the city, and at the same time correct an error, into which they had fallen, concerning the time when the kingdom was to be established; for it was in regard to the *time*, and not the *literality* or *location* of the kingdom, that they were mistaken. The prophets all declared that the kingdom would be on the earth, and the Messiah would be its king. But the Jews never dreamed that he who was to be its king, must first be a lone wanderer in the world's highway, despised and forsaken of men, and finally led to the rugged tree of Calvary, and pass through the portals of death. If Jesus was the Messiah, as he claimed to be, why not be crowned then and there? This parable was designed to show them that many days must pass before he could take the crown and the throne. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Let all remember this point: he went away as a nobleman, but he returned as a king. In his absence he left work for his servants to do, and the reward was to be given on his return. Can any one doubt that Christ was the "nobleman?" He was then on the earth. The "far country" is the right hand of God. Christ has gone there, not to reign, but to receive a kingdom, *and to return*. He is to reign on the territory which he left, when he went into the far country. How, then, can the kingdom be established before his return?

Let us now examine Luke 21: 31. In this text the Savior says: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The things spoken of were the persecution of the church, the destruction of Jerusalem, the signs in the sun, moon and stars, distress of nations, men's hearts failing them for fear, and the shaking of the powers of heaven. Many of the events here named did not occur until long after the destruction of Jerusalem. Hence the kingdom was not established then.

In the second chapter of Daniel we have a consecutive history of the kingdom of this world, until the establishment of of the kingdom of God. Four great kingdoms are brought to view in the great metallic image. The kingdom of God is represented as coming in the *divided* state of the fourth or Roman kingdom. As the Roman kingdom was a unit in the days of Christ, and for many years after, it could not have been established then.

Having settled this point we come now to inquire, what are the three literal elements that constitute a kingdom? We answer: first, a king; second, a territory; third, subjects. And all these elements must sustain a certain relation to each other. They are all now in existence, but in a disorganized state. First, the king is away in a far country. Second, the territory is cursed by sin, and more or less under the dominion of Satan. Third, the subjects are under the dominion of death. The territory must be redeemed from the hand of Satan and rebellion be put to an end. The king must establish his throne on the territory. The subjects must be redeemed from the dominion of death and gathered there. All this will occur in connection with the return of the Messiah, and not before. And for this glad consummation the Savior thus taught his church to pray: "*Thy kingdom come!*"

An inebriate man, walking along the street, regarded the moon with sovereign contempt: "You needn't feel so proud," said he, "you are full once a month, and I am every night."

WHAT GOD FOREKNOWS MAY NOT COME TO PASS.

Perhaps the reader may be surprised that such an assertion should be made by one who reverences the infinite Being, whom the Scriptures call God. While that feeling of surprise remains upon the mind, let me speak of a certain kind of folly which arises from mistaken ideas of the effect of God's foreknowledge. Such is the aversion which many persons feel toward the service of God, the denial of self, the bearing of the cross, and the daily dying to the world, which the Christian religion requires, that they seem willing to play into the hands of Satan in almost any way, in order to prevent the Spirit of God from operating upon their hearts. They will resort to excuses for continuing in sin, which their own judgment must cause them to regard as utterly futile and deceptive. How many persons excuse themselves by saying, "God knows whether I shall be saved or not. If he knows I shall be saved, then I am sure of heaven. If he knows that I shall be lost, then I never can gain heaven. What is the use for me to try? Do you not believe that it will be just as God foreknows it?" It is in vain to tell such persons that God foreknows that those who bear the cross, deny self, cleanse hands, purify their hearts, walk with him in humility, and endure to the end, shall be saved, and that he offers each of us grace to enable us to do this very thing: and also that he foreknows that those who neglect this gracious offer, and attend not to this work, will be damned; and moreover that he foreknows that it will be solely their own fault, because they might have been saved, if they would have used the grace offered them. The infatuation still remains upon the mind of this class, and they waste their time in speculation upon foreknowledge, as if God in the day of Judgment was to determine the destiny of men by his foreknowledge of them, and not by what their conduct has actually been.

Now let us illustrate the folly of such reasoning as that whereby men quiet their own minds in the service of the devil, under the vain impression that they have shifted the responsibility of their disobedience from their shoulders to the foreknowledge of God. Here is a case, in which what God foresaw did not come to pass. And it does not furnish the smallest chance for an infidel to assail the foreknowledge of God, unless he also does violence to his own reason and sense of justice.

David had rescued the city of Keilah from the Philistines. When David was at Keilah, Saul thought it an excellent opportunity to take him, and prepared to do it. And thus we read:

"Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake; will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up."

David had now the benefit of the Lord's foreknowledge. He could now act as multitudes do at the present day, and say, "God foreknows just how it will be, and all my efforts will not change the foreknowledge of God." Happily David, who at this time truly feared God, did also possess a good share of common sense. He knew very well that the foreknowledge of God did not bind him hand and foot, and confine him in Keilah. So the record tells us what David did.

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go." Certainly that was the very thing that David ought to do. It was just what the Lord intended that he should do. And now what about Saul's coming to Keilah? The record adds:

"And it was told Saul that David was escaped from Keilah; and he forbare to go forth." David remained in Keilah, as he ought to have gladly done, and as certainly he might have done, Saul would have come down against him to Keilah, and the men of Keilah would have delivered him up into the hands of Saul. The foreknowledge of God did not make a mere machine of David, nor does it of ourselves. It was in David's power to remain in Keilah or not as he chose, and the coming of Saul depended on that very thing. So it is in our power to accept and use the grace of God so freely offered to us, and our salvation or damnation will turn upon this one thing, whether we have, or have not, done this. —*Herald and Review.*

Miscellany.

WORSHIP OF SAINTS.

MILES GRANT.

It is a matter of some interest and importance to understand when and how the worship of saints was introduced into the church of Rome. In the fourth century, a number of the heathen embraced Christianity because of steps taken by Constantine and others to make it honorable. These heathen had been quite attached to their festivals in honor of their gods, and were unwilling to give them up. In order to meet their desire for festival days, Gregory, Bishop of Neocæsarea, in Pontus, permitted them to have festivals in memory of the saints and martyrs. These festivals in honor of the Virgin Mary, John the Baptist, the apostles and others, were quite satisfactory to the heathen converts. They were willing to drop their heathen festivities for these in favor of the saints.

Says Sir Isaac Newton:

By the pleasures of these festivals the Christians increased much in number, and decreased as much in virtue.... This was the first step made in the Christian religion towards the veneration of martyrs; and though it did not yet amount to an unlawful worship, yet it disposed the Christians towards such a further veneration of the dead, as in a short time ended in the invocation of saints. The next step was the affecting to pray at the sepulchres of the martyrs; which practice began in Diocletian's persecutions.—(*Observations upon the prophecies of Daniel, p.* 220.)

This was in the early part of the fourth century. They visited the sepulchres of the martyrs yearly, upon certain appointed days, and offered prayers, and anathematized those who opposed them.

"They also lighted torches to the martyrs in the day time, as the heathen did to their gods." They sprinkled the martyr-worshipers with holy water, as the heathen did those who worshiped their gods. Next came the custom of transferring the bodies of the saints into new-built churches. The Emperor Constantius introduced this practice about A. D. 359, by causing the bodies of Luke, Timothy and Andrew to be put into a new church at Constantinople.

Says Newton:

After the sepulchres of saints and martyrs were thus converted into places of worship like the heathen temples, and the churches into sepulchres, and a certain sort of sanctity attributed to the dead bodies of the saints and martyrs buried in them, and annual festivals were kept to them, with sacrifices offered to God in their names; the next step towards the invocation of saints, was the attributing to their dead bodies, bones and other reliques, a power of working miracles by means of the separate souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and to work those miracles. This was the very notion the heathen had of the separate souls of their ancient kings and horses, whom they worshiped under the names of Saturn, Rhea, Jupiter, Juno, Mars, Venus, Bacchus, Ceres, Osiris, Isis, Apollo, Diana, and the rest of their gods. —(*Observations, p.* 224.)

When Julian, the apostate, began to restore the worship of the heathen gods, and to denounce the saints and martyrs, the Christians in Syria and Egypt were aroused to oppose the miraculous works attributed by Julian to the idols of the heathen, and to say much about the miracles which they claimed were performed by the use of the relics of the saints and martyrs. After the cry of miracles commenced, it continued to increase, and became quite general. In A. D. 382, in his second oration on St. Babylas, when speaking of the miracles performed by the saints and their relics, Chrysostom says:

There is neither district, nor nation, nor city of this our world, where these novel and unlooked for miracles are not the constant theme of converse; which indeed, were they fictions, could not by any means have been so admired by all men. The daily miracles wrought by the martyrs abundantly corroborate our oration, a great concourse of people daily thronging to their exhibition."

It was quite easy to change from the worship of the *relics* of the saints and martyrs, to the adoration of the saints and martyrs themselves. Basil, who was made bishop of Cæsarea in 369, in his oration on the martyr Mamas, said:

Be ye mindful of the martyr; as many of you as have enjoyed him in your dreams; as many as in this place have been assisted by him in prayer; as many of you as upon invoking him by name have had him present in your works; as many as he has reduced into the way from wandering; as many as he has restored to health; as many as have had their dead children restored by *him* to life; as many as have had their lives prolonged by him.—(*Observations p.* 236.)

Gregory Nazianzen, Bishop of Sasima, in his oration upon Athanasius, thus invokes him:

Do thou look down upon us propitiously, and govern this people, as perfect adorer of the perfect Trinity, which in the Father, Son, and Holy Ghost, is contemplated and worshiped. If there shall be peace, preserve me, and feed my flock with me; but if war, bring me home, place me by thyself, and by those that are like thee; however great my request.

In his funeral oration upon Basil in 378, he thus addresses him:

But thou, O divine and sacred Head, look down upon us from heaven, and by thy prayers either take away that thorn of the flesh which is given us by God for exercise, obtain that we may bear it with and direct all our life to that as most fitting for us.—(*Observations, p.* 238.)

It appears evident that saint-worship was established among the monks in Egypt, Phœnicia, Syria, and Cappadocia before A. D. 378.

Thus the spiritualism of the heathen was grafted into the professed church, and produced saint-worship, purgatory, and many other corrupting doctrines and ceremonies. Modern spiritualism is but a re-hash of old heathen worship, and doctrines. Yet this heathen viper has been unwittingly nourished in the bosom of the church, till it is now eating out her very vitals. May the Lord give her strength to shake it off at once, and again clothe herself with holiness, and the pure doctrine of Christ, believing the word of God which declares that man sleeps in the grave till the time arrives to raise the dead.

A LITTLE CANDLE, BUT SHINING FAR.

A mother, on the green hills of Vermont, was holding by the right hand a son, sixteen years old, mad with the love of the sea. And as she stood at the garden gate, one morning, she said:

"Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor."

"And," said he, for he told the story, "I gave the promise, and went the globe over, to Calcutta and the Mediterranean, San Francisco and the Cape of Good Hope, the North and South Poles; I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form at the gate did not rise up before my eyes, and to-day I am innocent of the taste of liquor."

Was that not sweet evidence of the power of a single word? Yet that is not half, "for," still continued he, "yesterday there came into my counting-room a man of forty-years.

'Do you know me?'

'No.'

'Well,' said he, 'I was brought drunk into your presence on ship-board; you were a passenger; they kicked me aside; you took me to your berth and kept me there till I had slept off the intoxication; you then asked me if I had a mother; I said I had never heard a word from her lips; you told me of yours at the garden gate, and to-day I am master of one of the finest ships in New York harbor, and I have come to ask you to come and see me.'"

How far the little candle throws its beam. The mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word!—*Wendell Phillips.*

WHAT IS HOME?

"Home," says Robertson, "is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communication of full and confiding hearts. It is the spot where expressions of tenderness gush out without any dread of ridicule. Let a man travel where he will, home is the place to which 'his heart untraveled fondly turns.' He is to divide all pain. A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities."

THE GREAT FIRE IN CHICAGO.

BY AN EYE WITNESS.

The great fire which occurred in the city of Chicago during Sunday night, and Monday, October 8th and 9th, is unprecedented in the history of this country, and perhaps in that of any other. Language fails to depict the sublimity and awfulness of that terrific scene. On the Saturday night preceding, a fire had raged on the west side, near the river, burning over eight squares of buildings, and which was considered the greatest conflagration ever witnessed in this city, as indeed it was, up to that time. But on Sunday night at about ten o'clock the bells gave out the alarm again. And soon the repetition of the sound gave us to understand that the fire-fiend was again at work with more than ordinary power. From that time onward followed a scene such as is seldom witnessed by mortal man, a scene hardly to be surpassed in appalling grandeur, except by the general conflagration of the judgment day.

To get an idea of the work of the flames, let the mind imagine the geographical location of the city as lying on Lake Michigan for its eastern boundary, extending along the lake eight miles for the limits of the city proper, and back from the lake to the west, five miles. About midway on the lake shore is the mouth of the Chicago river. Going up the river directly west about three quarters of a mile, you come to the two branches called North Branch, and South Branch. These come in from nearly opposite directions and unite here to form one stream. Both are navigable for large vessels for a long way up. These streams formed the boundary of the fire on the west. The fire first started on the west side of the south branch, about two squares from the river, and about one mile from the main stream. It was caused by a cow kicking over a lamp, while a woman was milking her in a stable. The wind blew strong from the south, veering a little east. Everything was very dry and it soon became uncontrollable by any power of man. Bearing northerly it soon reached the spot of Saturday night's fire where all thought it must stop. But on it turned east, leaped across the river, and then it was that it was known to be unstoppable. Before it had been feeding upon lumber yards and dry pine buildings. But now it grasped the brick, and iron, and stone, and they crumbled, and melted and gave way before it like things of naught. I stood and witnessed that scene of fiery conflict, with feelings no pen can describe. The leaping of the tongues of flame, the roaring of the elements, and the crash of the continually falling walls, filled the eye and ear with sights and sounds no human being could imagine.

Before the morning came, the main stream of the river was crossed, and about one square mile was laid in ruins. On the north side of the main stream the fire continued to burn all day on Monday and part of Monday night, laying waste a tract two miles long and one wide.

The whole region of the burned district is about three miles long and one mile wide. The mile square on the south contained the great wealth and magnificence of the business part of the city. This is all burned. All the banks, all the wholesale houses, all the places of amusement, all the newspaper printing offices, all the insurance offices, all the telegraph offices were burned up. The glory of Chicago was swept away in one night.

On the north side were the Turner Halls and beer saloons, and places of Sunday orgies of the infidel German population, and these are all swept away. It is estimated that some eighty thousand people were turned out houseless and homeless in that twenty-four hours. Some saved part of their household effects by burying them until the fire was over. Some carried out their things upon the prairie and thousands of people stayed in the open air that night. Many died from exposure, and hundreds were burned to death. The dead bodies that are found are brought in to the morgue, and a sickening sight they are; roasted, bloated, charred, and blackened by the fire, many of them present no semblance to the human form. The ruins, as they present themselves to the eye of a spectator, with their crumbling walls and ruined edifices blackened, and bruised, and seamed, by the intense heat, and stretching away over the plain, give an appearance such as one might expect from the ruins of those ancient cities which time has laid low. But the present age does not wait for time. Time is conquered by many of the inventions of the age, but here the element of fire accomplished in twenty-four hours that which would have employed old Father Time hundreds of years.

The supply of water being cut off, the city was in great danger of being utterly consumed by other fires that might break out, and it was found that the city was full of incendiaries who were determined to fire the west side. Special police were organized, home guards stationed, and Gen. Sheridan ordered a thousand regular troops for the protection of the city. By these, under the providence of God, the city has been preserved from further visitation. Several incendiaries have been killed in the act of setting fires. Hundreds of families have their goods all packed as far as possible, and a great many sleep in their day costumes to save the trouble of dressing in case of a sudden alarm of fire near to them.

The sufferers are temporarily provided for in the various churches and public school buildings, while temporary dwellings are being erected. A vast supply of food and clothing is being sent in from abroad, and everything is being done that humanity can devise under the circumstances to relieve the wants of the sufferers.

Chicago, Ill. F. BURR.

TORTURES OF THE INQUISITION.

There were several varieties of torture, and as they have often been described, a few words will suffice for the purpose. There were three in the most frequent use—the pulleys, the rack, and the chafing dish. Which of these were to be employed depended on the inquisitor. The instrument named the pulley, and recognized under several other names, was so called from its nature, there being two pulleys on high in the wall. Through each of them a rope was passed and made fast to the wrists, and sometimes to the arms of the unhappy victim. They were then drawn so as to bring his hands above his head, and then still further drawn, till his own body was lifted and suspended on his wrists. In this state he was dragged up on high, till the hands reached the pulleys, while a heavy weight was hanging at his ankles. The whole weight of his body, thus thrown on the arms in their contorted position, frequently dislocated the joints, and produced intense agony. In this state, according as the inquisitor was more or less cruel or tender, the officials scourged the wretched man, or sometimes touched different parts of his body with red-hot irons, or pinched him with pincers. All the time the inquisitor exhorted him to confess, even though he professed he had nothing to confess. Then came the *question*; that is, the ropes were suddenly let run, and the body fell with a violent jerk, not to the ground, but near the ground, with a shock that went through every joint. This was done once, twice, three times, till the joints of the arms were all dislocated, according to the words of the inquisitor. The limbs were then carefully examined and re-set, and the victim remanded to his cell, sometimes to undergo the same process, or some other, as soon as he was pronounced able to bear it.

Another instrument was the rack. The wretched victim was laid on his back in a sort of long box. Across this box, some inches from the bottom, was a bar like the rung or step of a ladder, so that during the process of torture his back had no support but this slight bar. Ropes were then coiled around each thigh and each arm, and then passed through corresponding holes in the sides of the box. Here these coils were attached to a screw, each turn or twist of which tightened the coils; these screws were then slowly worked, and the ropes soon pressed, and sometimes cut into the fleshly parts of the thighs and arms, producing the most intense agony; while the whole weight of the body hung on these wounded parts of the limbs, except so far as it was supported by the slight bar already described. When this intense agony failed to extort what they called a confession—that is, when it failed to induce the victim to state whatever the inquisitor wished him to state, whether true or untrue—they removed the coils to some uninjured part of the thighs and arms, and thus subjected him a second or third time to the same suffering. If this succeeded—and often this made many willing to confess anything and everything they were desired to confess, to gain relief—they were then released, and their words taken down as a testimony against themselves or others; but if it failed, the miserable victim was remanded to his cell till enabled to undergo the torture again.

But this rack was sometimes used in another way. The ropes were passed around the wrists and ankles, then passed through holes at the ends of the box, and, the screws being applied, the limbs were drawn so as to stretch, and stretch, and stretch the wretched man, till joint after joint was dislocated, and sometimes the very sinews cracked under the terrible strain. The torture was of the most agonizing kind, and few men who underwent it were ever able to use their limbs; they were worse than cripples all their lives long.

Another instrument used for torture, to extract an unwilling and often an untrue "confession," to be employed against themselves or others, was called the chafing dish. The word reveals its nature. It was filled with burning charcoal. The man was placed in the stock—that is, he was seated, or laid on his back, and his feet extended and passed through holes in a plank so arranged as that he had no power to move them. The chafing-dish was then placed before them, so as to make the heat of the burning coals bear on the soles of his feet. These were sometimes greased, so that the soles of the feet were slowly but surely roasted or fried, causing unendurable agony.—*Our Own Fireside.*

PEARLS IN CHRIST'S CROWN.

Some writer thus consoles Christian sufferers: "Oh! the wisdom, goodness, and mercy of God! He can take the pains and agonies of the sick one, and work them all into jewels which will sparkle in the crown of Christ forever! All our sorrows and suffering, and our very tears, will thus become a part of his own glorious crown. We wonder often that the good, the meek, are made to suffer so long and fearfully; but when we look upon the jewels which he thus makes up, we shall cease to wonder. Not one pang or sorrow could be spared, and have the jewels in his crown what they are. O sufferer on the bed of pain! our Lord makes pearls for the crown of earthly monarchs; and in the same way, he is fitting thee to be a crown of glory in his own diadem. Patiently, patiently suffer his will, and thou wilt hereafter see that it was all to make thee more glorious in the eternal Kingdom."

"IS GOD DEAD?"

In Mariposa, California, there lived a large-eyed, beautiful little prattler—Mary Cannon. One evening, when all was silent, she looked up anxiously into the face of her back-slidden father—who had ceased to pray in his family—and said, "Pa, is God dead?" "No, my child. Why do you ask me such a question as that?" "Why, pa, you never talk to him as you used to do." These words haunted him till he was reclaimed. He related the incident to me while I was traveling that circuit.—*Life Boat.*

ADVERTISEMENTS.

TO ADVERTISERS.

To increase our facilities for disseminating Bible truth, a few unobjectionable advertisements will be inserted in the BANNER.

Our regular issue for January was 8,000 copies, and 4,000 half sized copies sent out as a Supplement with the *A. C. Times*, of Buchanan, Mich., making 12,000 copies containing the advertisements. We issued 8,500 copies of Feb. number, but expect soon to send out regularly 15,000 or 20,000 copies monthly, when we shall advance the present low

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The Bible Class.

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Questions Answered.

"ALEXANDER" requests an exposition of two texts:

1. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom. 8: 10.) The sense of the text appears to be *prospective*; as much as to say, "Even if Christ be in you, the body is doomed to death by the sin of Adam; but the indwelling Spirit of God will give life eternal as a reward of righteousness, after the reign of death is over;" for so the text is explained in the next verse: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the *dead* shall ALSO *quicken your mortal body* BY HIS SPIRIT THAT DWELLETH IN YOU." Thus it is said that "the Spirit is life," in the sense of *causing* life from the dead, like the life Christ received at his release from death—endless life. So if Christ be in us, we are doomed to death nevertheless; the body is under sentence of temporal death; but the Spirit of God, in consequence of our righteousness, will quicken us into immortality, just as it did Christ, as it is the life-giving agent, or the principle that entitles us to immortal life, if possessed here.

2. "For it [life] is soon cut off, and we fly away." (Ps. 90: 10.) Who shall "fly away?" "W[illegible] not our internal personality, for the conn[illegible]tion reads: "Thou *carriest them away as [wit]h a flood*; THEY ARE AS ASLEEP... for WE are *consumed* by thine anger... we spend our years as a tale that is told." We are "carried away" by the flood of death. We "fly away" from the land of the living to the land of death. But not till our life is "cut off." If a human ghost is here referred to, it cannot "fly away" till its *life is "cut off*;" and how would a *dead ghost* look flying away to heaven? Is it a spirit-man that has its life "*cut off*," or the material man? Only lifeless ones "fly away"—not living ones.

W. S.

The Transfiguration.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto him Moses and Elias, talking with him." Matt. 17: 1—3.

If Elijah was really there, he was there *bodily*, for he was *translated*, and therefore his soul and body had never been separated. And if Elijah was there *bodily* then Moses was; and hence, this text, if it proves anything to the point, proves the *resurrection* of Moses instead of the immortality of his soul! And I think it would be much easier for "orthodoxy" to believe that Moses was raised from the dead than to believe his *ghost* was *seen* by the disciples. They tell us ghosts are "*invisible*," and "*can not be seen!*" Modern Spiritism tells us they *can* be seen by spirit mediums, who can converse with them. This text, therefore, instead of proving the claims of modern theology, if it proves anything with regard to dead men being alive *at all*, sustains modern Spiritism, and proves Christ and his disciples to have been spirit-mediums!

But the question arises—Were Moses and Elijah *really* there? I answer, No. Jesus said as they came down from the mountain—"Tell the *vision* to no man, until the Son of man be risen from the dead." The word rendered "vision" is "*horama*," defined by Groves, "a sight, vision, appearance." The same word is rendered "vision" in Acts 10: 17, where Peter had a vision on the house-top, and saw a sheet let down from heaven, with all manner of beasts and creeping things.

The vision on the mount of transfiguration was evidently to represent the coming and kingdom of our Redeemer. Elijah, whom God translated, was there to represent the translation of the living saints at the coming of Christ; and Moses, who died and was buried by God, to represent the dead saints who shall rise to immortality at his coming. This vision is referred to by Peter, one who witnessed it, thus: "For we have not followed cunningly devised fables, when we made known unto you the *power and coming of our Lord Jesus Christ*; but were *eye witnesses* of his majesty ....*when we were with him in the holy mount*." (II Pet. 1: 16—18.)

This interesting passage of Scripture, therefore, instead of teaching the ghostology of modern times, is indeed a glorious representation of the coming kingdom, when all the saints now sleeping in the cold, dark grave shall come forth, clad with immortality, and together with the living who have waited for him, shall range the blissful fields of Paradise forever.

J. W. TAYLOR.

The Ten Hail-Biddens.

Rev. Dr. Waddell, of Glasgow, is translating the Bible from the original Hebrew and Greek into the Scottish dialect. A specimen page of the twentieth chapter of Exodus will entertain the reader this side the water:

EXODUS, OR THE OUT-GATE.—CHAP. XX.

God's bidden maun be dune or waur. The Ten Hail-Biddens, or Commauns.

Syne spake God ilk word o' thir, sayan:

2. Mylane am the Lord your God, wha redd yo frae the lan' o' Egyp, an' out frae the house o' haud.

3. Ye sal hae nane ither godds fornenst me.

4. Ye sal schupe nae eidol till yersel, nor draght o' what's haigh i' the lift, or what's laigh on the yird, or what's intil the watters whilk are aneth the yird.

5. Ye sa'na lout yersel till them, nor ser' them: for mylane am the Lord your God: a God fu' sikker o' his ain, fetchin hame the misdoens o' the forebears on the bairns, aye, till the third an' till the fourt o' their bluid wha ill-will me;

6. Bot warkin nieborlie wi' thousans o' them that lo'e me, and bide my bidden.

7. Ye maunna even the name o' the Lord your God wi' nocht; for the Lord himsel canna redd the man wha evens his name wi nocht.

8. Mind ay weel the quattin-day, till haud it sikker.

9. Sax days ye may paingle an' do a' yer wark;

10. Bot the seven day is quat till the Lord your God. Ye sal wark nae wark intil hit; yersel, nor yer son, nor yer dochter; yer loon, nor yer lass, nor yer beias; nor the frem frien' who taigles in yer yetts.

11. For intil sax days the Lord wrought the lift, an' the laigh, an' the bouk' o' wattirs, an' ilka haet in them; and rested him ontil the seven day; whar-thro' the Lord blythebad the seven day, an' set it by the lave.

12. Be cannie ye o' yer faither an' o' yer mither; that yer ain days may be lang on the lan' whilk the Lord your God forsettles on yo.

13. Ye sal tine nae life.

14. Ye sal loup nae fauld.

15. Ye sal fash nae gear.

19. Ye sal skaithe nane yer neibor's name.

17. Ye sal grein nane yer neibor's ain o' his biggin; ye sal grein nane yer neibor's ain o' his wife; or his loon, or his lass; or his knowte; or his naig; or ought that is aught o' yer neibor's.

"My Flesh Shall Rest in Hope."

"May I venture modestly to say that no translation of the words I have quoted (so far as I know) gives the full meaning, force, and beauty of the original. The literal rendering would be, My flesh shall pitch its tent upon hope. The verb used is derived from a noun which means a tent. To pitch a tent is its true signification. The preposition translated *in* is the Greek *epi*. I do not say that this preposition never means *in*, but I do say that its ordinary meaning is *upon*. There is no good reason why we should abandon the ordinary meaning in this instance. How poetical, and how transcendently beautiful the idea, *my flesh shall pitch its tent upon hope!* The dead body is personified and represented as making arrangements for its temporary detention in the grave. A house is not built—this would convey the idea of too great permanency—but a tent is pitched. There is to be a short stay indicated by the pitching of a tent, and the tent is to rest on hope. The figure employed makes the body anticipate its resurrection, at which great epoch in the saint's history the hope referred to will be happily lost in full realization and blessed enjo ment. Remember for your comfort, child of God, that when you die, your body will, amid the silence and darkness and putrefaction of the grave, pitch its tent upon hope, looking for the coming of the Lord to redeem it."—*Religious Herald.*

Ancient Manuscript.

The Rev. Dr. F. S. De Haas has just returned from the East, bringing a complete and very ancient copy of the Pantateuch. This manuscript is of rare value, being older, it is believed, than any other in this country, and older than the oldest of those in the British Museum. Dr. De Haas found it in the possession of a sheik in the vicinity of Jerusalem, and became the fortunate possessor. Tischendorf and other eminent Hebraists have examined the manuscript, and agree in pronouncing it very ancient—Tischendorf expressing the opinion that it antedates the Christian era.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

If no man has ascended up to heaven where did Enoch and Elijah go?

ENQUIRER.

Religious Summary.

Brigham Brought to Grief.

A thunderbolt has recently fallen on the head of the man of many wives. It comes not in the form of lightning, but of United States law. At last, yet none too soon, Brigham Young is defied in his very citadel, and it now looks as if the power of this lecherous leader in polygamic prostitution is to be broken. The first bitter rebuke received is in prohibiting any Mormon from sitting upon the grand jury in cases involving the principles or practices of polygamy. The next terrible blow comes in the form of Chief Justice McKean's charge to the jury. He said:

You are summoned not to try criminal cases, but to say what criminal cases shall be presented for trial. In the discharge of this duty you will be governed by the same principles of law which govern grand juries in Maine and Montana, in Georgia and Arizona; principles of law everywhere applicable throughout the republic.

The crimes of murder, arson, larceny, bigamy, adultery, and riot in Utah are the same crimes as elsewhere throughout Christendom. If there is anything peculiar in the situation in Utah, it is the peculiar conduct of some men here, and not any peculiar principle or policy that are to be enforced here.

Utah belongs to the United States, and the people of Utah, like the people of the rest of the country, are amenable to the laws of the United States. Those who obey the laws must be, shall be protected in their rights. Those who do not must answer at the bar of justice; and those men of influence who in practice defiantly trample upon the laws themselves, and by precept teach others to do so, should be the first to feel the firm grip of the law, rather than the obscure men whom they have misled.

Gentlemen, it is your duty and mine to enforce the laws. Let us do so without fear, favor, affection, prejudice, or the hope of reward.

The Coming Christ.

Much is said in the New Testament, by Christ himself and the Evangelists, of the "coming of the Son of Man;" of his coming in some manner different from his first advent; of his coming in his kingdom; of his coming with a more sublime display of power and glory; of his coming to judge the people of the earth, and render recompense to all the sons of men. The passages in which this coming is announced have been variously interpreted. By those who have adopted systems of theology which received their coloring from the dark ages, they are supposed to have especial reference to one great day—"the day for which all other days were made"—when all the kindreds of the earth are to be summoned to the bar of God, to meet their king in judgment and listen to a sentence fixing their unchanging state.—*Star of the West.*

Universalists, infidels, and spiritualizing professors may scoff at the literal coming of a literal Christ. It is only filling the prophetic picture of the last day. Many are thus unwittingly verifying the most terrible representations of the world's moral attitude just before the final crash. "As it was in the days of Noah, so shall it be also in the days of the Son of man." We would rather be in *Noah's* party, though it be a despised *minority*, than to be identified with the *popular* side and be engulfed in ruin. The day of judgment will come just as certainly, despite the raillery of scoffing tongues.

Found Guilty.

The Chicago *Tribune* says:

Rev. P. G. Bowman, South Carolina, has been found guilty by the Methodist Episcopal Church, South, of a belief in the annihilation of the wicked, and the unconsciousness of the soul from death to the resurrection. His resignation of the ministry in that Church has been accepted, and he proposes to labor as a missionary in the Advent Church.

This crime was formerly punishable with death, in various forms. Now the penalty is loss of caste and being "cast out of the synagogue"—a punishment not hard to bear when the heart is full of love for God's truth.

"Guilty of *belief!*" What is the result of the belief? The Doctor writes: "Let me beg you, every time you get on your knees to pray, do pray particularly for *me*, that God may give me love to all men, so that my heart may be kept in perfect peace, and that I may have wisdom and prudence sufficient for this emergency, and be ready to meet the speedy coming of Jesus." Very good fruit, we think, and trust Dr. Bowman will continue to plead "guilty."—*Advent Christian Times.*

Sublimity of Spiritism.

In the Summer-Land this "language of the heart" is carried to an inconceivable degree of perfection. For instance, suppose you and your brother, or you and your sister, should meet—you who have not met for long, lonely years. If you have outgrown the necessity of external speech, and if you have been taught through the mysterious suggestiveness of pure Music, you then deepen into the language of impersonal and perfect Love. In the higher Spheres such language is alone the medium of communication. It is the language of absolute contact of personal love atmospheres.—*A. J. Davis.*

If any one can tell what is meant by the "mysterious suggestiveness of pure Music," and the "absolute contact of personal love atmospheres," he must have become deeply imbued with that sentimentalism which Hawthorne describes as a compound of "mist, moonshine, raw potatoes, and saw-dust."—*Review and Herald.*

Nearness of Heaven.

The nearness of heaven is suggested by the epithet "veil." Christians, there is only a veil between us and heaven. A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the silent action of time will molder it away. The veil that conceals heaven is only our embodied existence; and though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it, that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an *eye*, in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendors which flesh and blood could not sustain, and which no words lawful for man to utter could describe! Brethren in Christ, there is but a step between you and death; between you and heaven there is but a veil. —*C. Stanford.*

Did the above writer ever hear about Jesus Christ coming the second time, at the end of the world, to raise the dead, change the living, restore the earth, destroy the wicked, and crown the saints? With a little patient research he can *find* these great truths in *the Bible*. Will he please give us the chapter that talks about "disembodied spirits" gliding "unabashed into the company of great and mighty angels?"

The "Saint Peter."

This is the title of a Catholic paper, published in New York city, and is "especially dedicated to the infallible Holy See." Consequently it cannot be otherwise than a firm supporter of the interests of the Papacy, and a determined advocate of its dogmas. Of late it has proclaimed the overthrow of the government of Italy, the downfall of Victor Emmanuel's dynasty, and the restoration of Rome and the States of the Church to the government of the Pope. All this is to be done through the combined efforts of Catholics from different countries joining together and marching to the aid of the Pope, after the manner of the Crusades against the Turks for the recovery of the holy places. After showing that the Pope is in captivity, and bound in chains of iron bondage, by the decrees of Victor Emmanuel, the *Saint Peter* says:

Catholics, behold your Holy Father! And in beholding him in fetters, as Christ was when scourged at the pillar, ask God to behold him and to emancipate him, for Jesus' sake, with all the power of his justice, and of his Omnipotence and his wrath. And something beside prayer is in order. A CRUSADE is in order. It is in the hands of the bishops and priests. If they call on the people to arise, the people will arise. In the name of the Most High God of armies let the call be made. Let it be made in every country—in every city—in every parish. The brutish invader from Piedmont is the lieutenant of hell. The vile, lustful, treacherous, excommunicated dog! Why should the Catholic nations suffer him to put the Vicar of Christ in fetters?

Signs of the Times.

Dr. John Lord writes to the New York *Observer* under the date of July 10, in the following strain. How long can things go on in this fashion? He says:

It is not the fashion in London to appeal to the intellect. Everything is in the way of amusement. The whole city seems sensualized. Of course there are grand exceptions; but no man, except in Parliament, or in the court, or universities, rises to fame, in the popular sense, unless he amuses. The novelists are sensational. Music is sensational. Preaching is sensational. Everything is sensational. More and more are all classes assimilating in intellect, with no towering men of genius. He who expects to be lifted up by profound thought and lofty, impassioned eloquence, will be disappointed here; as in Antioch, or Carthage, or Rome in the third century, men live for the present hour. An intense epicureanism is the only vitality, aside, of course, from machinery. Society is conventional when not luxurious.

Churches and Dram-Shops.

The report of the agent, Mullen, of Philadelphia, is a very suggestive one. It shows that there are in that city three hundred and sixty-six churches, three hundred and eighty school houses and eight thousand dram shops. It also shows, by the analysis of Dr. Hutchings, that in a large amount of liquor there is a gallon of strichnia solution, belladona solution, or stramonium solution to every fourth of the liquor. Tobacco is added; digitalis is added; oil of vitriol is added; opium, aconite, Indian hemp, etc., etc., are added. To give color, calomel, or burnt sugar, or molasses, or red saunders, or oil of almond, is added. To give it the taste of age, gravestones or oak saw-dust is added. QUERY: What amount of these "bitters" should a man take to get rid of the dyspepsia?

Pious Gambling.

The Unitarians in New Hampshire condemn church raffles, lotteries, and similar gambling, as immoral as well as unlawful. The wonder is, how any religious person or body could look at the question for a moment in any other light. Will things ever get so bad that churches will have to pronounce stealing and lying immoral and unlawful?—*Advent Christian Times.*

Beecher on the Millenium.

Mr. Beecher devoted a column of the *Christian Union* to answering a criticism of Lange, the commentator, upon his views of the second advent. It would seem to be sad enough for open infidels to scout the doctrine of Christ's personal coming. But we have lived to see one of the grandest truths of revelation unblushingly repudiated by the popular representatives of current Christianity. Hear the Plymouth Preacher:

That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God. But that there is to be a power of Christ upon the earth, that may fitly be called his second coming; that the world is to be so filled with his glory that no man shall have occasion to say to his fellow-man, "Know the Lord," because all shall know him from the greatest to the least; and that there shall be a *new* heaven and earth, in which dwelleth righteousness, I profoundly believe. I believe in a glorious period *of development*, that is to make the world's history as bright as noonday."

The Pope's Prayer.

The *Universe* publishes the following prayer, which the Pope is said to offer up daily for France:—"O Mary, conceived without sin, look down upon France; pray for France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. *O Jesus, obey Mary*, and save France!"

Evangelical Alliance.

The next meeting of the Evangelical Alliance is to be held in New York in 1873. But for the Presidential election it would have taken place next year. Some over-enthusiastic members of the executive committee wanted to go to Rome with the meeting, and make a great demonstration before the face of the Pope; but their bad judgment was over-ruled.

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OBJECT AND SCOPE.

The BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth as the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

CONSECRATION.

Savior, who died for me,
I give myself to thee;
Thy love, so full, so free,
Claims all my powers.
To this my purpose high,
To serve thee till I die,
Whether my path shall lie
Mid thorns or flowers.

But, Lord, the flesh is weak!
Thy gracious aid I seek,
For then the word must speak
That makes me strong.
Then let me hear thy voice;
Thou art my only choice;
Oh! bid my heart rejoice;
Be thou my song.

May it be joy to me
To follow only thee—
Thy faithful servant be,
Thine to the end.
For thee I'll do and dare,
For thee the cross I'll bear,
To thee direct my prayer,
On thee depend.

Savior, with me abide;
Be ever near my side;
Support, defend and guide—
I look to thee.
I lay my hand in thine,
And feeling joys resign,
If I may call thee mine
Eternally.

Doctrinal.

"SEARCH THE SCRIPTURES."

WHAT KINGDOM DID CHRIST PROCLAIM?

WILLIAM SHELDON.

The proclamation of Christ, "The kingdom of heaven is at hand," was not a meaningless message, nor a blind announcement that could not be comprehended by his disciples and the Jewish people at large. It was a plain announcement concerning the coming of a kingdom previously predicted in the sacred oracles, and the people had no difficulty in understanding what kingdom he referred to. Both his friends and his foes readily understood that he contemplated being its King; nor did he ever seek to eradicate this thought from their minds. Under this stirring and thrilling proclamation, believing him to be the predicted King, they were ready to "take him by force to make him a King." (John vi. 15.) for they "thought that the kingdom of God should immediately appear." Luke 19: 11.) This proclamation had roused them up to look for the establishment of a real kingdom; and they gathered no other thought from his preaching, though they were in such haste for its introduction that they did not duly consider the fact that while Jesus preached "the kingdom of heaven at hand" in *some sense*, he at the same time announced a chain of events to transpire in the world's history, covering a long series of years, and informed them that after these events had all occurred, they might know that the kingdom would be "*nigh at hand*." (Luke 21: 31.) And in consequence of overlooking this, and similar features, in Jesus' preaching, they looked for the kingdom *prematurely*; but nevertheless they looked for a *real* kingdom. The time finally arrived when Christ was apprehended, and charged before Pilate with seeking to become a King, where he "witnessed a good confession," in saying, "To this end was I born"—born to be King at some point of time.

But in order to get a correct and full understanding of the Savior's theory of the kingdom, while proclaiming it at hand, we need to follow him through his ministry, and learn what he had to say about the kingdom in his discourses while preaching about his coming.

1. While preaching the kingdom at hand, he taught us to pray, "Thy kingdom come; thy will be done in earth as it is done in heaven." (Matt. 6: 10.) He certainly would not preach about the coming of one kingdom, and at the same time teach us to pray for the coming of *another* kingdom. He would have us pray for the coming of the very kingdom he was preaching about; a kingdom to come on earth, when the will of God shall be done here as perfectly as the bright angels now do it above: hence, this kingdom is still future, for evil still predominates on earth.

2. While preaching the kingdom at hand, Jesus affirmed: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his *kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the *righteous* shine forth as the sun in the kingdom of their Father." (Matt. 13: 40-43.) Both the chronological and geographical location of the kingdom are here given, as well as the character of its possessors. It is not due till "the end of the world" arrives, and the angels are sent forth; and its territory is that now possessed by evil doers, which are then to be disinherited, after which it will be possessed only by the "righteous." But this kingdom is still future, for we have not yet reached "the end of the world," and the angels have not yet been sent forth, nor have the workers of iniquity yet been engulfed in the fiery furnace. When the end of the world arrives, and the angels are sent forth to reap the harvest, the resurrection will occur; hence, the kingdom preached by Christ is subsequent to the resurrection.

3. In preaching the kingdom at hand, Jesus stated: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8: 11, 12.) The kingdom here referred to is firstly occupied by a class who are to be disinherited; and not till this event is witnessed will the "kingdom of heaven" come—the very kingdom Jesus preached about—and when it does come, Abraham, Isaac, and Jacob, now dead, will be there, by virtue of resurrection power, for the kingdom which they are to dwell in, was "*at hand*"—still future—when Jesus preached to men; which could not have been the case if a kingdom of disembodied souls had been referred to; for if such a kingdom existed at all, it had been in existence a long time. Besides it would be unreasonable to suppose that Jesus here taught the residence of wicked ones in a kingdom belonging to disembodied saints, for a time, and their subsequent expulsion therefrom. The kingdom which Christ was proclaiming had not then come into existence as an organized kingdom, and was not due till "the end of the world," though its territory existed in a polluted state, and was occupied by unholy ones; but when the kingdom should come, Abraham was to live in it, together with all the sleeping saints, from the east to the west.

4. While preaching the kingdom of heaven at hand, Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the King say unto them on his right hand, Come ye blessed of my *Father, inherit the kingdom prepared for you from the foundation of the world.*" (Matt. 25: 31-34.) Christ here connects the introduction of the kingdom which he was preaching about, with the coming of the Son of man in his glory, when he shall be escorted to earth by all the holy angels, and represents its territory as being the same that was prepared for man in a holy state, "from the foundation of the world;" and this very kingdom was then pronounced "*very good*," but has since fallen under the *curse*, and is now a realm of rebellion against heaven. But the curse will be removed, and rebels be disinherited when the King comes with his shining army of angels. Then the dead saints will throw off the chains of death, and in their glorified state inherit the kingdom. Christ preached no other kingdom as the home of the saints than that which should come when the King should be revealed with his angels, and that was then "at hand" in the same sense in which Paul affirmed, "yet a *little while*, and he that shall come, will come;" that is, a "little while" compared with time that had already expired. So the time to intervene before the kingdom should come was so brief compared with the time that had previously elapsed, it could be said, "The kingdom of heaven is at hand," and also "The end of all things is at hand," in a comparative sense.

5. While preaching the kingdom at hand, Jesus thus speaks of the epoch of its introduction: "He said, therefore, A certain nobleman went into a far country to receive for himself a *kingdom*, and to *return*....And it came to pass that when he was *returned*, having received the kingdom, then he commanded....Those mine enemies that would not that I should *reign* over them, bring hither, and slay them before me." (Luke 19: 12, 15, 27.) Here the fact was clearly set forth by the Savior, that notwithstanding the kingdom was "at hand" in a comparative sense, its establishment must be preceded by the departure of the divine Nobleman, who should become its King, into the far country, and by his "*return*" therefrom, at which time all enemies should be exterminated. A part of this programme has been filled, and a part remains to be carried out. Christ has gone into the far country to have the kingdom conferred upon him, which is now filled with enemies, but he has not yet returned to destroy them, and begin his glorious reign. But he will "return" and "reign" where foes now triumph, and sin predominates.

6. While preaching the kingdom at hand, Jesus specified certain events to be witnessed before the kingdom could come, and said: When ye see these things come to pass, know ye that the kingdom of God is *nigh* at hand." (Luke 21: 31.) *Then*, it should not only be "at hand," but "*nigh* at hand"—emphatically at hand.

Such was Christ's preaching concerning the kingdom to come—a kingdom to exist "on earth;" to begin "at the end of this world," when the tares shall be consigned to the fire; to be the home of Abraham and other saints in their resurrected state; to contain the same territory "prepared from the foundation of the world; to be occupied after the Nobleman's return from heaven; and to be due after passing every link in the long chain of events in human history. We are warranted in preaching about, praying for, and expecting no other kingdom. It is true that some of the component elements of this kingdom sometimes bear the name of the combined whole, but it is equally true that all these elements must be consolidated in order to the organization of the kingdom. The King must return, the heirs be resurrected and changed, the territory be dispossessed of its wicked occupants, and be renovated, and then we shall have a kingdom in a deathless realm, with deathless saints, under a deathless King—the long looked for King of glory.

BODY AND MIND.*—No. 2.

J. H. WHITMORE.

In the following passage Dr. Maudsley calls attention to the fact that the human countenance is capable of expressing a variety of more complex emotions than animals are capable of. "Those who would degrade the body, in order, as they imagine, to exalt the mind, should consider more deeply than they do the importance of our muscular expressions of feeling. The manifold shades and kinds of expression which the lips present—their gibes, gambols, and flashes of merriment; the quick language of a quivering nostril; the varied waves and ripples of beautiful emotion which play on the human countenance, with the spasms of passion that disfigure it, all which we take such pains to embody in art—are simply effects of muscular action, and might be produced by electricity or any other stimulus, if we could only apply it in suitable force to the proper muscles ....Fix the countenance in the pattern of a particular emotion—in a look of anger, of wonder, or of scorn—and the emotion whose appearance is thus imitated will not fail to be aroused. And if we try, while the features are fixed in the expression of one passion, to call up in the mind a quite different one, we shall find it impossible to do so. This agrees with the experiments of Mr. Braid on persons whom he had put into a state of hypnotism; for, when the features or the limbs were made by him to assume the expression of a particular emotion, thereupon the emotion was actually felt by the patient, who began to act as if he was under its influence. We perceive then that the muscles alone are not the machinery by which the mind acts upon the world, but that their actions are essential elements in our mental operations. The superiority of the human over the animal mind seems to be essentially connected with the greater variety of muscular action of which man is capable: were he deprived of the infinitely varied movements of hands, tongue, larynx, lips, and face, in which he is so far ahead of the animals, it is probable that he would be no better than an idiot, notwithstanding he might have a normal development of brain."

* *Body and Mind*: By Henry Maudsley, M. D., London. New York, D. Appleton & Co., 1871.

In his second lecture Dr. Maudsley treats of idiocy and cerebral development. "Among Europeans the average weight of the brain is greater in educated than in uneducated persons; its size, other circumstances being equal, bearing a general relation to the mental power of the individual. Dr. Thurman concludes, from a series of carefully compiled tables, that while the average weight of the brain in Europeans is 49 oz., it was 54.7 oz., in ten distinguished men; and Prof. Wagner found a remarkably complex arrangement of the convolutions in the brains of five very eminent men which he examined....The native Australian, who is one of the lowest existing savages, has no words in his language to express such exalted ideas as justice, love, virtue, mercy; he has no such ideas in his mind, and cannot comprehend them. The vesicular neurine which should embody them in its constitution and manifest them in its function has not been developed in his convolutions; he is as incapable therefore of the higher mental displays of abstract reasoning and moral feeling as an idiot is, and for a like reason. Indeed, were we to imagine a person born in this country, at this time, with a brain of no higher development than the brain of an Australian savage or a Bushman, it is perfectly certain that he would be more or less of an imbecile."

The following table is compiled from Dr. Thurman's paper "On the weight of the human brain," in the *Journal of Mental Science*, April, 1866.

BRAIN-WEIGHTS OF DISTINGUISHED MEN.

	Ages.	Oz.
1. Cuvier, *Naturalist*	63	64.5
2. Abercrombie, *Physician*	64	63
3. Spurzheim, *Physician*	56	60.80
4. Dirichlet, *Mathematician*	54	55.6
5. De Morgy, *Statesman and Courtier*	60	52.6
6. Daniel Webster, *Statesman*	70	53.5
7. Campbell, *Lord-Chancellor*	80	53.6
8. Chalmers, *Preacher*	67	55
9. Fuchs, *Pathologist*	63	52.9
10. Gauss, *Mathematician*	78	52.6
Average of ten distinguished men	59-80	54.7
Brain-weights of average European men	20-60	49
	20-70	47.1
Average brain-weight of male negroes		44.5

It may be proper to add that the average weight of the adult male brain is 10 per cent. greater than that of the female—100: 90. The brains of the Hottentot, Bushman, and Australian are, so far as observation goes, of less weight than those of negroes. These facts and figures show that mental power depends upon cerebral development. To set forth the essential unity of body and mind has been a chief object of Dr. Maudsley's lectures. Against the speculations of the metaphysician, he opposes the stern logic of facts. To the unfounded assertion that mind is a separate and independent entity he shows that when a shock imparted to the mind through the senses causes a violent emotion, it produces a real commotion in the molecules of the brain. "It is not that an intangible something flashes inward and mysteriously affects an intangible metaphysical entity; but that an impression made on the sense is conveyed along nervous paths of communication, and produces a definite physical effect in physically-constituted mind-centers.... To reckon the highest operations of mind to be functions of a mental organization is to exalt, not to degrade, our own conception of creative power and skill.... I know not why the Power which created matter and its properties should be thought not to have endowed it with the functions of reason, feeling, and will, seeing that, whether we discover it to be so endowed or not, the mystery is equally incomprehensible to us, equally simple and easy to the Power which created matter and its properties .... By rightly submitting the understanding to facts, it is made evident that, on the one hand, matter rises in dignity

and function until its energies merge insensibly into functions which are described as mental, and on the other hand, that there are gradations of mental function, the lowest of which confessedly do not transcend the functions of matter. The burden of proving that the *Deus ex machina* of a spiritual entity intervenes somewhere, and where it intervenes, clearly lies upon those who [illegible] the assertion or who need the hy[illegible]is."

In an appendix devoted to the consideration of the limits of philosophical inquiry and the theory of vitality, Dr. Maudsley has given two of the finest essays ever written on the subjects named. In 1868 the Archbishop of York delivered an address to the members of the Edinburgh Philosophical Institution. This address which contained a violent and unreasonable attack upon materialism was published under the title of—The Limits of Philosophical Inquiry. Dr. Maudsley has reviewed the Archbishop in the most masterly manner. His defence of materialism, at once fair, manly, and conclusive, has provoked much hostile criticism, but no spiritualist has been able to show that his positions are untenable. In reviewing the Archbishop of York our author treats the subject of materialism, from a theological as well as from a scientific stand-point. It might be well if all theologians who inveigh so fiercely against materialism as subversive of true religious faith, would read and candidly consider Dr. Maudsley's admirable essay. Speaking of a common but most mischievous assumption concerning materialism which had been put forward with a great show of confidence by the Archbishop, he very truly says: "Another error, or rather set of errors, into which the Archbishop plunges, is that he assumes positive science to be materialistic, and materialism to involve the negation of God, of immortality, and of free will. This imputation of materialism which ought never to have been so lightly made, it is quite certain that the majority of scientific men would earnestly disclaim. Moreover, the materialist, as such, is not under any logical constraint whatever to deny either the existence of a God, or the immortality of the soul, or free will. One is almost tempted to say that in two things the Archbishop distances competition: first, in the facility with which he loses or dispenses with the links of his own chain of reasoning; and secondly, in his inability to perceive, when looking sincerely with all his might, real and essential distinctions, which are at all subtile, which are not broadly, and almost coarsely, marked. If the edge of a distinction be fine, if it be not blunt as a weaver's beam, it fails seemingly to attract his attention. *Whosoever believes sincerely in the doctrine of the resurrection of the body, as taught by the Apostle Paul, which all Christians profess to do, must surely have some difficulty in conceiving the immortality of the soul apart from that of the body; for if the Apostle's preaching and the Christian's faith be not vain, and the body do rise again, then it may be presumed that the soul and it will share a common immortality.* SO FAR, THEN, FROM MATERIALISM BEING THE NEGATION OF IMMORTALITY, THE GREATEST OF THE APOSTLES, THE GREAT APOSTLE OF THE GENTILES, EARNESTLY PREACHED MATERIALISM AS ESSENTIAL TO THE LIFE WHICH IS TO COME. There is as little or less justification for saying that materialism involves of necessity the denial of free will. The facts on which the doctrine of free will is based, are the same facts of observation, whether spiritualism or materialism be the accepted faith, and the question of their interpretation is not essentially connected with the one or the other faith; the spiritualist may consistently deny, and the materialist consistently advocate, free will. In like manner, the belief in the existence of God is nowise inconsistent with the most extreme materialism, for the belief is quite independent of the facts and reason on which that faith is founded. The spiritualist may deny God the power to make matter think, but the materialist need not deny the existence of God, because he holds that matter may be capable of thought. Multitudes may logically believe that mind is inseparable from body in life or death—that it is born with it, grows, ripens, decays and dies with it, without disbelieving in a great and intelligent Power who has called man into being, and ordained the greater light to rule the day and the lesser light to rule the night.

"What an unnecessary horror hangs over the word materialism! It has an ugly sound, and an indefinite meaning, and is well suited, therefore, to be set up as a sort of moral scarecrow; but if it be closely examined, it will be found to have the semblance of something terrible, and to be empty of any real harm. In the assertion that mind is altogether a function of matter, there is no more actual irreverence than in asserting that matter is the realization of mind; the one and the other proposition being equally meaningless so far as they postulate a knowledge of anything more than phenomena. Whether extension be visible thought, or thought invisible extension, is a choice of words, and not a choice of conceptions. To those who cannot conceive that any organization of matter, however complex, should be capable of such exalted functions as those which are called mental, is it really more conceivable that any organization of matter can be the mechanical instrument of the complex manifestations of an immaterial mind? Is it not as easy for an omnipotent Power to endow matter with mental functions as it is to create an immaterial entity capable of accomplishing them through matter? Is the Creator's arm shortened, so that He cannot endow matter with sensation and ideation? It is strangely overlooked by many who write on this matter, that the brain is not a dead instrument, but a living organ, with functions of a higher kind than those of any other bodily organ, inasmuch as its organic nature and structure far surpass those of any other organ. *What, then, are those functions, if they are not mental? No one thinks it necessary to assume an immaterial liver behind the hepatic structure, in order to account for its functions. But so far as the nature of nerve and the complex structure of the cerebral convolutions exceed in dignity the hepatic elements and structure, so far must the material functions of the brain exceed those of the liver....* Trace the gradual development of the nervous system through the animal series, from its first germ to its most complex evolution, and let it be declared at what point it suddenly loses all its inherent properties as living structure, and becomes the mere mechanical instrument of a spiritual entity. In what animal, or in what class of animals, does the immaterial principle abruptly intervene and supersede the agency of matter, becoming the entirely distinct cause of a similar, though more exalted order of mental phenomena?" Immaterialists would do well to answer these pertinent questions, instead of contenting themselves with a repetition of the stale and illogical arguments which form the common stock of all spiritualists, the Archbishop of York not excepted.

Rochester, N. Y.

THE SINNER'S DOOM.

The human race is mortal. Not once in the whole Bible is immortality affirmed of man as such. "The immortality of the soul" is a phrase of constant occurrence among philosophers, poets, and divines; but it is unknown to the long list of illustrious men from Moses, the great historian and legislator, to John, the venerable apostle and apocalyptic seer. Statesmen, philosophers, poets, prophets, kings, orators, shepherds, farmers, artisans, fishermen, all wrote in this wonderful book; but not one of them ever hints that the soul is immortal. And yet they are constantly speaking about men. From Genesis to Revelation, individuals, families, tribes, kingdoms, empires pass before us. Marriages, births, and deaths innumerable are recorded; life and death are words which meet us at *every* turn; the music of the marriage feast, the joy when a man is born into the world, the wailing of the mourners when bereavement darkens the dwelling, are all sketched by the wonderful writers who understood human nature so thoroughly, and yet not a word about inherent immortality. It is strange! If every man really has a soul that is to live forever, it is perfectly amazing that a fact of such profound significance should have been passed over in silence. In silence, said we? Nay, that is not a fair account of the matter. Every where and uniformly the creature whose immortality is the boast and glory of song and sermon is spoken of by these writers as short-lived, feeble, mortal. The modern divine insists that man is immortal because God "breathed into his nostrils the breath of life, and man became a living soul;" but an ancient divine, Isaiah by name, selects *this very fact* as a proof of his frailty and mortality. "Cease ye from man, *whose breath is in his nostrils*; for wherein is he accounted of?" David, too, no mean theologian, says, "His breath goeth forth, he returneth to his earth,"—an evident allusion to "Dust thou art, and unto dust thou shalt return,"—"in that very day his thoughts perish." Certainly it would be lawless logic that should affirm immortality of a creature whose thoughts had "perished."

But the truth of life in Christ is not denied by our brethren from whom we have been obliged to part company on the great question of the future of the unsaved. They say: 'Yes, there is eternal life in Christ, and in Christ only: but by that we mean an eternal life of happiness and glory; whilst the ungodly endure a life of eternal misery and shame. The former are forever happy, the latter forever miserable: so miserable that the agony of remorse and torment is altogether indescribable. We hold that the woes of hell last as long as the joys of heaven; for both are literally without end.' To this, which will be accepted as a fair representation of the orthodox view, my reply is threefold, embracing doctrinal fact, creature capacity, and the character of God,

1. As a matter of *fact*, the orthodox view is not revealed in Scripture; it is not of revelation; it is not in the record. We meet it with a firm and emphatic denial. If it be true, it is certainly not a truth of God's word; its truth must have been gathered from a source never recognized as authoritative by prophets and apostles; and which we, therefore, as grateful believers in prophetic and apostolic revelation, refuse to accept as authority. To inspiration we bow implicitly, with a reverence as sincere and profound as can characterise any Christian in Christendom; but for this very reason we will not receive as an article of Christian faith a doctrine unknown to the Christian Scriptures. We must take the liberty of testing this weighty matter for ourselves. To church authority, tradition, and current theology we are obliged to say, though with all courtesy, Stand aside for a short time, if you please, until we take this tremendous question into the sunlight of God's word. It is too awful to be accepted as a part of our belief, except on absolutely overwhelming, inspired evidence. Well, what do we find in the book to which we thus avow unfeigned loyalty? Eternal life always implying blessedness, honor, glory; but endless existence in sin and misery *never!* There is great variety in the mode by which God's judgments overtake the wicked, but their end is always death, destruction, perdition. The Judgment of the old world was by water. The rebels living on the earth when Christ comes will, like the sinners of Sodom, be destroyed by fire, everlasting, unquenchable fire, so that they must in the very nature of the case be destroyed; and this is the word which Paul uses when referring to this very time and these impious enemies of the Lord. He says, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints."

2. *Creature capacity* makes eternal existence in pain impossible. We have seen that man is naturally a mortal creature, that the wages of sin is death, and that immortality is a grand supernatural gift bestowed only on those who are one with Christ. If it be true that all who are out of Christ must *die*, it is an outrage on language to say that their death means everlasting existence in torment. Besides, pain itself can be suffered *only* by mortal creatures; *the possibility of physical pain is the proof of mortality*, the herald of death. I say physical pain, for the Judgment scenes of Scripture have to do with men, properly so called, *men in the flesh*, not with what are called "disembodied souls"—a fact which of itself should settle the question. The action of fire upon bodies is too well known to need description, and the idea of human beings living in fire which shall not be put out could never have found a place in theology had it kept clear of the horrible legends of paganism, and the dismal traditions of the dark ages.

3. The *character of God* makes eternal suffering on the part of any of the human race utterly inconceivable. He would not, he could not decree any such fearfully appalling penalty as this. He has announced the desert of sin—it is *death*. There may be great variety in its forms and circumstances, but the penalty is DEATH. Transgressors, sinners, unbelievers are to be destroyed, consumed, blotted out of being; that is the righteous sentence of the Holy One. We recognize its equity, we bow to its wisdom, we see in it not only beneficence to the great loyal universe that is to be when the mighty undertaking of the Son of God shall have been accomplished; but deep mercy to the sinners themselves. Yes, I repeat *that*; justice exacts the life of the transgressor, and there is mercy at the heart of justice in this very matter. The man was offered pardon, peace, justification, purity, immortality in Christ, without money and without merit; but he would not accept the offer. Love sought him, followed him, entreated him to become an heir of God and a fellow heir with Christ, that he might enjoy the magnificent glories of the Father's universe; but he scorned her entreaties and turned to his corruptions with renewed zest. So the word goes forth, "Let him utterly perish in his own corruptions!" It is a punishment, an *everlasting punishment*, for that man shall never see the ever-unfolding and ever-growing wonders and glories that God has prepared for his royal family. He shall have no part in the magnificent issue to which infinite wisdom is with majestic slowness conducting the affairs of the universal empire. He has no moral taste for the pure, the noble, the sublime, the holy. He does not appreciate Christ, he does not desire the Holy Spirit, he sees no overwhelming grandeur in the outstreaming of the Father's philanthropy. What is to be done with him? He is in the way of the loyal and holy, for they wish all men to be devout; he is in God's way for he intends to purify the creation from every moral stain; say he is in his own way, for his corrupt nature makes it impossible for him to enjoy a pure universe. What then? He must die. I affirm that there is mercy to him at the very heart of the penalty. Capital punishment is the best thing that could befall a creature so utterly unfit to have mental and moral sympathy with the inhabitants of the new heavens and new earth wherein dwelleth righteousness. The fact is, the character of God—that great character, to admire which is a holy luxury—shines with surpassing lustre in the revelation he has given. Seen in this light, the revelation becomes alive with wonders. Whenever a dark saying troubles us, or a proposition contains thoughts too large for our capacity, or our experience seems to come into painful collision with a promise, we fall back with calm assurance upon the glorious character of God. When mysteries baffle us, when our skill in interpretation is exhausted, and when our wisdom and learning are at their wits end in the presence of one of those moral riddles that roll across our path, reminding us of our feebleness and dependence, we pillow our aching head upon the ineffable character of God and find repose. He cannot, he will not act contrary to himself. He will solve the difficulties that perplex the understanding and try the faith of men, in a manner gloriously in harmony with his essential character. He will be a *consuming fire* to all the workers of iniquity. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." But he will *not* continue them in being, for that were to act in opposition to his declared purpose of purifying his universe, and to perpetuate the sin which he loathes. Come what will, we must vindicate our Father's peerless character, especially when we find in it the eternal spring of that blessed evangel which offers the gift of immortality to every creature of a mortal race who will accept it at his hands, and on his own generous terms through the Son of his love, our glorious Lord and Savior Jesus Christ; to whom be glory through all the ages. Amen!—*The Rainbow.*

SLEEP AND DEATH.

Sleep is called "the emblem of death." How often is the expression used by the living, when looking upon the corpse of the dead, "He looks" or "she looks as if asleep." How peaceful they sleep." Our evening hymn, so familiar to all, brings to our mind the resemblance:

"The day is past and gone,
The evening shades appear;
O, may we all remember well,
The night of death draws near.

We lay our garments by,
Upon our beds to rest;
So death may come disrobe us all,
Of what we here possessed."

There is not only a resemblance in the *appearance*, but in the quiet, the rest, and *unconsciousness* of the condition. When persons are in a state of sound sleep, they have no knowledge of anything. They have no knowledge that they ever lived, nor that they are asleep, much less that they are awake. They do not know when they are asleep how long they have been asleep. They have no knowledge as to what is going on in the world, or among their kindred or friends. Not even in the house or room in which they are asleep. All to them, for the time being, is unknown. Dr. Durham says:

"Considered psychologically, I think sleep may be best defined to be a state in which *volition, sensation*, and *consciousness* are suspended, but can be readily restored upon the application of stimulus." Again he says:—"Considered psychologically, sleep may be most correctly regarded as that particular state of *cerebral inactivity* which is essentially associated with *rest*, nutrition, and repair of the brain substance. Every part of the body, the office of which is vital, not simply mechanical, passes through alternate periods of rest and action. The heart pauses after each pulsation, and every breath we draw is followed by a period during which the nerves and muscles of inspiration *repose* before being again aroused. The heart acts and rests seventy or eighty or more times in a minute. During rest the tissue is nourished and waste is repaired. So also must the *brain*, the *organ of the sense*, as a vital organ have rest. During sleep, the brain is in comparatively a bloodless condition; and the blood in the encephalic vessels is not only diminished in quantity, but moves with diminished rapidity. A woman who had lost part of her skull, the brain and part of its membranes lying bare—when she was in deep and sound sleep, the brain lay in the skull almost motionless; when she was dreaming it became elevated; and when in dreams of excitement, it protruded through the aperture of the skull."

So in death, "the dead know not anything." (Eccl. 9: 5.) They have no knowledge that they have ever lived, nor that they are dead, much less that they are alive when dead! They do not know where they lie in death, nor how long they have been dead. They have no knowledge of what is going on in the world, or among their own kindred or friends. (Job 14: 20, 21.) Nor have they knowledge of anything "under the sun." (Eccl. 9: 6.) And certainly not above it, for "one event" is "unto all." "They live, and after that they go to the dead." Their "volition, sensation and consciousness are suspended." "Their love, and their hatred, and their envy, is now perished.... There is no work, nor desire, nor knowledge, in the grave." (Eccl. 9: 6, 10.) They are in a state of "cerebral inactivity," and at "rest." The "life" of "the soul" is gone, which is "the blood;" and the brain is in a "bloodless condition," and is unable to act or think. The "application of stimulus" may however restore the dead to a state of consciousness," and that is, the "Spirit of God." (Rom. 8: 11.)—*Selected.*

"WHY HAS IT NOT ALWAYS BEEN BELIEVED, IF TRUE?"

This question is often propounded when we prove certain unpopular doctrines from the Bible. What business is it to us whether our predecessors believed God, or not? We must believe, or disbelieve, for ourselves. They may never have enjoyed the light on these particular points, and therefore not have incurred condemnation for rejecting what their minds were never specially called to consider. We have these themes crowded upon our attention, and are inexcusable if we refuse to investigate. Whether our fathers saw these truths or not, it remains a fact that if they are in the Bible *now*, they were there long ago, and are not *new* sentiments; and if they were *true* when first put into the Bible, they are true still, whether our fore-fathers believed them or not.

Besides this, it is a revealed truth that an apostacy was to overtake the church, and many were to "turn away their ears from the truth, and be turned unto fables." This prediction met its fulfillment in the the gradual rise of papacy; and many of the fables that were coined by that power still pass for truth, and are deemed sacred even among protestants, because they lay claim to antiquity. We ask a hearing, and call for minute examination, to settle the question whether fables coined in the dark ages are preferable to truths fresh from the Bible.

W. A.

Experimental.

THE SAVIOR'S DYING LOVE.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave my life for thee—
What hast thou given for me!

I spent long years for thee,
In weariness and woe,
That an eternity
Of joy thou mightest know.
I spent long years for thee—
Hast thou spent one for me!

My Father's home of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left it all for thee—
Hast thou left aught for me!

I suffered much for thee,
More than thy tongue can tell
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee—
What can'st thou bear for me!

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love.
Great gifts I brought to thee—
What hast thou brought to me!

Oh let our hearts be given—
Our years for Him be spent,
Our earthly fetters riven,
And joy with suffering blent.
May Christ be all to thee,
And all in all to me!

THE FAITH OF MAN—THE LOVE OF JESUS.

OUR ENGLISH CORRESPONDENT.

The Lord had risen. Peter and "that other disciple," from what they had been told, came to the sepulchre. John, rich in faith, strong in love, came *first* to the sepulchre, but not having the same quick, impulsive character, he waited for Peter to enter, then went he in also; "*and he saw and believed.*" What did he see? An empty tomb—nothing more. Nevertheless he saw it and believed. He needed no further proof. The Lord he loved was not there. Faith told him that he had risen. He had no doubts, no fears, no misgivings, no hesitation. He saw the empty tomb and believed. Oh for more of that trusting, loving, implicit faith, such as the disciple had whom Jesus loved, who rejoiced with unspeakable joy, even before his glad eyes were feasted with a sight of his Lord.

We next find Mary. She had come, it is true, before the other disciples, but it was "yet dark," and we now find her standing without at the sepulchre, weeping. "She stooped"—"she looked in." She saw as John had seen, the empty tomb. She saw more; she saw two angels, who spoke to her, saying, "Why weepest thou?" but it was "yet dark," for as yet she "knew not the Scripture that he must rise again from the dead." Sorrow took the place of faith. The precious body of her Lord had been removed, she knew not where. She turned herself back, and saw Jesus standing," but she knew not that it was Jesus. Overwhelmed by sorrow, blinded by tears, she knew him not. Jesus spoke! Full of tender, loving compassion, he questioned her as to the cause of her *grief*, but it "was yet dark." She supposed him to be the gardener, and asked after the Lord she loved so well. Jesus saith unto her, "Mary." He did not upbraid her for unbelief. He did not reprove her want of faith. "He calleth his own sheep *by* name and leadeth them out." It was no longer "dark." Mary exclaimed, "Rabboni; which is to say, Master." Think of the love of Jesus as here shown to her. The empty tomb, the angels, Jesus standing, Jesus speaking, but Mary still in doubt and sorrow. He then called her by name. That one word, "Mary," dispelled the darkness, and opened a new world of light and joy.

We next find the disciples assembled, Thomas excepted. As yet they were in great ignorance concerning the Lord's resurrection. It is true they had heard from others of the empty tomb, of the vision of angels, and that Jesus had been seen, and had spoken; but the words were as idle tales, and they believed them not. In unbelief and ignorance of resurrection truth, they need more than the words of man to convince them. Jesus now comes to them. He says, "Peace be unto you." They see him, they hear him, but "they were terrified and affrighted and supposed that they had seen a spirit." How does the Lord deal with this want of faith? Full of love, full of mercy, *he shows unto them his hands and his side.* "Then (but not before) were the disciples glad when they saw the Lord." Their faith was weaker than that of Mary, but Jesus shows his love stronger. He comes to them. He speaks to them. *He shows them his hands and his side*, and they rejoice in seeing him who was dead but is now alive and liveth evermore.

Lastly we find Thomas. He had been told all these things, but weakest of all in faith, he needed something more than all the others to persuade him that Jesus had risen from the dead. He must have not only visible but tangible evidence of Christ's identity before he will believe. Again we find the disciples together with Thomas. Jesus again stands in their midst and speaks peace. Knowing all that was in the doubter's heart, Jesus says to him at once: "Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing." Mark the tenderness here displayed. Love supplied the strongest evidence to the weakest faith. The test was sufficient. Thomas answered, "My Lord and my God!"

We have here four different degrees of faith, from the strongest to the weakest; and we see Jesus in his infinite love dealing as it were more gently and tenderly with the weakest than the strongest. Now, as then, he is willing to bear with our frailties, and supply evidence sufficient to convince the most incredulous, provided we will be open to conviction and promptly walk in the light as fast as it shines. We fear that many are not as willing to respond to their honest convictions, when the overwhelming testimony is furnished, as was even doubting Thomas. While Jesus will pity our constitutional weaknesses, he will not excuse our deliberate and persistent skepticism.

THE TRUE MOTIVE POWER.

"Success in soul-saving requires a warm heart; eminent success, a hot heart. Icebergs are not to be melted by moonbeams. Many other desirable qualifications may be dispensed with, but genuine, spontaneous, abiding warmth of soul toward the Savior and toward the sinner there must be, or a man cannot be a successful Christian worker. Without this the most eminent endowments only make failure the more disgraceful.

"It seems almost impossible for some Christians to get rid of the notion that spiritual results can be secured by methods merely material and intellectual. Given money and brains, and it is often assumed you have force enough to run a moral reform, a Sunday-school, or even a Church. The rebuking voice of the Almighty sounds forth, 'Not by might nor by power, but by my Spirit,' and that Spirit works on the ungodly mainly through the medium of the hearts which have already felt its transforming power. The most magnificent floating palace ever built is but a cumbrous hulk, utterly useless for the single purpose of its construction until its fires are kindled, and its heart throbs, and its timbers quiver from stem to stern with the pulses of a mighty life.

"There is no possible substitute for a heart aflame. Brilliancy may dazzle, but it takes heat to kindle. Chalmers preached for thirteen years before his conversion with a keenness of logic, a splendor of rhetoric, and a majesty of eloquence unsurpassed and rarely rivalled, but he afterward publicly confessed, that during all that time, his ministry not only failed to lead any one to a saving acquaintance with Jesus, but that, so far as he could learn, it had 'not the weight of a feather upon the moral habits' of his parishioners. John Wesley's early ministrations in England and America were of small account, but when, through the influence of the Moravians, his 'heart was *strangely warmed*,' God gave him a tongue of fire, and the scenes of the Pentecost were reenacted."

"An almost passionate devotion to the work of saving men seems to be the indispensable condition of abundant harvesting. John Knox was wont to cry, 'Give me Scotland or I die!' Whitefield would often pray, 'O Lord, give me souls or take my soul!' Emmons had unutterable groanings over sinners. Concerning one such season he writes: 'The agonies of that hour can never be told; I verily thought I should have died.' When the burning soul of Paul had been pursuing its orbit among the nations for thirty years, driven by some unseen power, and leaving a trail of glory everywhere, he gave the *rationale* of his sublime career in six words: 'The love of Christ constraineth me.' The world knows what became of these furnace-heats in great souls. The conquests of the Church have been won and the history of the nations moulded by them. They avouch the truth so well uttered by Lyman Beecher: 'The power of the heart set on fire, by love, is the greatest created power in the universe.'

"But we need not limit e[illegible] struction or the encourag[illegible] theme by applying them [illegible] to sta[illegible] of the first magnitude. The [illegible]intest taper that glimmers in a hovel [illegible] subject to the same conditions of shi[illegible] as the sun itself. Grace is like nature in the universal sweep of its laws. A heart on fire with love to Jesus and love to men, is just as sure to win some trophies for the Master, through the pathetic pleadings of an illiterate Carvosso, as by the inimitable eloquence of a Summerfield. Many a minister, a prayer-leader, Sunday-school teacher, or private Christian of no more than ordinary capacity, might enter a career of extraordinary usefulness by securing the baptism of the Holy Ghost. He would find it to be 'power from on high.' Many a professed disciple has never had his Pentecost, and that often makes the diametrical difference between a skulking, cursing denial, and a lion-hearted apostleship, as it did with Peter.
—*Christian at Work.*

MARY AND MARTHA.

It was the feast of the tabernacles. Christ was teaching in the temple. He did so at the hazard of his life. The popularity that attended his ministry in Galilee was exchanged for an experience of hate, bitter as that with which Rome would have greeted the preaching of Luther in the sixteenth century. His teaching was carried on amidst perpetual interruptions and against perpetual opposition. More than once was he mobbed. More than one plot was formed for his assassination. More than one trap was set by cunning art to entangle him. Once a legal investigation was set on foot to insure his judicial condemnation. The city was not safe for him at night. He therefore went at night to the neighboring village of Bethany, and found rest and refreshment in the congenial home of Martha, Mary and Lazarus. A true home it was, a home that gave rest to the wearied Master. Blessed is that home whither Christ comes that he may bring blessing. Thrice blessed that home where he loves to come for the congenial fellowship of loving hearts which it affords him.

So coming, Martha set about to prepare an entertainment for him. It was her method of service. It would be the "housekeeper's" method of service to-day. Nothing seemed to her good enough, no care too great, no anxiety or trouble too burdensome to bear for his sake. She gave herself up to the service of her welcome guest. Mary forgot the service in the Lord. She was absorbed in him. To sit at his feet and drink in his words was enough to make her forget all earthly considerations—enough to make Him forget, too, whose meat and drink it was to do the will of his Father in heaven. To him, the pleasure of finding one appreciative and sympathetic listener was immeasurably greater than all Martha's dishes could give. There was more refreshment in Mary's listening than in Martha's promised meal.

One lesson of this incident lies on the surface. It is worth the pondering of wives and mothers. Give your guests more of yourself and less of your viands. Give loving thoughts, as well as busy hands, to your friends, your children, your husband. A quiet home of communion with them, and one simple course, is better than a fretted life and superabundant courses. There is a lesson to the church, ever apt to be careful and troubled about many things. The church is best served, not by those who study to fill its pews and better its finances, and enlarge and enrich its feast of good things, in social advantage, or pulpit oloquence, or entrancing music, but by those who sit most at Christ's feet, and learn most of him. The aged mother, infirm, bed-ridden, but not forbidden the throne of God, who often bemoans that she can do nothing for the church, is often serving the church most truly. There is a lesson for the individual Christian. Two types are set before us—the busy, bustling, serving Christian; the quiet, communing, receiving Christian. The ideal combines the two as Christ himself did, who prayed all night in the mountains, and labored all day, teaching and healing the multitudes.

To serve is well; but service is not the acme of Christian experience. It is not the autumnal fruit of love. The love that simply receives Christ, that is absorbed in Christ, that is content to take all from him, and pay nothing back, that gazes, lost, up into his wondrous face, that listens to his words, that simply rests and rejoices in him, is above all mere serving. Dearer to Christ is the John that rests his head upon the Master's bosom, than the Peter who draws his sword for zealous but fruitless fighting. Dearer the Mary that rests at his feet than the Martha who merely labors in his service. Higher in his esteem is the quiet confiding than the activity of self-reliance.—*Christian Weekly.*

DANIEL'S DELIVERANCE.

C. C. MARSTON.

One of the most brilliant illustrations of God's preserving watch-care over his faithful people, is recorded in the sixth chapter of Daniel. Its lessons of instruction and encouragement are *legion*. I refer to Daniel's imprisonment in the *lion's den*, as a result of his unfaithfulness to the edict of Darius the Medo-Persian king. This vast kingdom was divided into one hundred and twenty provinces; over which were appointed a like number of *princes*. Rising still higher in its political division we find the kingdom constituted into three districts, ruled by three officers called presidents. "Daniel was preferred above the presidents"—he had the best district in the kingdom. He was a special favorite of the king, "because an excellent spirit was in him." These marks of favoritism shown to Daniel aroused the jealous hatred of his compeers in office. The king was petitioned to make a "decree that whosoever should ask a petition of any God or man for thirty days, save of the king, should be cast into the lion's den." A falsehood was enacted in order to secure the execution of the decree. It was confidently affirmed that "all the presidents of the kingdom" were desirous that such a "royal statute" should be established. This was a false statement. Daniel, the "preferred preside[illegible]" was entirely unacquainted with t[illegible] wire-pulling scheme of his coadjutor[illegible] office, until after it had received the [illegible] signature of the king and thus b[illegible]me a "law of the Medes and Persians w[illegible]ch altereth not."

Daniel's honored custom was to pray in his chamber three times a day, with his *face towards Jerusalem*. Should he continue this heaven-approved usage, now that the king had decreed his punishment if he did? He understood full well the nature of a Medo-Persian statute. He knew it could not be *modified*, or *annulled*. No *reprieve* could be obtained from the royal incumbent of the throne by which the penalty might be avoided in the event of his condemnation. Of all these facts Daniel was fully apprised. He comprehended the situation. And now what should he do? Should he discontinue his praying to the God of his fathers and reverence the king's decree; or, should he continue faithful to his heavenly Father's bidding, and trust Him for deliverance from the mad edict of a wicked kingdom? He made choice of the latter, and continued his practice of praying thrice a day to the God of the Hebrew nation.

Daniel was a special favorite of the king. It was a source of no small sorrow to Darius to have him implicated. But the edict been promulgated, and, notwithstanding the indefatigable efforts of the king even to the going down of the sun to rescue Daniel, the penalty had to be inflicted. Before committing Daniel to the merciless rage of the lions the king addressed to him the following grand words: "*Thy God whom thou servest continually, he will deliver thee.*" This told the whole story. The God that Daniel served was all-powerful, and could deliver his faithful servant unharmed even from the lion's den.

The king sleeplessly spent the night, fasting in his palace, and with eager interest at early dawn sought the place of Daniel's imprisonment. The "servant of the living God" was alive and well, and "was taken up out of the den, and no manner of hurt was found upon him, *because he believed in God.*" Let this simple, but grand circumstance nerve all of our hearts to put more implicit confidence in God and his precious promises. God will deliver us at all times from all of our adversaries if we will but confide in him.

Amboy, Ill.

"MY SINS! MY SINS!"

At a meeting for anxious souls, a woman appeared in such evident distress and anxiety, that a servant of Christ said to her, "What is the matter with you, that you are in such a state as this?"

"My sins, my sins," she groaned.

"How long have you been like this?" he inquired.

"Twelve months," she said, wringing her hands, and again groaned out, "My sins, my sins!"

"Twelve months!" he exclaimed in amazement; "what have you been about, that you have not found peace?"

"I have been doing everything I could," she replied.

"Then what *have* you been doing?" he inquired.

"I have been praying, and weeping, and reading the Scriptures, and trying to repent, and attend meetings; and what more can I do?" she asked most piteously.

"Leave off all your doings, and look there," he replied, pointing upwards.

"Where?" she asked anxiously.

"There, on the cross! At JESUS, the bleeding Savior, dying for *your* sins. You have been looking into your own bad, wretched heart, and trying to get salvation out of it; and you can't get it out, for it is not there. God sends salvation down to you from heaven, through his Son, Jesus Christ. God gives it to you, but you must take it, and take it from Christ. It is of no use for you to pump, pump, pump at your own wretched heart, you can never pump salvation out of it; it flows down to you through the blessed Lamb of God. You must look unto HIM and receive salvation from him, for he alone can give it you."

"Is that it?" she said with much feeling."

"Yes, it is," he replied; "God says it, and you must believe it."

"Is—that—it?" slowly came from her lips again, while joy and gladness spread over her face; and clasping her hands with delight, she exclaimed, "I see it! I see it! Thank God, I am saved!" and turning round to some one near her, she said, "It is so easy; you have only to believe."

For twelve months this poor woman had been struggling to save herself, but all in vain. She could not do it, it was too hard for her. Now, however, she looked to Jesus, she believed in him, and in a moment her heavy burden of sin rolled from off her back, and she found rest and peace. His precious blood had put her sin away, and she was saved.

One word to you, my friend. If you desire salvation, you must give up all your own righteousness, and look to JESUS ONLY, and he will save you.—*Times of Refreshing.*

THE GREATEST JOY OF LIFE.

Dr. Chalmers said: "Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications of a higher order, which constitute the main and essential blessedness of heaven. O, my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances, and, above all, to my children, the example of righteousness! Conform me to the Gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to a newness of life, and feel it is my meat and drink to do thy will."

A sly old deacon wishing to give his pastor a hint to put more juice in his sermon, said to him one day, "I must get a seat near the pulpit, for by the time your words reach my ears the people in front of me have so taken the pitch out of them, that they are as dry as dish water."

Ex-Surgeon-General Hammond says Spiritualism is a disease, which may be cured by iron and strychnine. We presume strychnine would cure it; but we are not so sure about the iron!

THE BIBLE BANNER.

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SPECIAL OFFERS!!

We must have more subscribers for THE BIBLE BANNER! It is every way worthy of a wider circulation. We hear nothing but praises in its behalf. The choiceness of its matter and the beauty of its mechanical execution cannot fail to make a good impression, so far as we can secure a reading patronage. But we feel that our BANNER ought to wave more widely over the land. A little effort on the part of its real friends would soon double our list. Let us then very kindly but very earnestly ask for a more vigorous rally to our support. The paper has not yet reached a paying point. Will you not lend us your aid in placing it upon a self-supporting basis? You have by this time decided whether the *animus*, the *ability*, the *ring*, and the *price* of the paper are such as to commend it to your earnest attention. We now make the following special offers:

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4. We will send the BANNER to all *new* subscribers *three months free*; sending the paper from *October*, but dating their subscription from *January*. This gives them the paper 15 months, and a choice book, for $1.00. Is *that* cheap enough?

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Many have waited long and patiently for the appearance of this work. They will rejoice to be informed that it is at last ready. We trust that their high expectations will be fully met when they come to peruse it. For the information of all who desire to know, we would say that the book under consideration has been carefully written by a Committee of Clergymen, chosen with reference to their ability to discuss the subjects respectively assigned to them. The design of the book is to give an able exposition of Bible truth, relating especially to the nature of man, the future dwelling-place of the righteous, the condition of the dead, the time of the Christian's reward, the destiny of the wicked, the personal coming of Christ, the signs of the times, and our proximity to the Judgment. This is a book to *read*, a book to *study*, a book to *lend*, a book to *sell*. Send on your orders at once. We wish to scatter it by thousands. Let the friends of truth lend a vigorous hand to introduce it everywhere!

GOSPEL SANCTIFICATION.

The true sanctification, as used in the Scriptures, clearly represents the idea of appropriation, and not a change of moral condition. It means exclusive use for a specific, holy purpose. As moral agents are required to be in a certain moral condition, before they can be employed to accomplish any holy purpose, therefore all unholy beings must experience a moral change, before they can be appropriated or sanctified to such use.

An uneducated person cannot wisely be appropriated to school-teaching until he has changed his literary condition; so God never employs men in his vineyard or sanctifies them for his work, until they are converted or morally changed. We convert corn into meal before using it for bread; so a rebel against the government of God must be changed to a loyal citizen, before he can be trusted in any responsible position.

Christ experienced sanctification, yet he never experienced a moral change, for he was holy from the beginning. Speaking of his disciples, he said, "And for their sakes I sanctify myself, that they also may be sanctified through the truth." (John 17: 19.) He being holy could appropriate himself to the holy work of making provision for the conversion of unholy men; "that they also might be sanctified through the truth;" that is, that they also might be employed in the work of saving the perishing.

Paul expressed this idea when he said, "For we are his workmanship, created in Christ Jesus unto good works;" that is, Christ prepares us so that we can perform good works. There might be be lumber enough in a ship-yard to make a ship, but it could not carry merchandise across the Atlantic until it was "created" into a ship. So a sinner cannot do Christian work until his moral nature is changed.

Conversion, sanctification, and holiness are distinct subjects, but so intimately connected that many lose sight of their distinctive features. Conversion is changing a man from a sinful to a holy state. Sanctification is employing the changed man in a holy work. Holiness is the principle which demands and produces wholeness in every part of the renewed man, so that he may be fully prepared to do his appointed work.

Sanctification commences at conversion. The sinner is converted on condition that he has a fixed purpose to sanctify himself to the service of Christ. It is *voluntary obedience, chosen service*, performed by love and not by fear. It is like the sunlight, dependent upon constant renewal. Every new act of obedience requires a new act of volition; because the volition which produces voluntary service to-day, cannot qualify the service of to-morrow. Sanctification is that which passively and actively yields *everything* to the control and disposal of God. It suffers no reservation to be made of person, time, talents, property, reputation, or friends. All must be *cheerfully* yielded to God, as the only one having a right to control and dispose of all according to his will.

If sanctification is a perfect submission to the will of God, an understanding of that will is necessary for sanctification. It is impossible for an intelligent being to comply with any rule of government, without first understanding that rule. Therefore, it is impossible to be sanctified in advance of enlightenment, by which we learn the will of God. As we are dependent upon revelation for a knowledge of that will, it follows, that the word of God is a necessary medium through which, by the aid of the Holy Spirit, we are sanctified. Jesus testified to this when he said, "Sanctify them through thy truth; thy word is truth."

To be a sanctified minister of the gospel, a man must submit to the divinely revealed rules by which he is to be governed in that holy office. To be perfectly sanctified, is to perfectly submit to all the divine rules given for the government of man, made known to him, in all his relations and positions in life. Its perfection is continued only by continuing to submit to every new development of God's will.

This principle applies not only to personal, but to dispensational experience. Abel was sanctified when he offered blood upon his altar; but if Noah had done that, and refused to build the ark, he would have perished; for his sanctification, being imperfect, would have failed to produce salvation.

The Jews were accepted when they faithfully offered bleeding victims upon their smoking altars, until the type was fulfilled in the offering of Christ, when new duties were presented in the divine plan, calling them from those altars to follow the despised Nazarene. Those who refused to take the advance step lost their acceptance with God; for he does not accept men for what they *have done*, but for what they are *willing* to do.

Saving sanctification is not happy emotion which can be obtained under certain circumstances and retained for future enjoyment, but it is an abiding and never-failing willingness to *do*, and *be*, just what God may will. It is introduced by conversion, produced by grace, controlled by revelation, associated with holiness, yielding happiness, and ending in eternal life. J. C.

BOOK NOTICES.

NEW HISTORY OF THE CHURCH. Published by N. Summerbell, D. D., Secretary of the publishing department of the American Christian Convention.

This is the work for the times. It is needed by all protestants of all churches and denominations, and all protestant associations. It contains in 560 pages royal octavo, and includes, the history of the coming of Christ; the history of the Christians from A. D. 33 to 1870; the rise of the Roman Church, A. D. 325; the rise of popery and the popes, B. C. 700., A. D. 336; the origin of the popes' temporal power, A. D. 755; the history (in brief) of all the popes; popes pagan, heretical, Arian, female, gallants, tyrants, etc.; the separation of Rome from the true Church. A. D. 325 to 381; history of the Christians through the dark ages; the first protestants; the six princes; the protestant reformation and the reformers; the reorganization of Christian churches in America, and Canada, 1793 to A. D. 1870; and the General Christian Convention at Oshawa, 1870.

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For sale by N. Summerbell, 184 Longworth St., Cincinnati, Ohio, at $3 per copy. (See advertisement in another column.)

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1. That this number of the BIBLE BANNER closes the year. Do not fail to renew your subscription, and do it at once. Send all the names you can. Now is the *very time* to do this *very work*. We have worked hard for our friends during the year—may we not hope that they will now show a little extra zeal in giving us a larger list?

2. If any minister, of any denomination, who has been receiving the BANNER *gratis*, cares enough for the paper to receive it on the same terms another year, let him be kind enough to drop us a line to that effect. Speak promptly and freely. While writing, give us something to enrich our columns. We want gems that sparkle, thoughts that thrill, and words that burn!

3. We have substituted "*Life beyond Death*," by W. Sheldon, for "*Futurity*," on the free book list. Those who have selected Miles Grant's works will please be patient a little till a new edition is issued.

ADVENT OF ALEXIS.

The Grand Duke of Russia, who landed in New York on the 21st of November, has thrown the whole sea of American society into ripples of excitement. A large party went out to meet him in the bay, eager to catch the first glance of the coming Prince. A splendid ovation awaited him in the city. Aqout 9000 soldiers followed the Russian suite, amid the cheers and shouts of the hero-worshiping thousands. The Duke has been swinging around the circle of our great cities, accompanied with a great profusion of fawning flatteries, dazzling equipage, and dancing revelry.

A greater Prince is about to make his advent to our world, clothed with splendors outshining the sun, and swaying a scepter that shall cause all earthly thrones to totter and crumble into utter ruin. But how few have interest enough in the matter to go out to meet this Royal Personage! A dancing and dying sinner can arouse the greatest enthusiasm in the bosoms of mighty masses; but they slumber in icy indifference on the subject of Christ's coming to Earth in "power and great glory, with all his holy angels with him." Vast multitudes will never awake from their dreaming revelry till their startled eyes shall behold the descending Judge. Then "every eye shall see him," and something besides merriment will fill the field of their vision. A. A. P.

RICH MAN AND LAZARUS.

Having been strengthened in our view of the Rich Man and Lazarus by real or imagined success in convincing others, we carried Elder L. C. Collins' new work on the subject for some weeks before reading it. Out of respect to both the author and the donor—Mr. Wm. L. Himes—we at length commenced its perusal. It did not require a second reading to convince us that our old views must be given up. The author lays a sure foundation for his argument by first giving an able exposition of "*sheol*" and "*hades*." He then annihilates opposing theories, answers seeming objections, and expounds the Parable in a very logical and convincing manner. Price 10 cts. For sale at this office. H. A. K.

SENSIBLE SUGGESTION.

One of our correspondents suggests that the Editor of a paper is a better judge of what is appropriate for publication than any one else. Those who are least capable of expressing their thoughts intelligently, are apt to be the most sensitive if they are not allowed to speak first. They need to heed the poet's advice: "Hold on—Hold in—Hold out!"

DISCUSSION.

We learn that a discussion on the Nature of Man and Future Punishment is to be carried on through the columns of the *Advent Christian Times*, Buchanan, Mich., commencing with the new year and continuing for six months. The disputants are to be the *Editor*, and Elder *Clark Braden*, of the Disciple Church. Every paper is to contain an article from *each* of the discussionists. An interesting debate may be expected.

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Practical.

THANKSGIVING.

I thank Thee for the present, with its light;
For [illegible] and for answered prayers,
For sweet thoughts, and fancies softly bright,
That soothe mine earthly cares.

I thank thee for the past with all its loss,
Its [illegible] discipline and needful pain;
And for the love that lightened every cross,
And lessened every chain.

I thank thee for the future, with its store
Of hope and promise for the coming year;
And for the glory shining evermore
Through the dim mist of tears.

I thank Thee for the grace that kept my feet
In the old paths wherein my fathers trod;
I thank Thee for the loved ones I shall meet
Before the Throne of God.

I thank Thee for the hours of holy calm,
The [illegible] words of prayer and praise;
[illegible] breathed in hymn and psalm,
[illegible] holy days.

I thank Thee for the viewless angel bands,
Who [illegible] on the rugged way;
[illegible] and ministering hands,
Are with me night and day.

I thank Thee for the strength that held me up
In [illegible] of want and sore distress;
When [illegible] had drained the bitter cup,
And I was comfortless.

I thank Thee for the mercy strong to save!
For the [illegible] blood that washed my sin away,
And [illegible] opened portals of the grave
The gate of endless day.

[illegible] perfect love to Thee
[illegible] each word and deed of mine;
[illegible] eye may rest on me,
And know that I am Thine.

[illegible] guide me here
[illegible] that when the cry,
"[illegible] bridegroom cometh," meets mine ear,
[illegible] lamp-light burning clear—
[illegible] Thee joyfully.

—*Theodore Bayling.*

CHURCH CHOIRS.

A. A. PHELPS.

Christianity inspires its subjects with joy and teaches them to give expression to their grateful emotions in songs of thanksgiving. "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." (Eph. 5: 18-20.) Music is appropriate not only for private devotion, as in the case of Paul and Silas who "sang praises unto God" at midnight amid the gloomy walls of prison, but especially so in a congregation of believers assembled for public worship. There is no propriety, however, in performing this pleasing exercise by proxy. The inspired rule on the subject is this: "Let the people praise thee—*let all the people praise thee.*" How thrilling the influence of sacred song, rolling in rich melody from hearts of love and lips of fire! Such a sacrifice is well pleasing to God. It has a happy effect upon Christians, and is often the medium by which the Holy Spirit carries conviction to sinners.

Churchianity proposes and practices a very different thing. It lays much stress upon musical science, and takes great pains to perform it with artistic accuracy. Various kinds of machinery are often called into requisition, to supply the lack of a better inspiration. The congregation surrenders its right to worship God in song, by delegating a select few to perform this part of the devotional exercises. We have several serious objections to church choirs:

1. *They constitute musical monopolies.*

Singing is not designed so much for edification as for inspiration. The very arrangement of hymns and tunes contemplates the harmony of voices in giving expression to thankful hearts. While preaching, exhortation, or vocal prayer is properly limited to the individual so engaged, singing is an exercise in which all may join in happy concert. A thousand worshipers may here strike a common chord, and blend their hearts and voices in a gush of holy song. Where, then, is the propriety of substituting a mere opera performance for the general praise of the people? More than this, *what moral right* has a congregation of believers to refrain from so important a part of divine worship, by consenting to the monopoly of an exclusive choir? Such proxy-worship involves the burial of talents that ought to be sacredly dedicated to God. But some will argue that the existence of a choir is not necessarily destructive of congregational singing. We admit the possibility of so combining the two systems as to enlist the whole congregation in the praises of God, *provided* all parties are in favor of this result. This could be done by selecting a few independent singers, or even a single one, to face the audience and strike such tunes as are generally familiar. The stock of music might be gradually augmented by spending an occasional hour in special drill. To such an arrangement we could have no objection. On the contrary, it commends itself to our judgment as the most feasible mode of securing the desired result. Then *all* the people would sing, and they would "sing with the spirit and the understanding also." We recently had an ocular demonstration of what we here set down among the practical possibilities of public worship. We stood in a congregation of three thousand people, all furnished with hymn-books, all standing up to sing, *and nearly all joining in the exercise of sacred song.* When the hymn was announced, a young man stepped upon the preacher's platform, gave a signal for the people to rise, started a familiar tune, and kept time by the waving hand, while strains of real music—rich and regular, loud and lusty—rolled in solemn grandeur from the lips of the assembled multitude. Such singing pealed forth in striking contrast with the sickly performances of a drivelling choir, which generally seeks to monopolize the whole business of public praise, by studiously keeping it above the reach of the congregation.

2. *Their character and conduct do not accord with their position as public worshipers.*

That devoted Christians are sometimes induced to place themselves in the choir, admits of no reasonable doubt. But that the vast majority of popular church singers are greatly deficient in the elements of Christian character, must be evident to every close observer. In city churches it is no uncommon thing to employ opera singers and other gaudy and graceless performers, whose chief desire is to gratify the ear of the musical critic and receive for their compensation the stipulated cash. Thousands of these choral operators are professors of religion, though utter strangers to the simplicity and power of a saving Christianity. For want of anything better to exhibit, they take much pains to display their talents and tinselry. There is very little Christian *affection*, but a liberal quantity of empty *affectation*. Piety has a poor chance to thrive in the presence of so much pride, pomp, and parade. Is it any wonder that such church performers should be the victims of each other's jealousy, and the instigators of endless strife? Whoever will trace the history of choirs, will find it to be a history of vain ambition, cruel envy, angry feuds, and bitter alienations. The quarrelsome choir often extends its withering influence, until the whole church is involved in a most magnificent muss!

3. *The singing is hollow and hypocritical.*

The most solemn words are often pronounced by such performers without stopping to consider their significance. With perfect flippancy of manner they shout praises to God which they do not feel, and plight vows to heaven which they never intend to pay. To *speak* a lie is considered a violation of the plainest principles of morality. Is it not equally criminal to *sing* a lie? *Speaking* liars are sometimes influenced by self-interest, or overcome by exciting circumstances; but *singing* liars are such *deliberately, publicly*, and *religiously!* Think of a company of religionists making loud protestations of love and fidelity to God, but forgetting their words before the sermon is half over, and resolving themselves into a privileged committee to laugh, whisper, write notes, crack jokes, criticise the preacher, inspect the congregation, take a timely nap, and wake up in season to repeat the graceless farce at the conclusion of the service. There is plenty of *wind* in such a performance, but no real *worship*. It is very doubtful whether God ever feels himself complimented by such hollow ascriptions of praise. If singing is a veritable part of divine worship why should it be allowed to degenerate into a mere mummery? A church choir, from its mechanical movements, suggests the idea of a splendid *singing-machine*, which commonly exhibits about as much devotion as an ordinary *sewing-machine!* We enter our solemn protest against this mechanical mode of worshiping God. The whole thing is a musical mockery—an empty exhibition—a heartless humbug!

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

The message of Christ, which was spoken in tears and sometimes in agony, was at last written in blood.

REMINGTON RIFLES.

LEVI KELLY.

Some good men still retain the notion that Christians ought to fight, and the system of wholesale slaughter is continued. I believe that anti-war must go with anti-rum, and all other true reforms. Sometime since I noticed an editorial in the *Northern Christian Advocate* on the Remington Rifle firm, of which the following is an extract:

"So far as known, this is one of the most Christian business firms in all the land. Improved fire-arms have greatly decrease the sufferings and loss of life in battle, and in this respect are a good instead of an evil. The brothers who have charge of this establishment are practical Christians—men whose Cristianity keeps under all the corroding and destructive influences of wealth."

The age in which we live is prolific of wonders, and this is one of them. Men who preach "peace on the earth and good will to men," for merely sectarian purposes flatter a firm whose sole business is to undo practically the efforts of men who labor to promote the principles of Bible Christianity. Probably the reason for the above commendation may be found in the fact that the firm thus flattered has given a liberal amount of money toward the establishment of a new University under the auspices of the sect to which both the editor and the rifle-makers belong. But has it come to pass that men may do that which conflicts with the plainest principles of the gospel, and yet be full of faith and the Holy Ghost? How strangely gifts blind the eyes! The rum-seller who pays freely to church enterprises is cried up as a man of "good moral character;" just as the slave-holder was always a most humane and Christian gentleman if he only *paid* well.

The editor says, "Improved fire-arms have greatly decreased the suffering and loss of life in battle, and in this respect are a good instead of an evil." Who ever heard such reasoning? The object is not to decrease the loss in battle, but to make it more horrible. In the late Franco-German war the slaughter was immense, and done on the most improved style, with the most destructive weapons. If both armies had been supplied with shot-guns, or weapons of two hundred years ago, the loss of life would have been much less. But according to our editor's logic these men are "doing good instead of evil." He next shows us how extensively they are doing it. He says they have sold "France 154,000 rifles, 20,000 carbines, and 40,000 revolvers since the 1st of September, 1870. Also to Denmark, 42,000; Sweden, 10,000; Spain, 50,000; Egypt 150,000; Greece, 15,000; Japan, 4,000." If his reasoning is just, they have really been doing nobly. If this is Christian business, poor France needed it very much. That dark land of Egypt has also been largely blest.

All the popular churches agree it this. One sixth of the human race has been destroyed by the demon, *War*, but they say "there is a good time coming," when peace shall have a universal reign. With strange consistency they thus preach war and prophesy peace. The New Testament religion is against blood-shed; and yet Christian nations, so-called, are the most war-like of any on the globe. They have now in Europe alone 5,000,000 men and 512,000 horses under training for deadly conflict. Well, if the Remingtons are doing good, why not all these?

We can and must return to primitive Christianity; if not as nations, at least as individuals. Every nation is burdened almost to bankruptcy by military tax, and the evil is growing fearfully. We do not suppose that a national reform can be effected; but if Christian nations who profess, would also practice the New Testament religion, the moral power of such a position would surely do more for humanity than all they can possibly do with carnal weapons. But press and pulpit are almost silent. Does not military glory shut up the press? Our preachers who are declared prophetically to bring "glad tidings and publish peace," are too often found mere "dumb dogs which can not speak."

When will men see that Jesus wants us to fight only for him? He gives us the weapons. Paul's armory is at hand. "The weapons of *our* warfare are *not carnal* but *mighty* through God." "Stand, therefore, having your loins *girt* about with *truth*, and having on the *breast-plate of righteousness*, and your feet *shod* with the preparation of the gospel of *peace*, and having the *shield* of *faith*, the *helmet* of *salvation*, and the *sword* of the *Spirit*, which is the WORD of God." This is the Christian's outfit. How do you like it? But whom are we to fight? "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." Jesus puts the veto on carnal fighting, when he says: "My kingdom is *not* of this world, else would my servants fight."

Why do we complain of one brother, who strikes a fellow man, when we allow another to educate himself for the work of slaughter, and even commend him for his fighting qualities? In preaching holiness of heart, we claim that no ill-will, or roots of bitterness can be tolerated, while at the same time we allow a brother to butcher men on the battle-field without any thought of pronouncing him guilty before God or man. Shame on such holiness! It would be better to preach first principles. How some men will advocate war! They are as ready to resort to the Old Testament as poligamists, or slave-holders, or fashion-lovers, to find support for their favorite practices.

Penn Yan, N. Y.

EXTRAVAGANCE IN DRESS.

The Queen of Belgium has recently been summoned in a court of law by a Brussels "modiste" for 67,000 francs ($13 400), the alleged value of certain articles of dress supplied to Her Majesty, which sum the latter refuses to pay, on the ground of its being an exorbitant demand. The changes in the fashion, which one hears talked of so incessantly, and for which thousands of people are compelled to pay extravagant sums, there being no appeal from the absurd tyranny, are originated by these "*modistes;*" not by any means as improvements on previous fashions, nor because they are more becoming, but because they provide an excuse for spending money and wasting time on the part of those who have no worthier occupation than to "study the fashion." Thus, no sooner has one fashion come into vogue, than it is mysteriously whispered that certain things are worn a little longer, or shorter, or fuller, or higher, or lower, of a lighter color, or of a darker, or they are worn square instead of round, or round instead of square, or braided, or flounced, or with tucks, or gored, or with a train, or without one, or with high heels, or no heels, or feathers instead of flowers, or with enormous paniers, on which any one could sit while the wearer is walking along the street—in short, there is no end to the absurdities which are daily perpetrated under the name of "fashion;" yet this tyranny appears to be more firmly established than any kingdom or republic. No one seems to have the courage to resist it, on this side of the Atlantic at least; on the other, however, the Crown Princess of Prussia, the eldest daughter of Queen Victoria, following the excellent example of her mother, who has never yielded to the demands of fashion, has inaugurated a league of ladies, whose purpose is "to cultivate plainness and modesty of dress, with good taste and befitting materials, but no extravagance nor meretricious display." The idea was also taken up by a band of ladies at the late Social Science meeting in England, who agreed that the true way to rescue society from the outrageous inventions and ruinous expenditure which characterize the dress of the day, is to revolutionize the ideas and styles of the boudoir and the saloons, and introduce modesty and economy among themselves; and they seriously invite all good and honorable women to join them in this crusade against fashionable dress-makers. It is to be hoped that all "good and honorable women" will respond to the call and set an example which the vain and frivolous will feel themselves constrained to follow.

If any one expected that the fiery trial through which Paris has lately passed would have had the effect of reforming that city, he is doomed to disappointment. During the siege there were no fashions at all. Ladies wore their old dresses, or re-made them into the plainest of the plain; and for a time they laid aside those absurd inventions of the Second Empire—the "chignon," the "panier" and "crinoline;" they were also obliged to give up the extravagance of wearing three new dresses every day, which was in vogue in Eugenie's court. It was, indeed, dangerous for any woman to appear on the street in anything but mourning; if she had on finery of any kind she ran the risk of being hooted and pelted for rejoicing, or seeming to rejoice, in the sufferings of the city. But with the return of peace and the revival of business has come the influx of foreign visitors and the restoration of "fashion" to its former ascendency. "Paris," says the correspondent of the London Daily Telegraph, "has learned nothing, forgotten nothing; and she sends out to-day styles of attire as shameless in their immodesty, vanity, prodigality, and defiance of true feminine grace as anything which scandalized the last years of the Empire. She avenges herself on the modest German women with a book of fashions which is calculated to ruin all moderate revenues, to put chastity and sobriety to scorn, and to drive even Queens into courts of law. Those prodigious trains, those senseless appendages, that huge sham mass of dead hair, which no longer so much as affects to be natural; the countless flounces and furbelows, scrolls and ruches, which are the negation and the death of drapery; the hats and bonnets which have ceased to be more than a ludicrous caprice; the piled-up *passementerie* and costly inartistic trimmings—all these, with high heels, breeding corns and bunions; black lead under the eyes, causing early blindness; and a *tout ensemble* which would make modest women blush, if *poudre de perles* allowed it, are what we get from Paris, where so little apparently has survived except the curse which every honest heart prayed to see die."

This is strong language, but no stronger than the occasion calls for. It is high time that the tyranny of fashion, ugly as it is contemptible, should cease, and that American wives, sisters and daughters should refuse to live any longer under the perpetually changing orders of impudent women who teach them to lay themselves out to advertise and allure rather than to please and adorn.—*Phil. Pub. Ledger.*

ON THE DOWN-GRADE.

An old California stage-driver was on his death bed. His eyes were closed. His hands were cold. He was rapidly reaching the "station" at the end of his "run" of life. A friend standing by observed that the dying man was moving his right foot with a sort of convulsive jerk, and said to him, "What's the matter?" The dying stage-driver replied, "I am on the down grade, and I can't reach the brake."

1. Death comes to all. No will-power of man can resist it. After the most faithful effort to reach the hights of middle life; after the steadiest pressure on the "brakes" to ease the descent to death, there comes a moment when the foot refuses to obey our will, when the "brake" slips from our hold, and we glide down to our doom of death. This is invariable and unavoidable.

2. The tendency of sin is downward. It sweeps the soul on a swift current. Sin runs on a down grade all the way. The descent may be slow, and at first imperceptible, but it is sure, and at every step the downward inclination increases and the movement becomes more rapid. It is very deceptive, often delightful, but, unarrested, it is damning. How terrible to find one's self on the "down grade" at the end of life!

3. The hold upon the "brake" lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, and now on that. The stage reels. The passengers shriek out in the agony of fear,, and then of despair. Convulsively the driver reaches after the lost brake. It is in vain. Too late! The speed of this chariot of death cannot be checked. The ruin is irretrievable. Habit is master now. Passion is master now. The will is demoralized. Hope is gone. Strength is gone. Time wasted returns no more. Down, down, down! A cry! A leap! Darkness! Silence!—*Sunday School Journal.*

A college professor was being rowed across a stream in a boat. Said he to the boatman: "Do you understand philosophy?" "No, never heard of it." "Then one quarter of your life is gone. Do you understand geology?" "No." "Then one-half your life is gone. Do you understand astronomy?" "No." Then three-quarters of your life is gone." But presently the boat tipped over and spilled both into the river. Says the boatman: "Can you swim?" "No." "Then the whole of your life is gone."

If the mercies of God are not lodestones to draw us upward, they will be millstones to sink us downward.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE LAST GREAT SURPRISE.

JOSEPH CHAPMAN.

"For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 35.)

That which is here spoken of as coming unaware is what Christ has designated "that day," and what is elsewhere named "the day of the Lord." The apostle Peter, in his second letter, after noticing the "long-suffering" of God, and for what purpose he delayed his judgment, adds: "But the day of the Lord will come as a thief in the night." In harmony with numerous other Scriptures, he states what shall be the Divine manifestations of retribution on this sin-cursed earth in the judgment period. The details of this judgment dispensation are set forth more fully in the book of Revelation, in the opening of the "seven seals," from the fifth to the nineteenth chapters inclusive; but especially in the sixteenth chapter, in the pouring out "the vials of the wrath of God" in the "seven last plagues."

This manifestation of "judgment and justice" by which the kingdom of the Son of David, on David's throne, is to be "established henceforth, even forever," will be a dreadful surprise, resulting in the final overthrow of all his enemies. "The zeal of the Lord of hosts will perform this." Then he will "break them with a rod of iron," and "dash them in pieces like a potter's vessel." That day "shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." He "whose fan is in his hand will thoroughly purge his floor, and gather the wheat into the garner, but he will burn up the chaff with unquenchable fire." Then "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

But will the "day of the Lord" take the world, with all its improvements, by surprise? How can this be when religious teachers are so numerous, and we are so faithfully watched by those who claim to be the shepherds of the flock of Christ? Our Lord more than intimates how this will be in the brief but vastly significant saying, "If the blind lead the blind, both shall fall into the ditch." Verily here is where the snare lies, and the consequent surprise. How few comparatively do really search the Scriptures, earnestly and prayerfully, for themselves! It is an alarming fact that what is called preaching in our day, in order to be acceptable with the masses, must be of such a character as not to disturb the conscience. Thus the world sleeps on in golden dreams. We actually live in a time when multitudes who claim to be disciples of Christ "will not endure" some of the most precious truths of the Bible. Hence prophecy has become history, and we now see how true it is that "after their own lusts [selfishness] they heap to themselves teachers, having itching ears." They "also turn away their ears from the truth, and are turned to fables." By satanic strategy these fables are mixed with precious truth and are taught in the most approved style, as the gospel of Christ, and the people generally receive it without going to God and his word to "know if these things are so."

It is not difficult to see how the great religious movements, called "enterprizes," have a tendency to lull, stupefy, and mislead the people. How can it be otherwise? As they are so generally dictated and sustained by human policy and worldly wisdom, of course worldly display and vain glory are their legitimate fruits. The great mistake is the substitution of external prosperity for advancement in vital godliness. This is seen in party competition—in the stress placed on the augmentation of wealth and numbers—in the rivalry exhibited in building costly houses of worship, calculated to divert the eye by its dazzling splendors rather than to inspire a devotional spirit. It is claimed by those engaged in these movements that they are thus building up the kingdom of Christ in this world of sin and death. We are gravely told that this is hastening the conversion of the world, and that by these great and mighty efforts the kingdom of Christ is to be established before his literal return, and consequently in the time of his personal absence! His real personal return and presence to destroy both sin and death is deemed neither necessary nor desirable. With such views and feelings they neither love nor expect his glorious appearing. Thus a general deception rests heavily upon the masses, not excepting a large majority of the professed followers of Christ. Self-complacent and self-deluded, they boast and flatter themselves that all is well, true to the Laodicean type. But "the faithful and true Witness" thus proclaims: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." They fancied themselves "rich, and increased with goods," having "need of nothing," but were divinely assured that they were "wretched, and miserable, and poor, and blind, and naked." Thus they were self-deceived in the midst of abounding light. We fear thousands are in the same condition to-day. But they hug the fatal delusion to their hearts, unwilling to have their repose disturbed.

Were the Church generally occupying Bible ground, and really "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," they would not be "in darkness," and liable to be taken by a sad surprise when "that day shall come as a thief in the night." To be looking, waiting, watching, and praying, "in expectation sweet," for our Lord's speedy "appearing and kingdom," is very generally regarded—even by those who profess to love and serve him—as an evidence of mental weakness, if not a species of insanity. Everywhere from high authority the people are taught in various ways the fatal heresy, "My Lord delayeth his coming." Hence the spiritual death and worldliness all abroad. This state of things is verily among the most startling signs of our times, and assures all "who have ears to hear" these warnings from the "four winds," that "the day of the Lord is at hand—even at the door."

Newark, N. Y.

"DESPISE NOT PROPHESYING."

HENRY CAMPBELL.

There is no need of caution where there is no danger. God, who sees the end from the beginning, perceived that there would be a great lack of faith in the last days, in relation to all that the prophets have spoken concerning the time and manner of the coming kingdom. The first and second advents of our blessed Lord were to be a stone of stumbling and a rock of offense to both the houses of Israel. (Isa. 8: 14.) Had the first house hearkened to the voice of the prophets which they had read to them every sabbath day, they might have been acquainted with the time and manner of his first advent. The *time* is given in Daniel 9: 25-27. The *manner* is clearly revealed in Isaiah 7: 14. Well might the Prophet cry out, "Who hath believed our report?" They were not willing to accept of such a person as the Prophet describes in the 53d chapter. The first house of Israel did not understand the time of their visitation because they did not study the prophecies; and the second, or spiritual Israel, will also stumble in a similar way.

Many teach that Christ is coming in death, or in some spiritual or providential manner. They prefer traditions to the sure word of prophecy which clearly points out the manner of his coming. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50: 3-5.) See also Daniel 7: 9, 10.

In relation to the *time* of his second advent, the angel in the 12th of Daniel, standing on the waters of the river with both hands lifted to heaven, has sworn by him that liveth for ever that it shall be "for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." Daniel heard but understood not this kind of measurement. The language to him was very ambiguous. He could not tell how long a period was signified by the language used. To our mind it is clear that the scattering of the power of the holy people was to occupy seventy-five years—the difference between the 1260 days, or time, times and a half, and the 1335 days. Daniel, not understanding the answer to the first question, under the promptings of the Spirit, asks, "What shall be the end of these things?" the angel said: "Go thy way, Daniel; for the words are closed up and sealed till the time *of* the end." Thus we see that none could understand those numbers till the "time of the end," when, according to the angel's testimony, the wise should understand.

We believe that the 1290 days and the 1335 days of Daniel 12: 11, 12, are *prophetic days or historic years*, both periods beginning with the setting up or full establishment of papal authority, which was not earlier than A. D. 538. If this be the correct date—as there seems to be strong reason to believe—we are rapidly approaching the end of human probation and the triumphs of the resurrection morning. This view is confirmed by the events constantly transpiring in connection with the papacy. The harlot who so long rode in queenly majesty, "drunken with the blood of saints," has been robbed of her scepter, and her drunkenness is about to end in delirium tremens and death! Let the waiting ones lift up their heads and rejoice, for their "redemption draweth nigh."

Brooklyn, N. Y.

Miscellany.

WORDS OF CHEER.

Dear Brother Phelps:—I would so like to see you, and talk about the "blessed hope." O it is so precious to me in this great and terrible wilderness, where sin, sorrow, and death still reign, and where Satan still "walketh about, seeking whom he may devour!" In my earlier years, even to advanced life, I was naturally desponding—often troubled with "the blues." But now, since I have fully embraced the precious truths revealed, my Bible is all luminous, and I am so free and "joyful in hope!" Christ is the true foundation on which I rest every moment. Here is the ground of my faith; and in the appearing and kingdom of Jesus centers my brightest hope.

Newark, N. Y. J. CHAPMAN.

God bless you, my veteran brother, and bear you safely over the billows of this storm-lashed sea, to that glorious haven "where the surges cease to roll!" I am glad you have dared to so far burst the bands of a creed-bound "orthodoxy" as to search the Record for yourself; and that in so doing you have found a light so clear and a joy so deep.

I have received the tenth number of the BIBLE BANNER, and can truthfully say I like it much. Every piece is valuable. I hope our brothers and sisters will furnish the editors with a large amount of matter from which to select. If all your articles do not appear, keep on writing. Speak short and often. The editors are better judges than we are, of what is appropriate for publication.

The questions and answers of the "Bible Class" department are very interesting. Give us more of them—not for *contention* but for *instruction*.

Let us make a *heavy effort to spread the Banner*. I shall do my best to double the subscription list for the next volume. If we cannot get others to subscribe, let us subscribe for them. *The work must go on!* There are many who profess to love the glorious truths advocated in the BANNER, who are better able to appropriate *one hundred dollars* than I am *one* dollar, to scatter it throu' the land. O that they might be induced to invest a liberal amount in this direction!

Bangor, Me. Z. B. CHASE.

That has the right ring! Our ears are longing to be saluted with five hundred such earnest voices. Those who *work* have the best right to *talk*. Friends of Jesus, up and at it! Strike timely blows, and send on your reports of victory.

Brother Phelps:—The Lord bless you more and more! I have neither forgotten you nor forsaken you, as a brother beloved in the gospel of the Son of God. So long as you serve God faithfully, living up to the Bible rule according to the best light you have, I shall not regard you as estranged from the good and the right way. I am glad the Lord let me be born *res*. The BIBLE BANNER comes to me monthly. Thank you and God for the help. I read every one. I am not at all afraid to read it, have it in my house, or lend it to others. J. O.

Good for a Free Methodist preacher I am glad, my dear brother, you have found something in the gospel that gives you courage and freedom. How much better one feels with the shackles of slavery sundered, and a heart that beats in sympathy and love for every child of God! There is so much narrowness in the theological world that it is really refreshing to be greeted with such words of Christian kindness.

Dear Editors:—I am receiving the BANNER, and am much edified by reading its contents. I tender my thanks for what I have received, and will try to assist you in the future by sending matter and subscribers. ALLEN DAMON.

The two commodities last named are in special demand. Send us *good matter*, and *many names*.

The BANNER must do a noble work. It seems to fill a gap in our literature. May it live till Jesus comes!

E. M. RIPLEY.

Thank you, brother, for this kindly wish. We will gladly lay down our pens and discontinue our publication, to hail the majestic presence of our coming King!

THE CHRISTIAN'S SWORD.

WM. A. SMITH, A. M.

PROFESSOR OF MORAL PHILOSOPHY IN THE COLUMBIA (TENN.) ATHENÆUM.

What the sword is to the warrior the Bible is to the Christian. Paul exhorts the Ephesians to "take the sword of the Spirit, which is the word of God."

The appellation here given to the Scriptures is deserving of particular attention. They are called "the word of God" and the "sword of the Spirit."

They are called "the word of God," first, because they were *inspired* by him. They were indeed *written* by men, but men were only instruments in the hands of God: they wrote what the Almighty by his Spirit dictated to them. The laws delivered to Moses were not more truly written by the finger of God, than was the whole of the sacred Scriptures.

They were also called the word of God, as containing a *revelation of his will*. In them his eternal counsels are opened to the world. In them he has declared in what way he will be reconciled to his offending creatures. In them he has displayed the riches of his grace, and exhibited all his perfections as united and glorified in the person of our blessed Savior. Whatever could lead to the establishment of truth or the refutation of error, to the correction of sin or the promotion of righteousness, is all contained in that inspired volume, where there is nothing superfluous, nothing defective, and which may therefore be wholly and exclusively called *the word of God*.

Another and very important ground of this appellation is the fact that the Holy Scriptures *are the voice of God to every individual of mankind*. The opinion is by some entertained that the Scriptures are a mere record of past events, and that however true they may be, they are no otherwise interesting to us than as matters of curiosity and of instruction. Even the Epistles are supposed to relate only to the particular churches to whom they were addressed. The practical effect of such a view is to supersede the Scriptures in their application to ourselves. But we are abundantly guarded against this fatal error by the application which the inspired writers themselves make of numerous passages which, at first sight, appear to be as remote from us as any contained in the Bible. Many of its historical facts, of its occasional declarations, of its personal promises, and of its positive ordinances, which may at first view appear unimportant, are subsequently referred to and used for the purpose of conveying the weightiest instruction. There is not in the Scriptures a moral precept which is not as binding upon *us* as upon those to whom it was delivered. There is not a threat at which we have not cause to tremble: there is not a promise upon which we are not authorized to rely, if only we have faith in our blessed Redeemer.

These Scriptures are also called the "sword of the Spirit," and in a variety of views this designation is just, and most appropriately instructive.

It is by the Scriptures that the Holy Spirit speaks to men. He did indeed in the early ages of the world enlighten men in dreams and visions, but since the publication of the written word, and especially since the completion of the sacred canon, he has called men to the law and to the testimony. "They have Moses and the prophets," says our Lord, "let them hear *them*." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of *me*." Other means may be used for quickening the soul and strengthening it in goodness, but the Scriptures are the means by which the Spirit of God usually operates in regenerating our natures; nor does he ever work but in perfect conformity to them.

The holy Scriptures are likewise called the sword of the Spirit because they derive all their authority *from* the Spirit. In themselves they are like a sword sheathed; they are a dead letter. They convey no spiritual light, they impart no spiritual energy, they carry with them no conviction nor consolation: and whether read or preached they are equally without effect. Before his conversion Paul was conversant with the Scriptures, but he could not see in them that Jesus was the Christ, nor could he learn from them the temper and disposition of a child of God. The gospel became effectual when it came, not in word only, but in the demonstration of the Spirit's power.

Another reason why the Scriptures are called the sword of the Spirit is, that by them he has wrought the most stupendous miracles in the conversion of men. They are indeed "the rod of his strength," and they have effected far greater miracles than ever did the rod of Moses. By them he has changed the hearts of men instantaneously, thoroughly, abidingly. In his hands the word is "quick and powerful, and sharper than any two-edged sword."

This is the weapon with which the Christian is armed, and with which he is to conquer. This sword of the Spirit was the only weapon our blessed Lord used when tempted, and with it God's people in all ages have subdued their enemies. David tells us whence his success arose: "I have hid thy word within me that I may not sin against thee." "By the words of thy lips have I kept me from the destroyer."

The Scripture aids us by its powerful motives. As for the motives suggested by reason, the experience of all ages has proved them weak and inefficient. Compared with these, how resistless are the appeals of God's word, addressed to our hopes and fears! "He that overcometh shall inherit all things, but if any man draw back, my soul shall have no pleasure in him." The Scripture give us a further advantage over our enemies by means of its rich encouragements. In every conflict this volume holds forth the delightful promise that the Almighty will himself be with us, and lead us all our journey through. To all this should be added the benefit to be derived from the contemplation of numerous and instructive Scripture examples. What then should be the measure of our gratitude for the inestimable gift of God's word, and how earnestly should we seek for the benign influences of the Holy Spirit!

"THANK GOD, IT'S RAINING."

The following incident, at the Park in the northern part of Chicago, on the night of the terrible fire, is related by an eye-witness: It was toward morning, when hope had been dismissed, and despair had entered the weary hearts of the watchers, when a gentleman felt a raindrop on his hand. He thought at first it was a tear from his wife, who was leaning on his arm, her head bowed down, and her soul given to sorrowful thoughts. But another and another drop in quick succession, and a pattering in the leaves over his head, assured him that it was raining. At the same moment a hundred voices, it seemed, cried out—"*Thank God, it's raining!*" A pale, care-worn lady, who was trying to soothe the sorrows of a woman who had lost her two children, looked up and said, "No, it's not rain; the angels are weeping for us; their tears are falling on our ruined homes."

Weary and homeless they lay on the plain,
Keeping sad, heavy watch through the dismal night,
Yearning and hoping that God would send rain
To quench the hot fires, to quench the wild light.

A wife leaned low on her husband's arm,
He felt what he thought was a tear on his hand,
But other drops fell, and with joy, not alarm,
He lifted his head—it was rain on the sand.

Like one mighty cry the words ran along
From lip unto lip, all over the place,
From one to the other, repeated the throng,
"Thank God it is raining," thank God for His grace.

A pale, gentle one, with a heart full of love,
Is trying to soothe one sadder than she;
Methinks she is telling of a Father above
Whose mercy and pity are deep as the sea.

She hears the glad sound as onward it's sweeping;
She speaks soft and low as nearer it comes,
"No, no, it's not rain—for us angels are weeping,
Their tears fall down on our lost ruined homes."

—*Clara Tomlinson.*

Two reasons why some persons don't mind their own business: One is, they haven't any business; and the other, they haven't any mind.

Experience alone can unravel the mystery of religion: all is dark without experience.

THE DEATH OF NERO.

Most of our readers are more or less familiar with the character of the Roman Emperor Nero, and with the persecution the Christians suffered under his reign. A graphic description of the sufferings to which the Christians were exposed by this merciless despot would but harrow the feelings of the reader. Demoniac ingenuity was employed in inflicting the most revolting and terrible torture. The victims were so disguised, by being sewed up in the skins of wild beasts, or wrapped up in tarred sheets to be set on fire as torches to illumine the gardens of Nero, that they were deprived of all sympathy and exposed only to the derision of the brutal mob. Tender Christian maidens passed through ordeals of exposure, sufferings and death, too dreadful for us, in these modern days, even to contemplate. The Divine support which Christ promised his disciples in these predicted hours of persecution, sustained them.

One night Nero, dressed in woman's clothes, was in one of the palaces of Rome, surrounded by his boon companions, both male and female, indulging in the most loathsome orgies, when a great uproar was heard in the streets. A messenger was sent to ascertain the cause. He returned with the appalling tidings that Galba at the head of an avenging army, was marching rapidly upon Rome; that insurrection had broken out in the streets, and that a countless mob, breathing threatening and slaughter, were surging toward the palace.

The wretched tyrant, as cowardly as he was infamous, was struck with dismay. He sprang from the table so suddenly as to overturn it, dashing the most costly vases in fragments upon the floor. Beating his forehead like a madman, he cried out, "I am ruined, I am ruined," and called for a cup of poison. Suicide was the common resort, in those days, of the cowardly in their hour of wretchedness. Nero took the poisoned cup, but dared not drink it. He called for a dagger, and examined its polished point, but had not sufficient nerve to press that to his heart. He then rushed from the palace in his woman's garb, and with his long hair fluttering in the wind. Thus disguised, he almost flew through the dark and narrow streets, intending to plunge into the Tiber. As he reached the bank, and gazed upon its gloomy waves, again his courage failed.

Several of his companions had accompanied him. One of them suggested that he should flee to a country seat, about three miles from Rome, and there conceal himself. Insane with terror, bareheaded, in his shameful garb, he covered his face with a handkerchief, leaped upon a horse, and succeeded, through a thousand perils, in gaining his retreat. Just before he reached the villa, some alarm frightened him that he leaped from his horse, and plunged into a thicket by the roadside. Through briers and thorns, with torn clothes and lacerated flesh, he reached the insecure asylum he sought. In the meantime the Roman senate had hurriedly assembled. Emboldened by the insurrection, and by the approach of Galba, they passed decree, declaring Nero to be the enemy of his country, and dooming him to death, *more majorum, i. e.*, according to ancient custom. Some one of Nero's companions brought him the tidings in his hiding-place. Pallid and trembling, he inquired: "And what is death *more majorum*?" The appalling reply was: "It is to be stripped naked, to have the head fastened in the pillory, and to be scourged to death."

The monster who had amused himself by witnessing the tortures of others recoiled with horror from this dreadful doom. Seizing a dagger, he again endeavored to nerve himself to plunge it into his heart. A prick from its sharp point was all he could summon resolution to inflict. He threw the dagger aside and groaned in terror. He strove to talk himself into courage.

"It ill becomes Nero," said he, "to be afraid? Shall the Emperor be a coward? No. Let me die courageously."

Again he grasped the dagger, anxiously examined its keen edge, and again he examined its keen edge, and again he threw it aside, with a groan of despair. Just then the clatter of horseman was heard, and a party of dragoons was seen approaching. His retreat was discovered and in a few moments Nero would be in the hands of his enemies. Then there would be no possible escape from the ignominious and agonizing death. In the delirium of despair, he ordered a freedman to hold a sharp sword, so that he might throw himself violently against it. He thus succeeded in severing the jugular vein, and his life blood spouted forth. As he sank upon the ground, the soldiers came up. He looked at them with a malignant scowl, and saying, "you are too late," died.

Thus perished this monster of depravity. It is said that this event took place on the 19th day of June, A. D. 68. Many Christians at the time supposed Nero to be the Anti-Christ. The wretch had reigned thirteen years, and died in the thirty second year of his age. In view of his career, the only solution upon which the mind can repose is found in the declaration of Scripture, "After death cometh the judgment."

These events occured eighteen hundred years ago. During the long and weary centuries which have since elapsed, what a spectacle has this world almost constantly presented to the eye of God! The billows of war have with scarcely any intermission surged over the nations, consigning countless millions to bloody graves. Pestilence and famine have ever followed in the train of armies, creating an amount of misery, which no arithmetic can guage. Slavery, intemperance, domestic discord, ungovernable passions, the tyranny of kings, the oppression of the rich and powerful, and the countless forms in which man has trampled upon his feebler brother man, have made this world indeed a vale of tears. The student of history is appalled in view of the woes which, during century after century, man has visited upon his fellow-man. For all this there is and there can be no remedy but in the religion of Jesus. Here is the panacea for nearly every earthly woe. Here, and here only, is there hope for the world.—*Christian Weekly.*

THE WIFE.

SOMETHING FOR EVERY DRINKING MAN TO READ.

"Grumble—grumble! That's the way! Never anything in the house to eat when I get home from my work—or if there is, it isn't fit for a dog. Then when I speak of it, you cry and run out with a long string of wants. I won't stand it!"

It was Sam Pilkington who spoke; his poor, pale, patient wife, whom he addressed.

"Why don't you talk back, Jane? You haven't the spirit of a cat!"

Jane was replying all the time, for tear after tear chased each other down her thin cheeks.

"Why arn't the children at school—*free* school—you can't say it takes money to send 'em *there!*"

"Edward, Emma, Samuel, Francis, come here!"

The four children, at their mother's call, crept up from the corner into which they had crept when he, the father, came in, for they were afraid of him.

It was very cold, the ground was frozen and covered with snow, yet not one of them all had a shoe on. Their clothes were mended and patched all over, yet hardly fit to wear in the house, not to speak of the outdoor air.

"Why haven't they got shoes and clothes?" he cried fiercely; for he was sober to-day, and was worse than usual, for the want of his accustomed drink almost maddened him.

"Why don't you keep 'em fit to go to school? That's what I want to know and I *will* know it mighty quick, or I'll trounce the life out of you!"

"Samuel—I want you to answer me, truly, a few questions. Then you may kill me and I will utter no word of reproach!"

"Well, ask 'em, and be quick about it."

"How much do you earn at the shop?"

"The same as the other hands—nearly twenty dollars a week."

"How much do you allow me out of that to keep house with?"

"Why, six dollars, you fool—a whole dollar a day, counting out Sunday, when I'm always out with my friends."

"Samuel, out of this, four dollars a week has to go for rent, or we would have no rooms to live in. On two dollars you expect me to feed you and four children, to clothe and keep shoes on their feet!"

"Well, you get washing to do?"

"At two places, washing out, I get a dollar a day. It is all I can get, and more than I am able to do!"

She was not weeping now.

"Well, Jane, it does look rather hard—never mind—I'll give you a little more next week. Have you got any money in the house? I got to the shop late this morning, and another man was at my bench—I can't work to-day!"

"I have twenty cents, Samuel!"

"Good. Will you just run around to the grocery and get me a bottle of gin!"

"Yes, Samuel."

And Jane Pilkington stooped down and took the remnants of shoes, and the stockings full of holes, from her feet.

"What are you doing that for, Jane?" he asked, beginning to think she was going mad.

"The ground is covered with wet snow, Samuel—if I get these wet, I have no dry ones to put on; and should I get sick the children would starve entirely—they are half-starved, now!"

And, barefooted, she took the bottle to go out.

"Stop, Jane," he said, huskily. "Stop—this is too bad. I don't want that gin! I'm a miserable brute—"

"No, Samuel, you are my husband, and—and before you drank we were *so* happy!"

And now tears came in showers, and not from her eyes alone—his arms were around her as of old, and *he* wept while the children stood and wondered.

"Jane!" he sobbed. "You asked me once to sign the pledge. I cursed you and refused. But bring it to me now, and I will both sign and keep it!"

"Oh, my husband!" she sobbed—"this is the happiest minute of my life!"

"Dear—good, patient Jane—it shall be! I will work harder than ever, and you shall have all my wages with which to make home what home should be!"

Reader, to-day, in the whole length of Rivington street, aye, in all this city, you cannot find a happier family than that of the Pilkington's. And all because a husband opened his eyes to home necessities and outside dangers, signed the temperance pledge, and became a MAN.—*N. Y. Weekly.*

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THE DEATH OF NERO.

Most of our readers are more or less familiar with the character of the Roman Emperor Nero, and with the persecution the Christians suffered under his reign. A graphic description of the sufferings to which the Christians were exposed by this merciless despot would but harrow the feelings of the reader. Demoniac ingenuity was employed in inflicting the most revolting and terrible torture. The victims were so disguised, by being sewed up in the skins of wild beasts, or wrapped in tarred sheets to be set on fire as torches to illumine the gardens of Nero, that they were deprived of all sympathy and exposed only to the derision of the brutal mob. Tender Christian maidens passed through ordeals of exposure, suffering and death, too dreadful for us, in these modern days, even to contemplate. The Divine support which Christ promised his disciples in these predicted hours of persecution, sustained them.

One night Nero, dressed in woman's clothes, was in one of the palaces of Rome, surrounded by his boon companions, both male and female, indulging in the most infamous orgies, when a great uproar was heard in the streets. A messenger was sent to ascertain the cause. He returned with the appalling tidings that Galba at the head of an avenging army, was marching rapidly upon Rome; that insurrection had broken out in the streets, and that a countless mob, breathing threatening and slaughter, were surging around the palace.

The wretched tyrant, as cowardly as he was infamous, was struck with dismay. He sprang from the table so suddenly as to overturn it, dashing the most costly vases in fragments upon the floor. Beating his forehead like a madman, he cried out "I am ruined, I am ruined," and called for a cup of poison. Suicide was the common resort, in those days, of the cowardly in their hour of wretchedness. Nero took the poisoned cup, but dared not drink it. He called for a dagger, and examined its polished point, but had not sufficient nerve to press that to his heart. He then rushed from the palace in his woman's garb, and with his long hair fluttering in the wind. Thus disguised, he almost flew through the dark and narrow streets, intending to plunge into the Tiber. As he reached the bank, and gazed upon its gloomy waves, again his courage failed.

Several of his companions had accompanied him. One of them suggested that he should flee to a country seat, about three miles from Rome, and there conceal himself. Insane with terror, bareheaded, in his shameful garb, he covered his face with a handkerchief, leaped upon a horse, and succeeded, through a thousand perils, in gaining his retreat. Just when he reached the villa, some alarm frightened him that he leaped from his horse and plunged into a thicket by the roadside. Through briers and thorns, with torn clothes and lacerated flesh, he reached the insecure asylum he sought. In the meantime the Roman senate had hurriedly assembled. Emboldened by the insurrection, and by the approach of Galba, they passed decree, declaring Nero to be the enemy of his country, and dooming him to death, *more majorum, i. e.*, according to ancient custom. Some one of Nero's companions brought him the tidings in his hiding-place. Pallid and trembling, he inquired: "And what is death *more majorum?*" The appalling reply was: "It is to be stripped naked, to have the head fastened in the pillory, and to be scourged to death."

The monster who had amused himself with witnessing the tortures of others recoiled with horror from this dreadful infliction. Seizing a dagger, he again endeavored to nerve himself to plunge it into his heart. A prick from its sharp point was all he could summon resolution to inflict. He threw the dagger aside and groaned in terror. He strove to talk himself into courage.

"Ought Nero," said he, "to be afraid? Shall the Emperor be a coward? No. Let me die courageously." Again he grasped the dagger, anxiously examined its keen edge, and again he examined its keen edge, and again he threw it aside, with a groan of despair.

Just then the clatter of horseman was heard and a party of dragoons was seen approaching. His retreat was discovered and in a few moments Nero would be a captive in the hands of his enemies. Then there would be no possible escape from the ignominious and agonizing death. In the delirium of despair, he ordered a freedman to hold a sharp sword, so that he might throw himself violently against it. He thus succeeded in severing the jugular vein, and his life blood spouted forth. As he sank upon the ground, the soldiers came up. He looked at them with a malignant scowl, and saying, "you are too late," died.

Thus perished this monster of depravity. It is said that this event took place on the 19th day of June, A. D. 68. Many Christians at the time supposed Nero to be the Anti-Christ. The wretch had reigned thirteen years, and died in the thirty second year of his age. In view of his career, the only solution upon which the mind can repose is found in the declaration of Scripture, "After death cometh the judgment."

These events occured eighteen hundred years ago. During the long and weary centuries which have since elapsed, what a spectacle has this world almost constantly presented to the eye of God! The billows of war have with scarcely any intermission surged over the nations, consigning countless millions to bloody graves. Pestilence and famine have ever followed in the train of armies, creating an amount of misery, which no arithmetic can guage. Slavery, intemperance, domestic discord, ungovernable passions, the tyranny of kings, the oppression of the rich and powerful, and the countless forms in which man has trampled upon his feebler brother man, have made this world indeed a vale of tears. The student of history is appalled in view of the woes which, during century after century, man has visited upon his fellow-man. For all this there is and there can be no remedy but in the religion of Jesus. Here is the panacea for nearly every earthly woe. Here, and here only, is there hope for the world.—*Christian Weekly.*

THE WIFE.

SOMETHING FOR EVERY DRINKING MAN TO READ.

"Grumble—grumble! That's the way! Never anything in the house to eat when I get home from my work—or if there is, it isn't fit for a dog. Then when I speak of it, you cry and run out with a long string of wants. I won't stand it!"

It was Sam Pilkington who spoke; his poor, pale, patient wife, whom he addressed.

"Why don't you talk back, Jane? You haven't the spirit of a cat!"

Jane was replying all the time, for tear after tear chased each other down her thin cheeks.

"Why arn't the children at school—*free* school—you can't say it takes money to send 'em *there!*"

"Edward, Emma, Samuel, Francis, come here!"

The four children, at their mother's call, crept up from the corner into which they had crept when he, the father, came in, for they were afraid of him.

It was very cold, the ground was frozen and covered with snow, yet not one of them all had a shoe on. Their clothes were mended and patched all over, yet hardly fit to wear in the house, not to speak of the outdoor air.

"Why haven't they got shoes and clothes?" he cried fiercely; for he was sober to-day, and was worse than usual, for the want of his accustomed drink almost maddened him.

"Why don't you keep 'em fit to go to school? That's what I want to know and I *will* know it mighty quick, or I'll trounce the life out of you!"

"Samuel—I want you to answer me, truly, a few questions. Then you may kill me and I will utter no word of reproach!"

"Well, ask 'em, and be quick about it."

"How much do you earn at the shop?"

"The same as the other hands—nearly twenty dollars a week."

"How much do you allow me out of that to keep house with?"

"Why, six dollars, you fool—a whole dollar a day, counting out Sunday, when I'm always out with my friends."

"Samuel, out of this, four [illegible] week has to go for rent ... have no rooms to live in. On two dollars you expect me to feed you and four children, to clothe and keep shoes on their feet!"

"Well, you get washing to do?"

"At two places, washing out, I get a dollar a day. It is all I can get, and more than I am able to do!"

She was not weeping now.

"Well, Jane, it does look rather hard—never mind—I'll give you a little more next week. Have you got any money in the house? I got to the shop late this morning, and another man was at my bench—I can't work to-day!"

"I have twenty cents, Samuel!"

"Good. Will you just run around to the grocery and get me a bottle of gin?"

"Yes, Samuel."

And Jane Pilkington stooped down and took the remnants of shoes, and the stockings full of holes, from her feet.

"What are you doing that for, Jane?" he asked, beginning to think she was going mad.

"The ground is covered with wet snow, Samuel—if I get these wet, I have no dry ones to put on; and should I get sick the children would starve entirely—they are half-starved, now!"

And, barefooted, she took the bottle to go out.

"Stop, Jane," he said, huskily. "Stop—this is too bad. I don't want that gin! I'm a miserable brute—"

"No, Samuel, you are my husband, and—and before you drank we were *so* happy!"

And now tears came in showers, and not from her eyes alone—his arms were around her as of old, and *he* wept while the children stood and wondered.

"Jane!" he sobbed. "You asked me once to sign the pledge. I cursed you and refused. But bring it to me now, and I will both sign and keep it!"

"Oh, my husband!" she sobbed—"this is the happiest minute of my life!"

"Dear—good, patient Jane—it shall be! I will work harder than ever, and you shall have all my wages with which to make home what home should be!"

Reader, to-day, in the whole length of Rivington street, aye, in all this city, you cannot find a happier family than that of the Pilkington's. And all because a husband opened his eyes to home necessities and outside dangers, signed the temperance pledge, and became a MAN.—*N. Y. Weekly.*

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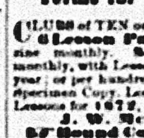

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The Bible Class.

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Enoch and Elijah.

If no man has ascended up to heaven, where did Enoch and Elijah go? INQUIRER.

It is said of Enoch that "God took him;" and of Elijah, that "he went up by a whirlwind into heaven." The term "heaven" is used in various senses. It sometimes means the *atmospheric region*. Thus: "The lightnings of heaven"—"the winds of heaven"—"the fowls of heaven." It is sometimes used to signify the *starry firmament*. Thus: "The heavens declare the glory of God." Sometimes, and perhaps generally, it signifies the dwelling-place of the personal God. But if the ancient tabernacle was made "after the pattern of heavenly things," then heaven may be composed of different compartments; and it is not necessary to suppose that Enoch and Elijah, or even the angels, are admitted to the "holy of holies," where the typical High Priest alone was allowed to enter.

Taking heaven in the highest sense, where the Almighty Father dwells in "light which no man can approach unto," and the Son shares the splendors of his eternal throne, there is no *scriptural* reason to believe that any of Earth's inhabitants have gone there. On the contrary, we have the positive assurance that "no man hath seen God at any time;" and also that "no man hath ascended up to heaven, but he that came down from heaven."

Suppose we admit that Enoch and Elijah are happily associated with the angels of the "holy place;" the admission is far from establishing the popular theory of rewards at death. Indeed, the whole case bears strongly on the other side. Consider two facts: (1). Of all the millions of God's people, Enoch and Elijah are the only persons who have been transferred from this world to another realm. They are clearly *exceptional cases*. The *rule* is, that Christians are *born* on the earth, *live* on the earth, *die* on the earth, are to be *raised* on the earth, and to *reign* on the earth. We summon the whole Bible for testimony on this point. (2). In deciding to show these two eminent saints a special favor, God seemed compelled to take them *bodily*, in order to perpetuate their sentient being. If the current notion is correct that "death is the gate to endless joys"—those worthies might just as well have gone by that route to heaven, as to have been translated. Popular theology glorifies Death as a grand emancipator, and shows that Enoch and Elijah were not especially favored, after all! *Bible* theology teaches that it requires the *whole man* to possess *life* and receive a *reward*. Hence death must either be *eluded* by *translation*, as in the case of Enoch, Elijah, and the living saints at Christ's coming, or it must be *overcome* by *resurrection*, as will be the case with the rest of the family. The theory of "disembodied souls" being rewarded in a "spirit-land" receives precious little "aid and comfort" from the case under consideration.

A. A. P.

"Without my Flesh."

A Baptist clergyman, who has recently embraced our faith, thus writes me: "Do you read Hebrew for yourself? If so, give me the true rendering of Job 19: 26. 'Yet in my flesh shall I see God.' Does any Hebraist that you know of, render it thus, 'Yet WITHOUT *my flesh*?' Answer in the BIBLE BANNER if you like."

We have met the following rendering: "Out of my flesh shall I see God," which is the very reverse of the statement, "Without my flesh;" as if I should say I saw a man *out of the window*, instead of saying I saw a man *without a* window—in the one case the sense would be that of seeing *through* the window, while in the other case it would be that of seeing independent of a window. Yet from this rendering, "Out of my flesh," no doubt some would-be Hebraist, or "quack" critic, has mistaken the sense intended by "*Out of*," to signify "*Without*," and taken the liberty to render it accordingly, the utter fallacy of which rendering will presently appear:

1. The marginal reading is as follows: "After I shall *awake*, though this body be destroyed, yet out of my flesh shall I see God." *When?* "After I shall AWAKE"—not while the sleeping part is still asleep. *How?* "Out of my flesh;" or out of my fleshly eyes. Certainly for a man to see "out of his eyes," does not presuppose that he must *see without eyes*, but just the reverse; so for Job to see out of his flesh, does not presuppose that he must be without flesh, but just the reverse, especially since he was to "*awake*" from the dead first, when he will certainly have flesh.

2. The context tells us when he expected to see God: "For I know that my Redeemer liveth, and that he shall stand *at the latter day* upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." *When?* "At the latter day"—and *then* instead of being in a disembodied state, Job will be in a resurrected state. Not a word is here said about seeing God before the time arrives for the resurrection to take place.

3. In consideration of the foregoing facts, even if the correct rendering were, "Without my flesh," it could at most only indicate without *mortal* flesh, as in Paul's statement, "Flesh and blood cannot inherit the kingdom," that is, *mortal* flesh; for any other construction would shut Christ out, who has "flesh and bones" *immortalized*; and our "*bodies*" are to undergo a "*change*"—be fashioned like his glorious body—so be without *mortal* flesh.

W. S.

Commentaries.

A correspondent wishes to know what Commentary we would recommend to Sunday School teachers, to facilitate their work of acquiring and imparting a knowledge of the Scriptures. The question is somewhat difficult to answer. The theological market is so flooded with expository works, that no one could be expected to gain a thorough knowledge of the whole, so as to speak intelligently of their comparative merits. Clarke, Benson, Coke, Scott, Henry, Lange, Olshausen, and others, have written extensive commentaries, all of which have their excellencies and their blemishes. So far as I can judge, the "Notes" of Albert Barnes, or the more recent Commentary of D. D. Whedon, D. D., would answer as good a purpose as any in the market. Even these are sadly marred by false assumptions and human traditions, calculated to mystify what God has made plain. As a rule, it is the simplest and safest way to let Scripture interpret Scripture. There is danger of placing too much reliance on human wisdom and authority. Perhaps the world would have been better off, if no commentary had ever been written. Certain it is that at some important points they all need a radical revision.

A. A. P.

Curious Questions.

In the darkness of the middle ages, when priestcraft ruled the church, almost endless controversies arose on the most silly and unimportant points. Happy for us if we do not run into equally idle speculations. We give a few samples of the questions about which there were warm and perplexing disputations:

1. Whether the body of Christ, during his earthly residence, was corruptible or incorruptible. (6th century.)

2. Whether the bodies of the just, at the general resurrection, will be really solid, or thinner than air. (6th century.)

3. Whether the hair of the priests and monks should be shaven on the forepart of the head, from ear to ear, in the form of a semicircle; or on the top of the head, in the form of a circle, as an emblem of the crown of thorns worn by Jesus Christ. (6th century.)

4. Whether Christ had *two wills*, growing out of his twofold nature, or only one. (7th century.)

Why Kill the Children?

Under the old dispensation the Lord sometimes ordered the destruction of the heathen, not exempting the children. We are sometimes asked, Why where the innocent children killed under divine sanction? Doubtless to prevent raising a new generation of idolaters. The boy who had received injuries from a gander, killed all the goslings; and when remonstrated with for killing the innocent goslings, pleaded as an excuse that goslings would make ganders. So these children of idolaters would have become idolaters, if they had been allowed to mature under their surroundings.

W. S.

The First Bible.

Only eighteen copies of the first edition of the Bible ever printed, are now in existence. They were printed in Metz in 1440 to 1445. Mr. James Lenox, of New York, paid $3,200 for one of these Bibles.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

S. Rice wishes to know the meaning of Matt. 19: 24.

N. B. McMurphy desires an exposition of Heb. 8: 6.

Irene asks for light on Matt. 17: 11, and Rev. 3: 9.

P. S. Hartough is still perplexed with Isa. 65: 20.

Several expositions of the last passage have already been given. If any one has more light, let it shine.

Religious Summary.

The Bible War.

A great excitement has recently been caused by reading the Bible in the Public School at Hunter's Point, Long Island. After the calling of the roll, Mr. Selburg, the principal, requested all who objected to the reading of the Bible to rise. Forty pupils arose, all members of Catholic families, but not comprising all the children of that faith in the school. Mr. Selburg immediately expelled the forty disaffected children, and they went out in confusion.

The news spread, and the excitement, which before was great, increased to fever heat. Fathers, mothers, and friends of the children, rushed to the school-house, but there were no acts of violence, although threats were made against Mr. Selburg.

The question has assumed such an aspect that the settlement of it either way will be almost impossible. The Roman Catholics propose two alternatives, the adoption of either of which will give them satisfaction. They demand that either the King James Bible be forbidden in the schools, or, if not, that they obtain their due share of the taxes to establish separate schools for Catholic children. They assign as reasons for this opposition to the reading of the Bible: First, the inorthodoxy of the texts, which contain many errors in translation; secondly, the incapacity of the children to understand or comprehend the language of the Bible without having it explained by some recognized authority. In support of the first reason, they assert that the reading of said Bible is injurious to the faith of the Catholic children. The Bible contains many things differing from the authorised Catholic version, and is hence opposed to the dogmas of the Catholic Church. They say that as errors in faith are infinitely greater than errors in morality, it naturally follows that books containing the former should be strictly prohibited.

Protestants are divided on the advisability of reading the scriptures, but all sustain the authorities in the present turn of affairs. Those who think that the Bible should not be read in the schools, among whom there is a large and influential class, say that as an ancient institution is endangered by this fierce onslaught, it is their duty to sustain the authorities. No compromise seems to be possible so far as they are concerned.

Shaker Theology.

We regard the Shakers as a sadly deluded sect, whose founder was a woman of wretched morals, and whose sentiments are as pernicious as they are unscriptural. Between the Shakers and the Spiritualists there is a close affinity. Their position was recently defined in *The Shaker*, the authorized organ of the denomination. We give the following extract:

We believe in the multiplicity of Christs; are individually aiming to be Christs; and have full faith in the possibility of becoming as good as Jesus was, and as perfect as he is in the home of his Father. We love the principles that made him the Anointed, or Christ; and believing that "like causes produce like effects" in religious life, as truly as in worldly philosophy, we have clothed our lives with these principles, and are successfully achieving the regenerative, Christian transformation—and we find that it pays, to some five, to others ten, and to many one hundred-fold of superior joys to those it cuts off by self-denial. We call ourselves Christians, and rightfully too, because we have chosen as our pattern the principles that made Jesus the Christ—"the first-born of many brethren" yet to be born; and not because of any personal attachment to the man Jesus, for some particular act of courtesy on his part. Jesus never did us a personal favor that we know of; while the Spirit Christ has blessed him with salvation and redemption, and will do—is doing the same for us. This Spirit we worship; this Spirit is an emanation from our Father and Mother—God! This same Spirit visited Ann Lee, and transformed her Gentile nature into Christian manhood, the same as it had regenerated a Jewish disposition in Jesus, making it a pioneer in Christianity!

Tilton on Marriage.

When Theodore Tilton was editor of *The Independent*, his ability and brilliancy as a writer won for him a wide reputation. He also excelled as a public lecturer. At the meridian of his literary glory, in writing on the McFarland case, he threw out the idea in a single paragraph that marriage was binding only while the parties loved each other. This aroused the whole country to the subject, and resulted in his removal from the chair editorial. He then started *The Golden Age*, in which he has been uttering sentiments of great looseness on the Christian religion, as well as on marriage and divorce. On the latter subject he has recently delivered himself thus:

I believe in the love of one man and one woman—these twain, these only, and these to the uttermost. So long as this pair faithfully love each other, neither of the two is free to seek elsewhere another mate. To do so would (in my view) be treachery to human nature—a crime against the soul.

I believe that this pure love between two congenial breasts, each finding heart's ease in the other, is the only moral (and therefore the only possible) justification of any union (whether of marriage or otherwise) by which these twain become one flesh.

I believe that a marriage covenant—a contract whose essential terms are "to love, to honor, and to cherish"—remains in force (according to its own specifications) just so long as the two parties continue to love, to honor, and to cherish; and is *ipso facto* ended when, instead of loving they hate, and instead of honoring they despise, and instead of cherishing they loathe.

I believe that the civil law, in compelling either or both of the parties to such a broken contract to abide together as husband and wife, is a compulsion for which I find no sanction in the Christian religion, and which is the greatest despotism in the existing legislation of states or nations.

I solemnly say, and I say it with all my heart and soul, that the best civil law concerning divorce would be *no law at all*; and this will one day become the opinion and practice of all intelligent and refined communities.

A Bold Stand.

Mrs. Victoria C. Woodhull, the free-love candidate for the presidency of the United States, has stepped out on the following radical platform:

We will have our rights. We say no longer, by your leave. We have besought, argued, and convinced, but we have failed; *and we will not fail.*

We will try you *just once more.* If the very next Congress refuse women all the legitimate results of citizenship; if they, indeed, merely so much as fail by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give, here and now, deliberate notification of what we will do next.

There is one alternative left, and we have resolved on that. This convention is for the purpose of this declaration. As surely as one year passes, from this day, and this right is not fully, frankly, and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs.

If for people to govern themselves is so unimportant a matter as *men now assert it to be*, they could not justify themselves in interfering. If, on the contrary, it is the important thing *we conceive it to be*, they can but applaud us for exercising our right.

The endorsement of these sentiments by a large class of Spiritualists is shown by the unanimous adoption of the following resolution:

Resolved, That we, as the Board of Trustees, secure the address prepared by our President, and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists; and that our President be requested to take measures to carry out the plans therein proposed; and, to that end, we hereby pledge her our hearty co-operation and assistance.

Home Again.

Rev. William H. Milburn, the "Blind Preacher," who, some seven years ago, passed over from the Methodist Episcopal to the Protestant Episcopal church, has wearied of his new relations and returned to his earlier religious home. He writes: "I have joined, as a local elder, the church from which I started (Jacksonville, Ill.) in the ministry twenty-eight years ago." In a letter to the bishop of Vermont, with whose diocese he had been canonically connected—dated September 23, 1871—he resigns his connection with that body in terms of respect and endearment, but finds the return necessary to his soul's comfort. After an earnest confession of his high esteem for those with whom he is parting, he adds, "But as one advances in years he finds it hard to form new attachments, and the heart turns with inexpressible longing to the friends and associations of earlier days. Nothing has obliterated, nothing can obliterate, my deep and yearning love of Methodism, the spiritual mother who, under God, bred and made me what I am."

Easy Piety.

Religion in Russia never interferes with business. My driver would drive with one hand, cross himself with the other, and swear all the time a steady stream at his horses.

This paragraph forcibly illustrates the accommodating religion that too largely prevails. We have heard of a church that never meddled with either politics or religion. But this is not the worst case on the docket. We have heard of professedly Christian men who would pray like saints on Sunday for the success of temperance, sell barley and hops on Monday to the distillers and brewers, and on Tuesday *vote for drunkard-makers to fill the responsible places of society!* Such religion is like certain sections of sandy soil—the more a man owns, the worse he is off!

Revival of Religion.

Mrs. Van Cott, the Methodist female evangelist, is reported to have held a series of meetings recently in Appleton, Wis., which were crowned with very great success. A large number have been converted, including about forty students of the Lawrence University. The reporter affirms that the work was characterized by great thoroughness and depth, which is more than can be truthfully said of many modern revivals. If sister Van Cott strikes for an earnest Christianity and a thorough work, we bid her "God speed." The whole country needs the mighty outpouring of God's Spirit, to awaken sinners to their danger and Christians to their duty. Let us have something better than fashionable, newspaper revivals!

Rome.

On Monday, Nov. 27th, Victor Emanuel opened the Parliament at Rome with a speech from his throne. The legislative hall was crowded to its utmost capacity. The audience greeted the king with a outburst of genuine applause. When he said that "the great work to the accomplishment of which he had devoted his life was now happily completed," his words were greeted with enthusiastic shouts. The popular heart was premated to the king with the following inscription virtually engraved upon it: "A free Church in a free State, but a free State before all." Leaving the Parliament House the monarch was conducted by the people in triumph to the Quirinal. He stood forth on the balcony twice, in obedience to the popular call. The sky added its testimony of approval. A luminous appearance radiated from the planet Venus at midday, which was accepted by the Italians as a light of hope for the future of their country. Rome was grandly illuminated in the evening. The Pope remained in the Vatican, counsel by the clergy. The world moves.

Another Sect.

A new religious sect has sprung up in Russia. The reformer now startling the neighborhood of Tekstarinoslaff, and attracting thousands of converts, preaches polygamy, abrogation of all denominational creeds, and utter religious license, and gives himself out for the Savior.

Buddhism.

The king of Burmah has informed Prof. Max Muller, that he is printing a complete edition of the Holy Writings of the Buddhists in Pali, the sacred language of Buddhism, with the view of afterward having it translated into Burmese and English so as to spread the knowledge of the Buddhist religion in Europe and America.

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